THE GENERAL BIOGRAPHICAL DICTIONARY:

CONTAINING

AN HISTORICAL AND CRITICAL ACCOUNT

OF THE

LIVES AND WRITINGS

OF THE

MOST EMINENT PERSONS

IN EVERY NATION;

PARTICULARLY THE BRITISH AND IRISH;

FROM THE EARLIEST ACCOUNTS TO THE PRESENT TIME.

A NEW EDITION,

REVISED AND ENLARGED BY

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1813.

A NEW AND GENERAL

BIOGRAPHICAL DICTIONARY.

DESSAIX (LOUIS CHARLES ANTHONY), a brave French general in the revolutionary war, was born August 17, 1768, at Ayat, in the department of Puy-de-Dome. He was educated at the military school of Effiat, and when the revolution broke out, refused all advice to emigrate, although his principles were inclined to royalty. He remained at his studies, a stranger to the excesses of the factions, and a stranger even to the names by which they were designated. Absorbed in his profession, his thoughts were occupied solely by military manœuvres, traits of heroism, and fields of battle. He first entered the foot regiment of Britany, as sub-lieutenant, in 1784; but in 1792, he appeared so intelligent and active, that he became successively aide-de-camp to generals Broglio and Custine. The services which were derived from his presence of mind and his counsels, on occasion of the reverses experienced at the lines of Weissembourg, induced the national commissaries to raise him to the rank of general of brigade. In spite of his merit, however, the committee of public safety twice made an order for him to be deprived of his command, with which the general in chief constantly refused to comply. He was wholly ignorant of this fact till a third order arrived to the same effect, at the moment when he had gained the admiration of his comrades at the blockade of Landau; and the whole army opposed the unjust decree, which induced the commissary to disregard it. Dessaix commanded the left wing of the army in the memorable retreat of general Moreau, and had

his full share in the dangers and laurels of that campaign. He returned to defend Kehl for four months against the whole force of the archduke; and under him the army effected the passage of the Rhine, in circumstances which rendered it as daring an achievement as was ever attempted.

After the treaty of Campo Formio, he followed Buonaparte into Egypt, and was by him presented with a short sword, superbly wrought, on which were inscribed the words "The taking of Malta; the battle of Chebreis, the battle of the Pyramids." He was charged to reduce Upper Egypt, whither the Mamelukes had retired; here he gained several victories; and he acquired a distinction more honourable than the triumph of arms, for the inhabitants gave him the title of "The Just Sultan." Returning from Egypt in consequence of the treaty of El Arisch, he was detained by lord Keith, but was at length set at liberty. He then repaired to his native country, from which he again, with the utmost expedition, joined Buonaparte, and arrived just in time to be present at the battle of Marengo, the fate of which he turned, and in which he fell, June 14, 1800, esteemed by the French soldiers, honoured by the Austrians, and loved by all who knew him.

His body was carried to Milan, embalmed there, and placed in the hospital of Mount St. Bernard, where a monument has been erected to his memory. Dessaix united to bravery the most unimpeachable probity, and in all respects seems to have deserved of his country the additional tribute of a superb monument since erected at Paris. On this is commemorated the share he had in the battles of Landau, Kehl, Weissembourg, Malta, Chebreis, the Pyramids, Sediman, Sammanhout, Kenè, Thebes, and Marengo.[1]

DESSENIUS (BERNARD), an eminent physician, born at Amsterdam in 1510, was sent first to Louvain, where he soon distinguished himself by his acquirements in classical literature. Declaring at length for the practice of medicine, he went to Bologna, in Italy, and in 1538 he took his degree of doctor in that faculty. A vacancy happening soon after at Groningen, he accepted the office of

[1] Dict. Hist.—Hist. of the French Revolution, quoted in the Month. Rev. vol. XLV. N. S.

professor of the practice of medicine, which he taught with reputation for nine years. From thence, invited by Echtius, professor in medicine there, he went to Cologne, where he was admitted member of the college of physicians, and received a considerable pension from the government. This he retained to the time of his death, in 1574. He was author of several useful works. His "De Compositione Medicamentorum," 1555, fol. contains many valuable observations and improvements on the formulæ used in his time. "De Peste, commentarius, preservatio, et curatio," Col. 1564, 4to. He speaks of a leathern jacket, which had passed into the hands of twenty-five persons, who had received the infection from it, and been destroyed, before the cause was discovered. He wrote also in defence of the ancient medicine, and against the practice introduced by Paracelsus.[1]

DESTOUCHES (PHILIP NERICAULT), an eminent French dramatic writer, was born at Tours, in 1680, of a reputable family, which he left early in life, apparently from being thwarted in his youthful pursuits. This, however, has been contradicted; and it is said that after having passed through the rudiments of a literary education at Tours, he went, with the full concurrence of his father, to Paris, in order to complete his studies; that being lodged with a bookseller in the capital, he fell in love at sixteen with a young person, the relation of his landlord, the consequences of which amour were such, that young Destouches, afraid to face them, enlisted as a common soldier in a regiment under orders for Spain; that he was present at the siege of Barcelona, where he narrowly escaped the fate of almost the whole company to which he belonged, who were buried under a mine sprung by the besieged. What became of him afterwards, to the time of his being noticed by the marquis de Puysieulx, is not certainly known, but the common opinion was, that he had appeared as a player on the stage; and having for a long time dragged his wretchedness from town to town, was at length manager of a company of comedians at Soleure, when the marquis de Puysieulx, ambassador from France to Switzerland, obtained some knowledge of him by means of an harangue which the young actor made him at the head of his comrades. The marquis, habituated by his diplomatic function to discern and appreciate characters,

[1] Moreri.—Foppen Bibl. Belg.—Rees's Cyclopædia.—Haller Bibl. Med. Pract.

judged that one who could speak so well, was destined by nature to something better than the representation of French comedies in the centre of Switzerland. He requested a conference with Destouches, sounded him on various topics, and attached him to his person. It was in Switzerland that his talent for theatrical productions first displayed itself; and his "Curieux Impertinent" was exhibited there with applause. His dramatic productions made him known to the regent, who sent him to London in 1717, to assist, in his political capacity, at the negociations then on foot, and while resident here, he had a singular negociation to manage for cardinal Dubois, to whom, indeed, he was indebted for his post. That minister directed him to engage king George I. to ask for him the archbishopric of Cambray, from the regent duke of Orleans. The king, who was treating with the regent on affairs of great consequence, and whom it was the interest of the latter to oblige, could not help viewing this request in a ridiculous light. "How!" said he to Destouches, "would you have a protestant prince interfere in making a French archbishop? The regent will only laugh at it, and certainly will pay no regard to such an application." "Pardon me, sire," replied Destouches, "he will laugh, indeed, but he will do what you desire." He then presented to the king a very pressing letter, ready for signature. "With all my heart, then," said the king, and signed the letter; and Dubois became archbishop of Cambray. He spent seven years in London, married there, and returned to his country; where the dramatist and negociator were well received. The regent had a just sense of his services, and promised him great things; but dying soon after, left Destouches the meagre comfort of reflecting how well he should have been provided for if the regent had lived. Having lost his patron, he retired to Fortoiseau, near Melun, as the properest situation to make him forget the caprices of fortune. He purchased the place; and cultivating agriculture, philosophy, and the muses, abode there as long as he lived. Cardinal Fleury would fain have sent him ambassador to Petersburg; but Destouches chose rather to attend his lands and his woods, to correct with his pen the manners of his own countrymen; and to write, which he did with considerable effect, against the infidels of France. He died in 1754, leaving a daughter and a son; the latter, by order of

Lewis XV. published at the Louvre an edition of his father's works, in 4 vols. 4to. Destouches had not the gaiety of Regnard, nor the strong warm colouring of Moliere; but he is always polite, tender, and natural, and has been thought worthy of ranking next to these authors. He deserves more praise by surpassing them in the morality and decorum of his pieces, and he had also the art of attaining the pathetic without losing the *vis comica*, which is the essential character of this species of composition. In the various connections of domestic life, he maintained a truly respectable character, and in early life he gave evidence of his filial duty, by sending 40,000 livres out of his savings to his father, who was burthened with a large family.[1]

DEVARIUS (MATTHEW), a learned Greek scholar of the sixteenth century, was born in the island of Corfou, of a catholic family. At the age of eight he was taken to Rome by John Lascaris, and placed with other eastern youths in the Greek college, which had been just established. Having made great progress in this language, cardinal Rodolphi gave him the care of his library, which office he held for fifteen years, and in that time he compiled an index to Eustathius's commentary on Homer, for which pope Paul III. gave him a pension; and Paul IV. who continued this pension, made him corrector of the Greek MSS. in the Vatican. On the death of cardinal Rodolphi, Marc-Antony Colonna, who was afterwards cardinal, became scholar to Devarius for three years in the Greek language. He was afterwards patronized by the cardinal Farnese; and died in his service, about the end of the sixteenth century, in the seventieth year of his age. By order of pope Pius V. he translated the catechism of the council of Trent into Greek; but the work for which he is best known is entitled "De Particulis Græcæ linguæ liber particularis," of which there have been many editions, the first published by his nephew, Peter Devarius, at Rome, in 1558, 4to, and reprinted at London, 1657, 12mo; Amsterdam, 1700 and 1718, &c. &c.[2]

DEVAUX (JOHN), an eminent surgeon of Paris, in which city he was born January 27, 1649, was the son of John Devaux, a man of eminence in the same profession. He became provost and warden of the surgeons' company,

[1] Eloge by d'Alembert.—Dict. Hist.
[2] Moreri.—Morhof Polyhist.—Fabric. Bibl. Græc.—Saxii Onomast.

and was universally esteemed for his skill and his writings. He died May 2, 1729, at Paris. His works are, "Le Medecin de soi même," 12mo.; "L'art de faire des rapports en Chirurgie," 12mo; "Index funereus Chirurgorum Parisiensium, ab anno 1315 ad annum 1714," 12mo, with several others; and translations of many excellent works on physic and surgery, particularly Allen's "Synopsis Medicinæ practicæ," Harris's "De morbis infantum," Cockburne "De Gonorrhæa;" Freind's "Emmenologia," &c. &c.[1]

DEVENTER (Henry), a celebrated man-midwife, was born at Deventer, in the province of Over-Yssel, in Holland, towards the end of the seventeenth century. Though skilled in every branch of medicine, and honoured with the dignity of doctor in that faculty, he was principally employed in surgery, and in the latter part of his life he almost entirely confined himself to the practice of midwifery, in which art he made considerable improvements. He acquired also no small share of fame by his various mechanical inventions for assisting in preventing and curing deformities of the body in young subjects. In that capacity he was repeatedly sent for to Denmark, whence he drew a considerable revenue. His knowledge of mechanics did not, however, prevent his observing that much mischief was done by the too frequent use of instruments in midwifery; and he introduced such improvements in the art, as gave him a decided preference over Mauriceau, his almost immediate precursor. Satisfied with the principles on which his practice was founded, he published in 1701, "Operationes Chirurgicæ novum lumen exhibentes obstetricantibus," Leyden, 4to, which had been published in 1696, in his native language. This was followed by a second part, in 1724, 4to, "Ulterius examen partuum difficilium, Lapis Lydius obstetricum, et de necessaria cadaverum incisione." The two parts were published together, much improved, in 1733, but the work had already been translated and published in most of the countries in Europe. How long the author continued to live after the publication of this improved edition is not known.

He had often, he says, been required to let the world know, by advertisement, what kind of defects in the form of the body he was able to cure or relieve, but had not

[1] Moreri.

thought it expedient to do so; these he has enumerated and described at the end of the work. They are twenty-two in number; among them are the following: when the head, from a contraction of the tendons, fell on one of the shoulders, he enabled the party to hold his head erect. On the other hand, when a child came into the world club-footed, so that it could only touch the ground with its ancles, he completely, he says, cured the defect, and he was so sure of his principles, that he required no part of his stipulated pay until the cure was effected. Some time after his death, viz. in 1739, a posthumous work was published on the rickets, in his native language. Haller speaks favourably of it, and has given a brief analysis of its contents, by which it appears to contain some useful practical observations.[1]

DEVEREUX (WALTER), the first earl of Essex of this name and family, a general equally distinguished for his courage and conduct, and a nobleman not more illustrious by his titles than by his birth, was descended from a most ancient and noble family, being the son of sir Richard Devereux, knight, by Dorothy, daughter of George earl of Huntingdon, and grandson of Walter viscount of Hereford, so created by king Edward the Sixth. He was born about 1540, at his grandfather's castle in Carmarthenshire, and during his education applied himself to his studies with great diligence and success. He succeeded to the titles of viscount Hereford and lord Ferrers of Chartley, in the nineteenth year of his age, and being early distinguished for his modesty, learning, and loyalty, stood in high favour with his sovereign, queen Elizabeth. In 1569, upon the breaking out of the rebellion in the north, under the earls of Northumberland and Westmoreland, he raised a considerable body of forces, which joining those belonging to the lord admiral and the earl of Lincoln, he was declared marshal of the army, and obliged the rebels to disperse. This so highly recommended him to the queen, that in 1572 she honoured him with the garter, and on the 4th of May, the same year, created him earl of Essex, as being descended by his great grandmother from the noble family of Bourchier, long before honoured with the same title. In the month of January following, he was one of the peers that sat in judgment upon the duke of Norfolk.

[1] Dict. Hist.—Rees's Cyclopædia.—Haller Bibl. Chir.

At this time he was such a favourite with the queen, that some, who were for confining her good graces to themselves, endeavoured to remove him by encouraging an inclination he shewed to adventure both his person and fortune for her majesty's service in Ireland. Accordingly, on the 16th of August, 1573, he embarked at Liverpool, accompanied by lord Darcy, lord Rich, and many other persons of distinction, together with a multitude of volunteers, who were incited by the hopes of preferment, and his lordship's known reputation. His reception in Ireland was not very auspicious; landing at Knockfergus on the 16th of September, he found the chiefs of the rebels inclined apparently to submit; but having gained time, they broke out again into open rebellion. Lord Rich was called away by his own affairs, and by degrees, most of those who went abroad with the earl, came home again upon a variety of pretences. In this situation Essex desired the queen to carry on the service in her own name, and by her own command, though he should be at one half of the expence. Afterwards he applied to the earls of Sussex and Leicester, and the lord Burleigh, to induce the queen to pay one hundred horse and six hundred foot; which, however, did not take effect; but the queen, perceiving the slight put upon him, and that the lord deputy had delayed sending him his commission, was inclined to recal him out of Ulster, if Leicester and others, who had promoted his removal, had not dissuaded her. The lord deputy, at last, in 1574, sent him his patent, but with positive orders to pursue the earl of Desmond one way, while himself pressed him another. The earl of Essex reluctantly obeyed, and either forced or persuaded the earl of Desmond to submission; and it is highly probable, would have performed more essential service, if he had not been thwarted. The same misfortune attended his subsequent attempts; and, excepting the zeal of his attendants, the affection of the English soldiers, and the esteem of the native Irish, he gained nothing by all his pains. Worn out at length with these fruitless fatigues, he, the next year, desired leave to conclude upon honourable terms an accommodation with Turlough Oneile, which was refused him. He then surrendered the government of Ulster into the lord deputy's hands, believing the forces allowed him altogether insufficient for its defence; but the lord deputy obliged him to resume it, and to march against Turlough

Oneile, which he accordingly did; and his enterprize being in a fair way of succeeding, he was surprized to receive instructions, which peremptorily required him to make peace. This likewise he concluded, without loss of honour, and then turned his arms against the Scots from the western islands, who had invaded and taken possession of his country. These he quickly drove out, and, by the help of Norris, followed them into one of their islands; and was preparing to dispossess them of other posts, when he was required to give up his command, and afterwards to serve at the head of a small body of three hundred men, with no other title than their captain. All this he owed to Leicester; but, notwithstanding his chagrin, he continued to perform his duty, without any shew of resentment, out of respect to the queen's service. In the spring of the succeeding year he came over to England, and did not hesitate to express his indignation against the all-powerful favourite, for the usage he had met with. But as it was the custom of that great man to debase his enemies by exalting them, so he procured an order for the earl of Essex's return into Ireland, with the sounding title of earl-marshal of that kingdom, and with promises that he should be left more at liberty than in times past; but, upon his arrival at Ireland, he found his situation so little altered for the better, that he pined away with grief and sorrow, which at length proved fatal to him, and brought him to his end. There is nothing more certain, either from the public histories, or private memoirs and letters of that age, than the excellent character of this noble earl, as a brave soldier, a loyal subject, and a disinterested patriot; and in private life he was of a chearful temper, kind, affectionate, and beneficent to all who were about him. He was taken ill of a flux on the 21st of August, and in great pain and misery languished to the 22d of September, 1576, when he departed this life at Dublin, being scarcely thirty-five years old. There was a very strong report at the time, of his being poisoned; but for this there seems little foundation, yet it must have been suspected, as an inquiry was immediately made by authority, and sir Henry Sidney, then lord deputy of Ireland, wrote very fully upon this subject to the privy-council in England, and to one of the members of that council in particular. The corpse of the earl was speedily brought over to England, carried to the place of his nativity, Carmarthen, and buried there

with great solemnity, and with most extraordinary testimonies of the unfeigned sorrow of all the country round about. A funeral sermon was preached on this occasion, Nov. 26, 1576, and printed at London 1577, 4to. He married Lettice, daughter to sir Frances Knolles, knight of the garter, who survived him many years, and whose speedy marriage after his death to the earl of Leicester, upon whom common fame threw the charge of hastening his death, perhaps might encourage that report. By this lady he had two sons, Robert and Walter, and two daughters, Penelope, first married to Robert lord Rich, and then to Charles Blount, earl of Devonshire; and Dorothy, who becoming the widow of sir Thomas Perrot, knight, espoused for her second husband Henry Percy earl of Northumberland.

One important objection only has been brought forward against the character of the first earl of Essex, which is mentioned by Dr. Leland, in his History of Ireland. The story, as literally translated by Mr. O'Connor, from the Irish manuscript annals of queen Elizabeth's reign, is as follows: "Anno 1574. A solemn peace and concord was made between the earl of Essex and Felim O'Nial. However, at a feast wherein the earl entertained that chieftain, and at the end of their good cheer, O'Nial with his wife were seized, their friends who attended were put to the sword before their faces. Felim, together with his wife and brother, were conveyed to Dublin, where they were cut up in quarters. This execution gave universal discontent and horrour." Considering the general character of the earl of Essex, we cannot avoid greatly doubting of the authenticity of this fact; and indeed, if it was founded on truth, it must appear very extraordinary that it should not have occurred in any other narrative of the times.

Mr. Park has allotted this nobleman a place in his additions to the "Royal and Noble Authors," as having written "The Complaint of a Sinner, made and sung by the earle of Essex upon his beath-bed in Ireland," printed in the "Paradise of dainty Devises," 1576. There is a copy of this in the Harleian MSS. 293, with an account of the earl's sickness and death, which latter is ascribed to a dysentery, without any hint of poison. Besides this, the earl wrote a letter to the council, another to the queen, and a third to lord Burleigh, all which afford favourable proofs of his talents and excellent character. The former

is inserted in the Biographia Britannica, and the two latter in Murden's State Papers.[1]

DEVEREUX (ROBERT), earl of Essex, memorable for having been a great favourite, and an unhappy victim to the arts of his enemies and his own ambition, in the reign of queen Elizabeth, was son of the preceding, and born Nov. 10, 1567, at Netherwood, his father's seat in Herefordshire. His father dying when he was only in his 10th year, recommended him to the protection of William Cecil lord Burleigh, whom he appointed his guardian. Two years after, he was sent to the university of Cambridge by this lord, who placed him in Trinity college, under the care of Dr. Whitgift, then master of it, and afterwards archbishop of Canterbury. But Mr. Cole, for many reasons, is inclined to think that he was placed at Queen's, under Dr. Chaderton. He was, however, educated with much strictness, and applied himself to learning with great diligence; though it is said that, in his tender years, there did not appear any pregnant signs of that extraordinary genius which shone forth in him afterwards. In 1583, he took the degree of M. A. and kept his public act, and soon after left Cambridge, and retired to his own house at Lampsie in South Wales, where he spent some time, and became so enamoured of his rural retreat, that he was with difficulty prevailed on to quit it. His first appearance at court, at least as a candidate for royal favour, was in his seventeenth year; and he brought thither a fine person, an agreeable behaviour, and an affability which procured him many friends. By degrees he so far overcame the reluctance he first shewed against the earl of Leicester, his father's enemy, and now very strangely his father-in-law, that in 1585 he accompanied him to Holland, where we find him next year in the field, with the title of general of the horse. In this quality he gave the highest proofs of personal courage in the battle of Zutphen, fought in 1586; and, on his return to England, was made, the year after, master of the horse in the room of lord Leicester promoted. In 1588, he continued to rise, and indeed almost reached the summit of his fortune; for, when her majesty thought fit to assemble an army at Tilbury, for the defence of the kingdom against the Spanish invasion, she gave the com-

[1] Biog. Brit.—Fuller's Worthies.—Lloyd's State Worthies.—Park's Orford, vol. II.

mand of it, under herself, to the earl of Leicester, and created the earl of Essex general of the horse. From this time he was considered as the favourite declared; and if there was any mark yet wanting to fix the people's opinion in that respect, it was shewn by the queen's conferring on him the honour of the garter.

So quick an elevation, and to so great an height, unfortunately excited an impetuosity of spirit that was natural to the earl of Essex, who, among other instances of uncontrouled temper, often behaved petulantly to the queen herself, who did not admit, while she sometimes provoked, freedoms of that kind from her subjects. His eagerness about this time to dispute her favour with sir Charles Blunt, afterwards lord Montjoy and earl of Devonshire, ended in a duel, in which sir Charles wounded him in the knee. The queen, so far from being displeased with it, is said to have sworn a good round oath, that it was fit somebody should take him down, otherwise there would be no ruling him, yet she assisted in reconciling the rivals; who, to their honour, continued good friends as long as they lived. In 1589, sir John Norris and sir Francis Drake having undertaken an expedition for restoring don Antonio to the crown of Portugal, the earl of Essex, willing to share the glory, followed the fleet and army to Spain; which displeasing the queen very highly, as it was done without her consent or knowledge, she sent him the following letter: "Essex, your sudden and undutiful departure from our presence and your place of attendance, you may easily conceive how offensive it is and ought to be unto us. Our great favours, bestowed upon you without deserts, have drawn you thus to neglect and forget your duty; for other construction we cannot make of these your strange actions. Not meaning, therefore, to tolerate this your disordered part, we gave directions to some of our privy-council, to let you know our express pleasure for your immediate repair hither, which you have not performed as your duty doth bind you, increasing thereby greatly your former offence and undutiful behaviour in departing in such sort without our privity, having so special office of attendance and charge near our person. We do therefore charge and command you forthwith, upon the receipt of these our letters, all excuses and delays set apart, to make your present and immediate repair unto us, to understand our farther pleasure. Whereof see you fail not, as you will be

lòth to incur our indignation, and will answer for the contrary at your uttermost peril. The 15th of April, 1589."

At his return, however, he soon recovered her majesty's good graces, but again irritated her by a private match with Frances, only daughter of sir Francis Walsingham, and widow of sir Philip Sidney. This her majesty apprehended to be derogatory to the honour of the house of Essex; and, though for the present, little notice was taken of it, yet it is thought that it was not soon forgot. In 1591, he went abroad, at the head of some forces, to assist Henry IV. of France: which expedition was afterwards repeated, but with little or no success. In 1592-3, we find him present in the parliament at Westminster, about which time the queen made him one of her privy-council. He met, however, in this and the succeeding years, with various causes of chagrin, partly from the loftiness of his own temper, but chiefly from the artifices of those who envied his great credit with the queen, and were desirous to reduce his power within bounds. Thus a dangerous and treasonable book, written abroad by Parsons, a Jesuit, and published under the name of Doleman, with a view of creating dissension in England about the succession to the crown, was dedicated to him, on purpose to make him odious; and it had its effect. But what chiefly soured his spirit, was his perceiving plainly, that though he could in most suits prevail for himself, yet he was able to do little or nothing for his friends. This appeared remarkably in the case of sir Francis Bacon, which the earl bore with much impatience; and, resolving that his friend should not be neglected, gave him of his own a small estate in land. There are indeed few circumstances in the life of this noble person, that do greater honour to his memory, than his patronage of men of parts and learning. It was this regard for genius which induced him to bury the immortal Spenser at his own expence; and in the latter part of his life, engaged him to take the learned sir Henry Wotton, and the ingenious Mr. Cuffe, into his service: as in his earlier days he had admitted the incomparable brothers, Anthony and Francis Bacon, to share his fortunes and his cares.

But whatever disadvantages the earl might labour under from intrigues at court, the queen had commonly recourse to his assistance in all dangers and difficulties, and placed him at the head of her fleets and armies, preferably to any

other person. His enemies, on the other hand, were contriving and exerting all they could against him, by insinuating to the queen, that, considering his popularity, it would not be at all expedient for her service to receive such as he recommended to civil employments; and they carried this so far, as even to make his approbation a sufficient objection to men whom they had encouraged and recommended themselves. In 1598, a warm dispute arose in the council, between the old and wise lord-treasurer Burleigh and the earl of Essex, about continuing the war with Spain. The earl was for it, the treasurer against it; who at length grew into a great heat, and told the earl that he seemed intent upon nothing but blood and slaughter. The earl explained himself, and said, that the blood and slaughter of the queen's enemies might be very lawfully his intention; that he was not against a solid, but a specious and precarious peace; that the Spaniards were a subtle and ambitious people, who had contrived to do England more mischief in the time of peace, than of war, &c. The treasurer at last drew out a Prayer-book, in which he shewed Essex this expression: "Men of blood shall not live out half their days." As the earl knew that methods would be used to prejudice him with the people of England, especially the trading part, who would easily be persuaded to think themselves oppressed by taxes levied for the support of the war, he resolved to vindicate his proceedings, and for that purpose drew up in writing his own arguments, which he addressed to his dear friend Anthony Bacon. This apology stole into the world not long after it was written; and the queen, it is said, was exceedingly offended at it. The title of it runs thus: "To Mr. Anthony Bacon, an Apologie of the Earle of Essexe, against those which falselie and maliciouslie take him to be the only hindrance of the peace and quiet of his countrie." This was reprinted in 1729, under the title of "The Earl of Essex's vindication of the war with Spain," in 8vo.

About this time died the treasurer Burleigh, which was a great misfortune to the earl of Essex; for that lord having shewn a tenderness for the earl's person, and a concern for his fortunes, had many a time stood between him and his enemies. But now, this guardian being gone, they acted without any restraint, crossed whatever he proposed, stopped the rise of every man he loved, and treated all his projects with an air of contempt. He succeeded lord

Burleigh as chancellor of the university of Cambridge; and, going down, was there entertained with great magnificence*. This is reckoned one of the last instances of this great man's felicity, who was now advanced too high to sit at ease; and those who longed for his honours and employments, very closely applied themselves to bring about his fall. The first great shock he received came from the queen herself, and arose from a warm dispute with her majesty about the choice of some fit and able person to superintend the affairs of Ireland. Camden tells us, that there were only present on this remarkable occasion, the lord admiral, sir Robert Cecil, secretary; and Windebanke, clerk of the seal. The queen considered sir William Knolls, uncle to Essex, as the most proper person for that charge: Essex contended, that sir George Carew was a much fitter man for it. When the queen could not be persuaded to approve his choice, he so far forgot himself and his duty, as to turn his back upon her in a contemptuous manner; which insolence her majesty not being able to bear, gave him a box on the ear, and, somewhat in her father's language, bid him "go and be hanged." He immediately clapped his hand on his sword, and the lord admiral stepping in between, he swore a great oath, declaring that he neither could nor would put up an affront of that nature; that he would not have taken it at the hands of Henry VIII. and in a great passion immediately withdrew from court. The lord keeper advised him to apply himself to the queen for pardon. He sent the lord keeper his answer in a long and passionate letter, which his friends afterwards unadvisedly communicated; in which he appealed from the queen to God Almighty, in expressions to this purpose: "That there was no tempest so boisterous as the resentment of an angry prince; that

* When Essex was no more than twenty-one years of age, he was competitor with the lord chancellor Hatton for the chancellorship of the university of Oxford, which had become vacant by the death of the earl of Leicester, on the 4th of September, 1588. Into this university our young earl had been incorporated master of arts in the preceding April. He did not succeed in the contest; for being generally considered as a patron of the puritan party, as his deceased father-in-law had been, the interest of the lord chancellor, supported by that of archbishop Whitgift, carried the election against him. He was again disappointed in a similar attempt, which he made at the latter end of the year 1591, upon the death of sir Christopher Hatton. On this occasion, a majority of the electors would have declared in his favour, had they not been influenced by the authority of the queen, who recommended by letters Thomas Sackville, lord Buckhurst, and he was accordingly chosen.

the queen was of a flinty temper; that he well enough knew what was due from him as a subject, an earl, and grand marshal of England, but did not understand the office of a drudge or a porter; that to own himself a criminal was to injure truth, and the author of it, God Almighty: that his body suffered in every part of it by that blow given by his prince; and that it would be a crime in him to serve a queen who had given him so great an affront." He was afterwards reconciled and restored in appearance to the queen's favour, yet there is good reason to doubt whether he ever recovered it in reality: and his friends have generally dated his ruin from this singular dispute *.

The earl met with nothing in Ireland but disappointments, in the midst of which, an army was suddenly raised in England, under the command of the earl of Nottingham; nobody well knowing why, but in reality from the suggestions of the earl's enemies to the queen, that he rather meditated an invasion on his native country, than the reduction of the Irish rebels. This and other considerations made him resolve to quit his post, and come over to Eng-

* The total reduction of Ireland being brought upon the tapis soon after, the earl was pitched upon as the only man from whom it could be expected; an artful contrivance of his enemies, who hoped by this means to ruin him; nor were their expectations disappointed. He declined this fatal preferment as long as he could; but, perceiving that he should have no quiet at home, he accepted it, and his commission for lord lieutenant passed the great seal in March 1598. His enemies now began to insinuate, that he had sought this command for the sake of greater things which he then was meditating; but there is a letter of his to the queen, preserved in the Harleian collection, which shews, that he was so far from entering upon it with alacrity, that he looked upon it rather as a banishment, and a place assigned him for a retreat from his sovereign's displeasure, than a potent government bestowed upon him by her favour: "To the queen. From a mind delighting in sorrow, from spirits wasted with passion, from a heart torn in pieces with care, grief, and travel, from a man that hateth himself, and all things else that keep him alive, what service can your majesty expect, since any service past deserves no more than banishment and proscription to the cursedest of all islands? It is your rebels' pride and succession must give me leave to ransom myself out of this hateful prison, out of my loathed body; which, if it happened so, your majesty shall have no cause to mislike the fashion of my death, since the course of my life could never please you.

"Happy he could finish forth his fate,
In some unhaunted desert most obscure
From all society, from love and hate
Of worldly folk; then should he sleep secure.

Then wake again, and yield God ever praise.
Content with hips, and hawes, and bramble-berry;
In contemplation passing out his days,
And change of holy thoughts to make him merry.

Who when he dies, his tomb may be a bush,
Where harmless robin dwells with gentle thrush.

Your majesty's exiled servant,
ROBERT ESSEX."

land; which he accordingly did, and presented himself before the queen.* He met with a tolerable reception; but was soon after confined, examined, and dismissed from all his offices, except that of master of the horse. In the summer of 1600, he recovered his liberty; and in the autumn following, he received Mr. Cuffe, who had been his secretary in Ireland (See CUFFE), into his councils. Cuffe, who was a man of his own disposition, laboured to persuade him, that submission would never do him any good; that the queen was in the hands of a faction, who were his enemies; and that the only way to restore his fortune was to obtain an audience, by whatever means he could, in order to represent his case. The earl did not consent at first to this dangerous advice; but afterwards, giving a loose to his passion, began to declare himself openly, and among other fatal expressions let fall this, that "the queen grew old and cankered; and that her mind was become as crooked as her carcase." His enemies, who had exact intelligence of all that he proposed, and had provided effectually against the execution of his designs, hurried him upon his fate by a message, sent on the evening of Feb. 7, requiring him to attend the council, which he declined. This appears to have unmanned him, and in his distraction of mind, he gave out, that they sought his life; kept a watch in Essex-house all night; and summoned his friends for his defence the next morning. Many disputes ensued, and some blood was spilt; but the earl at last surrendered, and was carried that night to the archbishop's palace at Lambeth, and the next day to the Tower. On the 19th, he was arraigned before his peers, and after a long trial was sentenced to lose his head: upon which melancholy occasion he said nothing more than this, viz. "If her majesty had pleased, this body of mine might have done her better service; however, I shall be glad if it may prove serviceable to her any way." He was executed upon the 25th, in his thirty-fourth year, leaving behind him one only son and two daughters. As to his person, he is reported to have been tall, but not very well made; his countenance reserved; his air rather martial than courtly; very careless in dress, and a little addicted to trifling diversions. He was learned, and a lover of learned men, whom he always encouraged and rewarded. He was sincere in his friendships, but not so careful as he ought to have been in making a right choice; sound in his morals,

except in point of gallantry, and thoroughly well affected to the protestant religion. Historians inform us, that as to his execution, the queen remained irresolute to the very last, and sent sir Edward Carcy to countermand it; but, as Camden says, considering afterwards his obstinacy in refusing to ask her pardon, she countermanded those orders, and directed that he should die. There is an odd story current in the world about a ring, which the chevalier Louis Aubrey de Mourier, many years the French minister in Holland, and a man of great parts and unsuspected credit, delivers as an undoubted truth; and that upon the authority of an English minister, who might be well presumed to know what he said. As the incident is remarkable, and has made much noise, we will report it in the words of that historian: "It will not, I believe, be thought either impertinent or disagreeable to add here, what prince Maurice had from the mouth of Mr. Carleton, ambassador of England in Holland, who died secretary of state; so well known under the name of lord Dorchester, and who was a man of great merit. He said, that queen Elizabeth gave the earl of Essex a ring, in the height of her passion for him, ordering him to keep it; and that whatever he should commit, she would pardon him when he should return that pledge. Since that time the earl's enemies having prevailed with the queen, who, besides, was exasperated against him for the contempt he had shewed her beauty, now through age upon the decay, she caused him to be impeached. When he was condemned, she expected to receive from him the ring, and would have granted him his pardon according to her promise. The earl, finding himself in the last extremity, applied to admiral Howard's lady, who was his relation; and desired her, by a person she could trust, to deliver the ring into the queen's own hands. But her husband, who was one of the earl's greatest enemies, and to whom she told this imprudently, would not suffer her to acquit herself of the commission; so that the queen consented to the earl's death, being full of indignation against so proud and haughty a spirit, who chose rather to die than implore her mercy. Some time after, the admiral's lady fell sick; and, being given over by her physicians, she sent word to the queen that she had something of great consequence to tell her before she died. The queen came to her bedside; and having ordered all her attendants to withdraw,

the admiral's lady returned her, but too late, that ring from the earl of Essex, desiring to be excused for not having returned it sooner, since her husband had prevented her. The queen retired immediately, overwhelmed with the utmost grief; she sighed continually for a fortnight, without taking any nourishment, lying in bed entirely dressed, and getting up an hundred times a night. At last she died with hunger and with grief, because she had consented to the death of a lover who had applied to her for mercy." Histoire de Hollande, p. 215, 216.

This account has commonly been treated as a fable; but late discoveries seem to have confirmed it. See the proofs of this remarkable fact, collected in Birch's Negociations, &c. p. 206, and Hume's History, at the end of Elizabeth's reign.

Lord Orford has entered into a long disquisition on the proofs of queen Elizabeth's *love* for the earl of Essex, and certainly proves that she had a more than ordinary attachment to him, although in some of the circumstances it appears to savour more of the fondness of a capricious mother, than of a mistress. His lordship has done wiser in having placed the earl of Essex among the noble authors of England. The various pieces enumerated by lord Orford justly entitle him to that distinction; and he has a farther claim to it from the numerous letters of his which occur in the different collections of state papers, and especially in Birch's "Memoirs of the Reign of queen Elizabeth." "But of all his compositions," says Mr. Walpole, "the most excellent, and in many respects equal to the performances of the greatest geniuses, is a long letter to the queen from Ireland, stating the situation of that country in a most masterly manner, both as a general and statesman, and concluding with strains of the tenderest eloquence, on finding himself so unhappily exposed to the artifice of his enemies during his absence. It cannot fail to excite admiration, that a man ravished from all improvement and reflection at the age of seventeen, to be nursed, perverted, fondled, dazzled in a court, should, notwithstanding, have snatched such opportunities of cultivating his mind and understanding!" In another letter from Ireland, he says movingly, "I provided for this service a breast-plate, but not a cuirass; that is, I am armed on the breast, but not on the back."

It has been surmised that the earl of Essex used the pen,

first, of Francis Bacon, and afterwards of Cuffe. Speaking of Bacon, Dr. Birch observes, that it is certain that Essex did not want any such assistance, and could not have had it upon many and most important occasions, which required him to write some of the most finished of his epistolary performances, the style of which is not only very different from, but likewise much more natural, easy, and perspicuous than that of his friend, who acknowledges it to be "far better than his own." With regard to Cuffe, Mr. Walpole remarks, that he might have some hand in collecting the materials relative to business, but that there runs through all the earl's letters a peculiarity of style, so adapted to his situation and feelings, as could not have been felt for him or dictated by any body else.

It was as a prose-writer that the earl of Essex excelled, and not as a poet. He is said to have translated one of Ovid's Epistles; and a few of his sonnets are preserved in the Ashmolean museum. They display, however, no marks of poetic genius. "But if Essex," says Mr. Warton, "was no poet, few noblemen of his age were more courted by poets. From Spenser to the lowest rhymer he was the subject of numerous sonnets, or popular ballads. I will not except Sydney. I could produce evidence to prove, that he scarcely ever went out of England, or even left London, on the most frivolous enterprize, without a pastoral in his praise, or a panegyric in metre, which were sold and sung in the streets. Having interested himself in the fashionable poetry of the times, he was placed high in the ideal Arcadia now just established; and, among other instances which might be brought, on his return from Portugal in 1589 he was complimented with a poem called "An Egloge gratulatorie entituled to the right honorable and renowned shepherd of Albion's Arcadia, Robert earl of Essex, and for his returne lately into England." This is a light in which lord Essex is seldom viewed. I know not if the queen's fatal partiality, or his own inherent attractions, his love of literature, his heroism, integrity, and generosity, qualities which abundantly overbalance his presumption, his vanity, and impetuosity, had the greater share in dictating these praises. If adulation were any where justifiable, it must be when paid to the man who endeavoured to save Spenser from starving in the streets of Dublin, and who buried him in Westminster-abbey with

becoming solemnity. Spenser was persecuted by Burleigh because he was patronised by Essex."

No small degree of popularity has always adhered to the character and memory of the earl of Essex. A strong proof of this is his having been the subject of four different tragedies. We refer to the "Unhappy favourite," by John Banks; the "Fall of the Earl of Essex," by James Ralph; the "Earl of Essex," by Henry Jones; and the "Earl of Essex," by Henry Brooke.[1]

DEVEREUX (ROBERT), son to the former, and third earl of Essex, was born in 1592, at Essex-house, in the Strand; and at the time of his father's unhappy death, was under the care of his grandmother, by whom he was sent to Eton school, where he was first educated. In the month of January 1602, he was entered a gentleman-commoner of Merton-college, Oxford, where he had an apartment in the warden's lodgings, then Mr. Savile, afterwards the celebrated sir Henry Savile, his father's dear friend, and who, for his sake, was exceedingly careful in seeing that he was learnedly and religiously educated. The year following, he was restored to his hereditary honours; and in 1605, when king James visited the university of Oxford, our young earl of Essex was created M. A. on the 30th of August, for the first time, which very probably he had forgotten, or he would not have received the same honour above thirty years afterwards. He was already in possession of his father's high spirit, of which he gave a sufficient indication in a quarrel which he had with prince Henry. Some dispute arose between them at a game at tennis; the prince called his companion the son of a traitor; who retaliated by giving him a severe blow with his racket; and the king was obliged to interfere to restore peace. At the age of fourteen, he was betrothed to lady Frances Howard, who was still younger than himself; but he immediately set out on his travels, and during his absence the affections of his young wife were estranged from him, and fixed upon the king's favourite, Carr, afterwards earl of Somerset. The consequence was a suit instituted against the husband for impotency, in which, to the disgrace of the age, the king interfered, and which ended in

[1] Biog. Brit.—Birch's Memoirs of queen Elizabeth.—Hume's and other histories of England.—Park's edition of the Royal and Noble Authors.—Seward's Anecdotes and Biographiana.—Ellis's Specimens, &c.

a divorce. The earl of Essex, feeling himself disgraced by the sentence, retired to his country seat, and spent some years in rural sports and amusements. In 1620, being wearied of a state of inaction, he joined the earl of Oxford in a military expedition to the Palatinate, where they served with companies of their own raising, under sir Horatio Vere, and in the following year they served in Holland, under prince Maurice. In the course of the winter they returned to England, and lord Essex appeared in the ranks of the opposition in parliament. On this account he was not favourably received at court, which was the mean of attaching him the more closely to foreign service. He commanded a regiment raised in England for the United States in 1624, and though nothing very important was atchieved by the English auxiliaries, yet he acquired experience, and distinguished himself among the nobility of the time. On the accession of Charles I. he was employed as vice-admiral in an expedition against Spain, which proved unsuccessful. In 1626, he made another campaign in the Low Countries, and shortly after he formed another unhappy match, by marrying the daughter of sir William Paulet, from whom, owing to her misconduct, he was divorced within two years. He now resolved to give himself up entirely to public life; he courted popularity, and made friends among the officers of the army and the puritan ministers. He was, however, employed by the king in various important services; but when the king and court left the metropolis, lord Essex pleaded in excuse his obligation to attend in his place as a peer of the realm, and was accordingly deprived of all his employments; a step which alone seemed wanting to fix him in opposition to the king; and in July 1642 he accepted the post of general of the parliamentary army. He opposed the king in person at Edge-hill, where the victory was so indecisive, that each party claimed it as his own. After this he was successful in some few instances, but in other important trusts he did little to recommend him to the persons in whose interests he was employed. He was, however, treated with external respect, until the self-denying ordinance threw him entirely out of the command: he resigned his commission, but not without visible marks of discontent. Unwilling to lose him altogether, the parliament voted that he should be raised to a dukedom, and be allowed 10,000*l.* per annum, to support his new dignity; but these were pre-

vented by a sudden death, which, as in the case of his grandfather, was by some attributed to unfair means. He died September 14, 1646. Parliament directed a public funeral for him, which was performed with great solemnity in the following month, at Westminster abbey. In his conduct, the particulars of which may be seen in the history of the times, a want of steadiness is to be discovered, which candour would refer to the extraordinary circumstances in which public men were then placed. Personal affronts at court, whether provoked or not, led him to go a certain length with those who, he did not perceive, wanted to go much farther, and although he appeared in arms against his sovereign, no party was pleased with his efforts to preserve a balance; yet, with all his errors, Hume and other historians, not friendly to the republican cause, have considered his death as a public misfortune. Hume says, that fully sensible of the excesses to which affairs had been carried, and of the worse consequences which were still to be apprehended, he had resolved to conciliate a peace, and to remedy as far as possible all those ills to which, from mistake rather than any bad intention, he had himself so much contributed. The presbyterian, or the moderate party among the commons, found themselves considerably weakened by his death; and the small remains of authority which still adhered to the house of peers, were in a manner wholly extinguished.[1]

DE VERGY (Peter Henry Treyssac), a French adventurer, of whose private life little is known, and whose public history is not of the most reputable kind, requires, however, some notice, as the author of various publications, and an agent in some political transactions which once were deemed of importance. He styled himself advocate in the parliament of Bourdeaux. The first notice of him occurs about 1763, when he had a concern in the quarrel between the count de Guerchy, ambassador extraordinary from the court of France, and the chevalier D'Eon, (see D'Eon). About this time D'Eon published a letter to the count de Guerchy, by which we learn that De Vergy solicited his (D'Eon's) acquaintance, which he declined unless he brought letters of recommendation, and that De Vergy, piqued at the refusal, boasted of being perfectly well known to the count de Guerchy, which

[1] Biog. Brit.—Clarendon's History.—Hume, &c.

proved to be a falsehood. This produced a quarrel between D'Eon and De Vergy, and a pamphlet in answer to D'Eon's letter, and another answer under the title of "Contre Note." After the more celebrated quarrel between de Guerchy and D'Eon, De Vergy published a parcel of letters from himself to the duc de Choiseul, in which he positively asserts that the count de Guerchy prevailed with him to come over to England to assassinate D'Eon. He even went farther, and before the grand jury of Middlesex, made oath to the same effect. Upon this deposition, the grand jury found a bill of intended murder against the count de Guerchy; which bill, however, never came to the petty jury. The king granted a *noli prosequi* in favour of De Guerchy, and the attorney-general was ordered to prosecute De Vergy, with the result of which order we are unacquainted; but it is certain that De Vergy, in his last will, confesses his concern in a plot against D'Eon, and intimates that he withdrew his assistance upon finding that it was intended to affect the chevalier's life. After the above transaction, we find him in 1767, publishing "Lettre contre la Raison," or, "A Letter against Reason, addressed to the chevalier D'Eon," in which he repeats some of the hacknied doctrines of the French philosophical school, and professes himself a free-thinker. This was followed by a succession of novels, entitled "The Mistakes of the Heart;" "The Lovers;" "Nature;" "Henrietta;" "The Scotchman;" and "The Palinode," written in remarkably good English, and with much knowledge of human nature; but scarcely one of them is free from the grossest indelicacies. He wrote also, in 1770, "A Defence of the duke of Cumberland," a wretched catchpenny. De Vergy died Oct. 1, 1774, aged only forty-two, and remained unburied until March, his executor waiting for directions from his family. He had desired in his will that his relations would remove his body to Bourdeaux, but it was at last interred in St. Pancras church-yard.[1]

DEUSINGIUS (ANTHONY), a learned physician, and voluminous writer on medicine and natural philosophy, was born at Meurs, in the duchy of Juliers, October 16th, 1612. After studying the classics and the Arabic and

[1] Lysons's Environs, vol. III.—Gent. Mag. XLIV. where is part of his will.—Chesterfield's Letters, vol. II. p. 485, 4to edit.

Persian languages, he went to Leyden, where he completed his education by taking the degree of M. D. in 1634; and three years after was appointed professor in mathematics at Meurs. In 1639, he was called to succeed Isaac Pontanus in the chair of natural philosophy and mathematics; and in 1642 to that of medicine, at Harderwick, to which was added the office of physician to the city. From Harderwick he went to Groningen, where he was not only professor of medicine, but rector of the university, and ancient of the church. Amid the business which such accumulated duties heaped upon him, he found leisure to write a greater number of treatises on the different parts of medicine and philosophy than have fallen from the pen of almost any other man. Haller and Manget have given a list of fifty-four, but a small number of these are on practical subjects, many of them being metaphysical and controversial. Those relating to his controversy with Silvius, are written with great acrimony; though the subjects, which are mostly physiological, do not seem calculated to excite so much rancour as we see infused into them. Among these are, "Joannes Cloppenburgius, Heautontimorumenos, seu retorsio injuriarum de libello falsidico, cui titulus, Res judicata, cumulatarum," 1643, 4to. The subject of dispute is the nature of the soul, and on the intelligences that direct the course of the stars. "Canticum Avicennæ de Medicina, ex Arab. Lat. reddit." 1649, 4to. "Dissertationes duæ, prior de motu cordis et sanguinis, altera de lacte ac nutrimento fœtus in utero," 1651, 4to. In this he defends the circulation of the blood, as described by our countryman Harvey. "Synopsis Medicinæ universalis," 1649, &c. Deusingius died in the winter of 1666, of a pleuritic affection, occasioned by taking a long journey, in very severe weather, to visit the count of Nassau, to whom he was physician.[1]

DEWAILLY (Charles), an eminent French architect, was born at Paris, Nov. 9, 1729. He was educated by one of his uncles, and from his earliest infancy discovered an unconquerable partiality for the study and practice of architecture, in which he afterwards became a great proficient. His chief master was Lejay, who at this period had just established a new school of the profession, and

[1] Moreri.—Haller and Manget.—Rees's Cyclopædia.—Foppen Bibl. Belg.—Niceron, vol. XXII.

recovered it from the contempt in which it had been held from the age of Lewis XIV. In 1752 Dewailly obtained the chief architectural prize, and the privilege of studying at Rome for three years, at the expence of the nation. Upon this success, his biographer notices an action truly generous and laudable in the mind of an emulous young man. The student to whom the second prize was decreed, and whose name was Moreau, appeared extremely sorrowful. Dewailly interrogated him upon the subject of his chagrin; and learning that it proceeded from his having lost the opportunity of prosecuting his profession in Italy, he flew to the president of the architectural committee, and earnestly solicited permission that his unfortunate rival might be allowed to travel to Rome as well as himself. On an objection being adduced from the established rules— "Well, well," replied he, "I yet know a mode of reconciling every thing. I am myself allotted three years; of these I can dispose as I like—I give eighteen months of them to Moreau." This generous sacrifice was accepted; and Dewailly was amply rewarded by the public esteem which accompanied the transaction. In most of the modern buildings of taste and magnificence in his own country, Dewailly was a party employed, and many of his designs are engraven in the Encyclopédie and in Laborde's Description of France. He was a member of the academy of painting, as well as that of architecture; in the latter of which he was at once admitted into the higher class, without having, as is customary, passed through the inferior. Of the national institute he was a member from its establishment. He died in 1799, having been spared the affliction of beholding one of his most exquisite pieces of workmanship, the magnificent hall of the Odeon, destroyed by fire, a catastrophe which occurred but a short time after his demise.[1]

D'EWES (Sir SYMONDS), an English historian and antiquary, was the son of Paul D'Ewes, esq. and born in 1602, at Coxden in Dorsetshire, the seat of Richard Symonds, esq. his mother's father. He was descended from an ancient family in the Low Countries, from whence his ancestors removed hither, and gained a considerable settlement in the county of Suffolk. In 1618, he was entered a fellow-commoner of St. John's college in Cambridge; and

[1] Memoirs of the National Institute.

about two years after, began to collect materials for forming a correct and complete history of Great Britain. *He was no less studious in preserving the history of his own times; setting down carefully the best accounts he was able to obtain of every memorable transaction, at the time it happened. This disposition in a young man of parts recommended him to the acquaintance of persons of the first rank in the republic of letters, such as Cotton, Selden, Spelman, &c. In 1626, he married Anne, daughter to sir William Clopton of Essex, an exquisite beauty, not fourteen years old, with whom he was so sincerely captivated, that his passion for her seems to have increased almost to a degree of extravagance, even after she was his wife. He pursued his studies, however, as usual, with great vigour and diligence, and when little more than thirty years of age, finished that large and accurate work for which he is chiefly memorable. This work he kept by him during his life-time; it being written, as he tells us, for his own private use. It was published afterwards with this title: "The Journals of all the Parliaments during the reign of queen Elizabeth, both of the House of Lords and House of Commons, collected by sir Symonds D'Ewes, of Stowhall in the county of Suffolk, knt. and bart. revised and published by Paul Bowes, of the Middle Temple, esq. 1682," folio. In 1633, he resided at Islington in Middlesex. In 1639, he served the office of high sheriff of the county of Suffolk, having been knighted some time before; and in the long parliament, which was summoned to meet Nov. 3, 1640, he was elected burgess for Sudbury in that county. July 15, 1641, he was created a baronet; yet upon the breaking out of the civil war, he adhered to the parliament, and took the solemn league and covenant in 1643. He sat in this parliament till Dec. 1648, when he was turned out among those who were thought to have some regard left for the person of the king, and the old constitution in church and state. He died April 18, 1650, and was succeeded in his titles and large estate by his son Willoughby D'Ewes; to whom the above Journals were dedicated, when published, by his cousin Paul Bowes, esq who was himself a gentleman of worth and learning.

Though these labours of sir Symonds contributed not a little to illustrate the general history of Great Britain, as well as to explain the important transactions of one of the most glorious reigns in it, yet two or three circumstances

of his life have occasioned him to have been set by writers in perhaps a more disadvantageous light than he deserved; not to mention that general one, common to many others, of adhering to the parliament during the rebellion. Having occasion to write to archbishop Usher in 1639, he unfortunately let fall a hint to the prejudice of Camden's "Britannia;" for, speaking of the time and pains he had spent in collecting materials for an accurate history of Great Britain, and of his being principally moved to this task, by observing the many mistakes of the common writers, he adds, "And indeed what can be expected from them, considering that, even in the so much admired 'Britannia' of Camden himself, there is not a page, at least hardly a page, without errors?" This letter of his afterwards coming to light, among other epistles to that learned prelate, drew upon him the heaviest censures. Smith, the writer of the Latin life of Camden, assures us, that his "Britannia" was universally approved by all proper judges, one only, sir Symonds D'Ewes, excepted; who, "moved," says he, "by I know not what spirit of envy, gave out that there was scarce a page," &c. Nicolson, in his account of Camden's work, says, that "some early attempts were made by an envious person, one Brook or Brookmouth, to blast the deservedly great reputation of this work: but they perished and came to nothing; as did likewise the terrible threats given out by sir Symonds D'Ewes, that he would discover errors in every page." Bishop Gibson has stated the charge against this gentleman more mildly, in his Life of Camden, prefixed to the English translation of his Britannia. "In the year 1607," says the bishop, "he put the last hand to his Britannia, which gained him the titles of the Varro, Strabo, and Pausanias of Britain, in the writings and letters of other learned men. Nor did it ever after meet with any enemies that I know of, only sir Symonds D'Ewes encouraged us to hope for animadversions upon the work, after he had observed to a very great man, that there was not a page in it without a fault. But it was only threatening; and neither the world was the better, nor was Mr. Camden's reputation e'er the worse for it." Sir Symonds was certainly not defensible for throwing out at random, as it should seem, such a censure against a work universally well received, without ever attempting to support it; yet some have excused him by saying that this censure was contained

in a private letter; and that sir Symonds had a high sense of Camden's merit, whom he mentions very respectfully in the preface to his Journals, &c.

Another thing which hurt his character with some particular writers, was a very foolish speech he made in the long parliament, Jan. 2, 1640, in support of the antiquity of the university of Cambridge. This was afterwards published under the title of "A Speech delivered in parliament by Symonds D'Ewes, touching the antiquity of Cambridge, 1642," 4to, and exposed him to very severe usage from Wood, Hearne, &c. as it still must to the contempt of every accurate antiquary. Other writers, however, and such as cannot be at all suspected of partiality to him, have spoken much to his honour. Echard, in his History of England, says, "We shall next mention sir Symonds D'Ewes, a gentleman educated at the university of Cambridge, celebrated for a most curious antiquary, highly esteemed by the great Selden, and particularly remarkable for his Journals of all the parliaments in queen Elizabeth's reign, and for his admirable MS library he left behind him, now in the hands of one of the greatest geniuses of the age:" meaning the late earl of Oxford. Some curious extracts from the MS journal of his own life (preserved among the Harleian MSS.) are printed in the "Bibliotheca Topographica Britannica, 1783." In this he has given a minute account of his courtship and marriage. The only love-letter he had occasion to send, and which was accompanied with a present of a diamond carcanet, was as follows:

"Fairest,

"Blest is the heart and hand that sincerely sends these meaner lines, if another heart and eye gratiouslie daigne to pittie the wound of the first, and the numnes of the latter: and thus may this other poore inclosed carcanett, if not adorn the purer neck, yet be hidden in the private cabinet of her, whose humble sweetness and sweet humility deserve the justest honour, the greatest thankfulness. Nature made stones, but opinion jewels; this, without your milder acceptance and opinion, will prove neither stone nor jewel. Do but enhappie him that sent it in the ordinary use of it, who though unworthie in himself, yet resolves to continue your humblest servant,

"SIMONDS D'EWES."

That sir Symonds D'Ewes's judgment and taste with regard to wit were as contemptible as can well be imagined, will be evident from the following passage, taken from his account of Carr earl of Somerset, and his wife. "This discontent gave many satyrical wits occasion to vent themselves into stingie libels, in which they spared neither the persons, families, nor most secret avowtries of that unfortunate paire. There came alsoe two anagrams to my handes, not unworthie to be owned by the rarest witts of this age, though the first be resolved into somewhat too broad an expression for soe nobly an extracted ladie:

Frances Howard,	Thomas Overburie,
Car finds a whore.	ôô a busi murther."

In his estimation of the merit of historical composition, sir Symonds displayed a far superior discernment. He was a passionate admirer of Thuanus's History, anxiously applied to the younger Thuanus, to obtain copies of such parts of it as had not hitherto been published, and was successful in procuring a picture of that great author, and another of the famous admiral Coligni. Several of his MS collections and correspondence are preserved in the British Museum. [1]

DEWIT, or DE WIT (JAMES), a painter of history and portrait, was born at Amsterdam in 1695, and acquired the principles of his art from Albert Spiers, a portrait painter. He afterwards became a disciple of Jaques Van Halen, an historical painter of considerable reputation; under whose instructions he made great improvement, particularly by copying some capital paintings of Rubens and Vandyke. In 1713, he obtained the first prize in the academy, for designing after a living model, and the first prize for painting history; and he became more known by sketching several of the ceilings in the Jesuits' church at Antwerp, originally painted by Rubens and Vandyke, which had been much injured by lightning. He declined the painting of portraits, though much solicited to engage in this branch of his art, and chiefly restricted himself to the painting of ceilings and grand apartments, in which he excelled by an elegance of taste, and tolerable correctness of design. His most noted work was for the burgo-masters of Amsterdam, in their great council-chamber; in which

[1] Biog. Brit. &c.

he chose for his subject Moses appointing the 70 elders, and which he executed in a manner highly honourable to him as an artist. Without ever having seen Rome, he acquired the style of the Italian masters, by studying after the finest designs of the best artists of that country, which he collected with great judgment and expence. The colouring of Dewit is extremely good, and his compositions are grand and pleasing; his pencil is free, and his touch abounds with spirit and brilliancy; and a better taste of design would have rendered him truly eminent. But his singular excellence consisted in his imitations of bas-relief in stone, wood, or plaster, which he painted both in oil and in fresco, so as to give them the appearance of real carvings. His sketches, though slight, are much admired for their freedom and spirit, and are purchased by persons of the best taste. This artist, who died at Amsterdam in 1754, etched, from his own designs, a set of six small plates, representing "groupes of boys," which are executed in a very spirited style; and the "Virgin and Child."[1]

DE WITT (JOHN), the famous pensionary of Holland, was the second son of Jacob De Witt, burgomaster of Dort, and deputy to the states of Holland; and born in 1625. He was educated at Dort, and made so great a progress in his studies, that at twenty-three he published "Elementa Curvarum Linearum;" one of the ablest books in mathematics that had appeared in those days. After he had taken the degree of LL. D. he travelled for some years; and, on his return in 1650, became a pensionary of Dort, and distinguished himself early in the management of public affairs. He opposed with all his power the war between the English and Dutch, representing in strong colours the necessary ill consequences of it to the republic: and, when the events justified his predictions, gained so great credit, that he was unanimously chosen pensionary of Holland; first to officiate provisionally, and afterwards absolutely into the office. On this occasion, some of his friends, reminding him of the fate of his predecessor Barnevelt, he replied, that "human life was liable to trouble and danger; and that he thought it honourable to serve his country, which he was resolved to do, whatever returns he might meet with." The continuance of the war was so visibly destructive to the commerce and interest of the

[1] Pilkington.—Strutt's Dict. in Wit.

republic, that the pensionary with his friends used all their skill to produce a negociation. Ambassadors were sent to Cromwell, who by this time had called a new parliament. To this assembly the Dutch ministers were directed to apply, but quickly found them very different people from those with whom they had been accustomed to deal; for they entertained the ambassadors with long prayers, and discovered a total ignorance of the business, telling Cromwell, that, if he would assume the supreme authority, they might soon come to a right understanding. This was precisely what he wanted; and though he rejected their advice in words, declaring himself an humble creature of the parliament, yet he soon after found means to get rid of them, and took upon him the government under the title of protector. He then made a peace with the Dutch; the most remarkable condition of which was, the adding a secret article for the exclusion of the house of Orange, to which the States consented by a solemn act. But the article of the exclusion raised a great clamour in Holland: it was insinuated to be suggested to Cromwell by De Witt; and the pensionary and his friends found it difficult to carry points absolutely necessary for the service of the people. The clergy too began to meddle with affairs of state in their pulpits; and, instead of instructing the people how to serve God, were for directing their superiors how to govern their subjects. But his firmness got the better of these difficulties; and so far overcame all prejudices, that when the time of his high office was expired, he was unanimously continued in it, by a resolution of the States, Sept. 15, 1663.

He seemed now to have vanquished even Envy herself. In all difficult cases, his ministry was employed: and when the prince of East-Friesland quarrelled with his subjects, he was put at the head of the deputation to terminate the disputes. When war with England, after the king's restoration, became necessary, he was one of the deputies that prevailed on the states of Guelder and Overyssel to furnish their quota: he was appointed one of the commissioners for the direction of the navy, and made such vigorous dispositions, that he had a fleet in much better condition, and more ready for sea, than the admirals themselves imagined possible; though naval affairs were quite new to him. When it was thought expedient, after Opdam's defeat and death, that some of their own deputies should

command the fleet, he was one of those three that were put in commission. When he came on board, the fleet was shut up in the Texel, and, in order to secure the outward-bound East India fleet, it was necessary for it to put to sea; which, as the wind then stood, the sailors declared impossible. It was the received doctrine, that there were but 10 points of the compass from which the wind could carry ships out, and that 22 were against them. The pensionary was alone of another opinion; and, as he was a great mathematician, soon discovered the falsity of this notion: he discovered, that there were in reality no less than 28 points for them, and but four against them. He engaged to carry one of their greatest ships through the Spaniard's-gat with the wind at S. S. W. which he performed Aug. 16, 1665; the greatest part of the fleet followed him without the least accident, and the passage has since been called Witt's-diep. They met with a dreadful storm on the coast of Norway, which lasted two days: De Witt remained upon deck all the time, never changed his cloaths, nor took any refreshment, but in common with the men; and, when he saw a want of hands, obliged his officers to work by his own example. He wrote a plain and accurate relation of all that happened during the expedition, and at his return verified every article of this account so fully to the States, that they gave him solemn thanks for his good services, and offered him a considerable present, which, however, he declined to accept.

When the famous battle in 1666 was fought between the English and Dutch for three days, he was sent by the States to take a full account of the affair; and he drew up one from the best authorities he could obtain, which is justly esteemed a master-piece in its kind, and a proof of his being as capable of recording great actions as of achieving them. In 1667, finding a favourable conjuncture for executing the great design of the warm republicans, he established the perpetual edict, by which the office of stadtholder was for ever abolished, and the liberty of Holland, as it was supposed, fixed on an eternal basis. In 1672, when the prince of Orange was elected captain and admiral-general, he abjured the stadtholdership. A tumult happened at Dort, and the people declared they would have the prince for stadtholder; to which place he came in person on their invitation, and accepted the office. Most of the other towns and provinces followed the ex-

ample; and seditions arose from these pretences, that the De Witts plundered the state, and were enemies to the house of Orange. The pensionary begged his dismission from the post; which was granted, with thanks for his faithful services. He did not affect business, when he saw it was no longer in his power to benefit the public; and he deplored in secret the misfortunes of his country, which, from the highest prosperity, fell, as it were, all at once to the very brink of ruin. The invasion of the French, their rapid progress, their own intestine divisions, spread every where terror and confusion; and the prince of Orange's party heightened these confusions, in order to ruin the De Witts. The mob were encouraged to pull down a house, in which the pensionary was supposed to lie sick; an attempt was made to assassinate the two brothers on the same day, in different places; the count de Monthas, who had married their sister, was ordered to be arrested in his camp as a traitor, though he had behaved with the greatest bravery. Cornelius De Witt, on the accusation of Ticklaer, a barber, of a design of poisoning the prince, was imprisoned and condemned to exile, though his judges could not declare him guilty. The same ignominious wretch persuaded the people, that he would be rescued out of prison; upon which they instantly armed, and surrounded the place, where it unfortunately happened the pensionary was with his brother. They broke open the doors, insisted on their walking down, and barbarously murdered them. They carried their dead bodies to the gallows, where they hung the pensionary a foot higher than his brother; afterwards mangling their bodies, cut their cloaths in a thousand pieces, and sent them about the country, as trophies of conquest; and some of them, it is said, cut out large pieces of their flesh, which they broiled and ate.

Thus fell this zealous patron of the glory and liberty of his native country, in his 47th year; the greatest genius of his time, and the ablest politician in war as well as peace. He was a frank sincere man, without fraud or artifice, unless his silence might be thought so. Sir William Temple, who was well acquainted with his character, speaks of him, on various occasions, with the utmost esteem, and with the highest testimonies of praise and admiration. He observes, that when he was at the head of the government, he differed nothing in his manner of living

from an ordinary citizen. When he made visits, he was attended only by a single footman; and on common occasions he was frequently seen in the streets without any servant at all. His office, for the first ten years, brought him in little more than 300*l.* and in the latter part of his life not above 700*l.* per annum. He refused a gift of 10,000*l.* from the States, because he thought it a bad precedent in the government. His fortune was much inferior to what, in our times, we see commonly raised by an under-clerk in a high office. With great reason, therefore, sir William Temple, speaking of his death, observes, that he "deserved another fate, and a better return from his country, after eighteen years spent in their ministry, without any care of his entertainments or ease, and little of his fortune. A man of unwearied industry, inflexible constancy, sound, clear, and deep understanding, and untainted integrity; so that, whenever he was blinded, it was by the passion he had for that which he esteemed the good and interest of his state. This testimony is justly due to him from all that were well acquainted with him; and is the more willingly paid, since there can be as little interest to flatter, as honour to reproach the dead." Hume, with equal truth, describes him as "a minister equally eminent for greatness of mind, for capacity, and for integrity. Though moderate in his private deportment, he knew how to adopt in his public councils that magnanimity which suits the minister of a great state. It was ever his maxim, that no independent government should yield to another any evident point of reason or equity; and that all such concessions, so far from preventing war, served no other purpose than to provoke fresh claims and insults."

Besides the works already mentioned, he wrote a book containing those maxims of government, upon which he acted; which will be a never-fading monument to his immortal memory. It shews the true and genuine principles of policy, on which alone it is possible to erect an administration profitable at home, and which must command respect abroad. On the one hand are pointed out the mischiefs of tyranny, arbitrary power, authority derived from faction, monopolies, and every other species of corruption. On the other hand is explained the true method of acquiring and securing power, riches, peace, and of managing and extending trade; of supporting liberty without running into licentiousness, and of administering the com-

monwealth in such a manner, as that the possessors of power shall not be either envied or feared. A translation of it from the original Dutch, entitled "The true interest and political maxims of the republic of Holland," has been printed in London; to the last edition of which, in 1746, are prefixed historical memoirs of the illustrious brothers Cornelius and John De Witt, by the late John Campbell, esq. from whom the original compilers of this work received the above particulars.[1]

DEZALLIER (D'ARGENVILLE, ANTONY-JOSEPH), a French naturalist and biographer, was born at Paris in the beginning of the last century. He was the son of a bookseller of Paris, and was educated in his native city, but a considerable time after this he spent in foreign countries, particularly in Italy, where he formed a taste for the fine arts. He became acquainted with men of science in various parts of Europe, and was elected in 1750 member of the royal society in London, and of the academy of sciences at Montpelier. He wrote some considerable articles, particularly those of gardening and hydrography, in the French Encyclopædia; and in 1747 he published, in quarto, "La Theorie et la Pratique du Jardinage;" and in 1757, "Conchyliologie, ou Traité sur la nature des Coquillages," 2 vols. 4to, reprinted 1757, and accounted his most valuable work. His arrangement is made from the external form of shells, according to which he classes them as univalve, bivalve, and multivalve; he then divides them again into shells of the sea, of fresh water, and of the lands. He also gave an account of the several genera of animals that inhabit shells. He published also "L'Orycthologie; ou Traité des pierres, des mineraux, des metaux et autres Fossiles," 1755, 4to. But the work by which he is best known and most valued by us, is what we have frequent occasion to quote, his "Abregé de la Vie de quelques Peintres celebres," 3 vols. 4to, and 4 vols. 8vo, a work of great labour and taste, although not absolutely free from errors. He practised engraving sometimes himself. He died at Paris in 1766; and his son continued the biography began by the father by the addition of two volumes, containing the lives of architects and sculptors.[2]

[1] First edit. of this Dict. supplementary volume.—Universal Hist.—History of the United Provinces, &c.

[2] Dict. Hist.

DIACONUS PAULUS. See PAUL the DEACON.

DIAGORAS, a native of the island of Melos, surnamed the ATHEIST, lived in the ninety-first olympiad, or 412 B. C. and was a follower of Democritus. Having been sold as a captive in his youth, he was redeemed by Democritus for 10,000 drachmas, and instead of being made his servant, was trained up in the study of philosophy, for which he had probably showed a capacity. At the same time he cultivated polite learning, and distinguished himself in the art of lyric poetry, which was so successfully practised about that period by Pindar, Bacchylis, and others. His name has been transmitted to posterity as an avowed advocate for the rejection of all religious belief; and although Clemens Alexandrinus and others have taken pains to exculpate him, by pleading that his only intention was to ridicule heathen superstitions, the general voice of antiquity has so strongly asserted his atheistical principles, that we cannot refuse credit to the report without allowing too much indulgence to historical scepticism. It is easy to conceive, that one who had studied philosophy in the school of Democritus, who admitted no other principles in nature than atoms and a vacuum, would reject the whole doctrine of Deity as inconsistent with the system which he had embraced. And it is expressly asserted by ancient writers, that when, in a particular instance, he saw a perjured person escape punishment *, he publicly declared his disbelief of divine providence, and from that time not only spoke with ridicule of the gods, and of all religious ceremonies, but even attempted to lay open the sacred mysteries, and to dissuade the people from submitting to the rites of initiation. These public insults offered to religion brought upon him the general hatred of the Athenians; who, upon his refusing to obey a summons to appear in the courts of judicature, issued forth a decree, which was inscribed upon a brazen column, offering the reward of a talent to any one who should kill him, or two talents to any one who should bring him alive before the

* The story is thus told: Diagoras delighted in making verses, and had composed a poem, which a certain poet had stolen from him. He sued the thief; who swore he was not guilty of the crime, and soon after he gained a great reputation by publishing that work as his own. Diagoras, considering that he who had injured him had not only escaped unpunished for his theft and perjury, but also acquired glory thereby, concluded that there was no providence, nor any gods, and wrote some books to prove it.

judges. This happened in the ninety-first olympiad. From that time, Diagoras became a fugitive in Attica, and at last fled to Corinth, where he died. It is said, that being on board a ship during a storm, the terrified sailors began to accuse themselves for having received into their ship a man so infamous for his impiety; upon which Diagoras pointed out to them other vessels, which were near them on the sea in equal danger, and asked them, whether they thought that each of these ships also carried a Diagoras? and that afterwards, when a friend, in order to convince him that the gods are not indifferent to human affairs, desired him to observe how many consecrated tablets were hung up in the temples in grateful acknowledgment of the escapes from the dangers of the sea, he said, in reply, "True; but here are no tablets of those who have suffered shipwreck, and perished in the sea." But there is reason to suspect that these tales are mere inventions; for similar stories have been told of Diogenes the Cynic, and others.[1]

DIAZ (BARTHOLOMEW), a distinguished Portuguese navigator, is celebrated as the discoverer of the Cape of Good Hope. He was employed by king John II. of Portugal, on a voyage of discovery on the coast of Africa, and in 1486 he had traced nearly a thousand miles of new country, and after encountering violent tempests, and losing the company of the victualling vessel which attended him, he came in sight of the cape that terminates Africa; but the state of his ship, and the untoward disposition of his crew, obliged him to return without going round it. He named it, on account of the troubles which he had undergone in the voyage, "Cabo Tormentoso," or the "Stormy Cape." He returned to Lisbon in December 1487, and from his report the sovereign foresaw that the course to the Indies was now certainly pointed out, and he denominated the newly-discovered point "Cabo del Bueno Esperanza," or the "Cape of Good Hope."[2]

DIAZ, or DIAZIUS (JOHN), one of the early martyrs to the protestant religion, was born at Cuenza, in Spain, in the beginning of the sixteenth century, and studied theology at Paris, where, from reading the books of Luther and his disciples, he soon embraced his doctrines. This circumstance rendering it necessary to quit Paris, he went

[1] Gen. Dict.—Moreri.—Brucker.

[2] Robertson's Hist. of America.

to Calvin at Geneva, with whom, and with Budeus and Crispinus, he studied for some time. He then went to Strasburgh, and became known to Bucer, who, perceiving his promising talents, obtained leave of the council of that town to take him with him to the conference at Ratisbon. Diaz was no sooner arrived there, than he found out Malvenda, whom he had known at Paris, who employed the strongest arguments he could muster to induce him to return into the bosom of the church; but Diaz persevered in his opinions. Soon after, having gone to Neuburg, to attend the correcting of a book of Bucer's which was then at press, he was surprised to see arrive at that place one of his brothers named Alfonsus, an advocate at the court of Rome, who, having heard of his apostacy, as he termed it, immediately set out in hopes to reclaim him, but was not more successful than Malvenda. Instead, however, of lamenting what he might term the obduracy of his brother, he laid a plan against his life; to execute which base purpose, he feigned to return home, and went as far as Augsburg; but the day following he returned, accompanied by a guide, and at break of day was again at Neuburg. His first business was to seek his brother; accordingly he went straight to his lodgings with his companion, who was disguised as a courier, and waited at the foot of the staircase, while the accomplice went up to the apartment of Diaz, for whom he pretended he had letters to deliver from his brother. Diaz being roused from sleep, the pretended messenger delivered him the letters, and while he read them, made a fatal stroke at his head with an axe which he had concealed under his cloak, and fled with his instigator Alfonsus. The report of this murder, which happened March 27, 1546, excited great indignation at Augsburg and elsewhere; the assassins were vigorously pursued, were taken, and imprisoned at Inspruck; but the emperor Charles V. put a stop to the proceedings under pretext that he would take cognizance himself of the affair at the approaching diet. This did not, however, appease the conscience of Alfonsus, the fratricide, who put an end to the torments of reflection by hanging himself. A particular history of the whole transaction was published in Latin under the name of Claude Senarclæus, 8vo, which is very scarce. It was addressed to Bucer, under the title "Historia vera de morte J. Diazii." Diaz was the author of a "Summary of the Christian Religion,"

of which a French translation was published at Lyons, 1562, 8vo.[1]

DICEARCHUS, a disciple of Aristotle, was born at Messina in Sicily. He was a philosopher, historian, and mathematician, and composed a great many books on various subjects, and in all sciences, which were much esteemed. Cicero speaks frequently in the highest terms both of the man and his works. Geography was one of his principal studies; and we have a treatise, or rather a fragment of a treatise, of his still extant upon that subject. It was first published by Henry Stephens in 1589, with a Latin version and notes; and afterwards by Hudson at Oxford in 1703, among the "Veteris geographiæ scriptores Græcos minores, &c." Pliny tells us that "Dicearchus, a man of extraordinary learning, had received a commission from some princes to take the height of the mountains, and found Pelion, the highest of them, to be 1250 paces perpendicular, from whence he concluded it to bear no proportion which could affect the rotundity of the globe." He published some good discourses upon politics and government; and the work he composed concerning the republic of Lacedæmon was thought so excellent, that it was read every year before the youth in the assembly of the ephori. As a philosopher, his tenets have little to recommend them. He held that there is no such thing as mind, or soul, either in man or beast; that the principle by which animals perceive and act, is equally diffused through the body, is inseparable from it, and expires with it; that the human race always existed; that it is impossible to foretel future events; and that the knowledge of them would be an infelicity.[2]

DICK (Sir Alexander), bart. of Prestonfield, an eminent physician, the third son of sir William Cunningham, of Caprington, by dame Janet Dick, the only child and heiress of sir James Dick, of Prestonfield, near Edinburgh, was born Oct. 23, 1703. While his two elder brothers succeeded to ample fortunes, the one as heir to his father, and the other to his mother, the provision made for a younger son was not sufficient to enable him to live in a manner agreeable to his wishes without the aid of his own exertions. After, therefore, receiving a classical education at Edinburgh, he studied medicine at Leyden under

[1] Moreri.—Freheri Theatrum.—Verheiden Effigies, &c.—Saxii Onomast.
[2] Gen. Dict.—Moreri.—Saxii Onomast.—Brucker.

the celebrated Boerhaave, and obtained the degree of M. D. from that university Aug. 31, 1725. On this occasion he published an inaugural dissertation, "De Epilepsia," which did him much credit. Not long after this he returned to Scotland, and had the honour of receiving a second diploma for the degree of M. D. conferred upon him by the university of St. Andrew's, Jan. 23, 1727, and Nov. 7 of the same year, was admitted a fellow of the royal college of physicians of Edinburgh. But after Dr. Cunningham (for at that time he bore the name of his father) had received these distinguishing marks of attention at home, he was still anxious to obtain farther knowledge of his profession by the prosecution of his studies abroad. With this intention he made the tour of Europe; and although medicine was uniformly his first and principal object, yet other arts and sciences were not neglected.

On his return to Britain, Mr. Hooke, a gentleman with whom he had formed an intimate friendship, and who possessed a large fortune in Pembrokeshire, persuaded him to settle as a physician in that country, where for several years he practised with great reputation and success. But his immediate elder brother, sir William Dick, dying without issue, he succeeded to the family estate and title, assuming from that time the name and arms of Dick; and very soon after fixed his residence at the family-seat of Preston-field. Although he now resolved to relinquish medicine as a lucrative profession, yet, from inclination, he still continued to cultivate it as an useful science. With this view he supported a friendly and intimate correspondence with the physicians of Edinburgh, and paid particular attention to the business of the royal college, among the list of whose members his name had been enrolled at a very early period of his life. In 1756 he was unanimously chosen president of the college, and was afterwards elected to that office for seven years successively. He not only contributed liberally towards the building of a hall for their accommodation, but strenuously exerted himself in promoting every undertaking in which he thought the honour or interest of the college was concerned. He was also long distinguished as a zealous and active member of the philosophical society of Edinburgh, and when the present royal society of Edinburgh received its charter, the name of sir Alexander Dick stood enrolled as one of the first in the list. For many years he discharged the duties of a

faithful and vigilant manager of the royal infirmary of Edinburgh; and took on all occasions an active share in promoting every public and useful undertaking. When the seeds of the true rhubarb were first introduced into Britain by the late Dr. Mounsey of Petersburgh, he not only bestowed great attention on the culture of the plant, but also on the drying of the root, and preparing it for the market. His success in these particulars was so great, that the society in London for the encouragement of arts and commerce, presented him, in 1774, with a gold medal, which is inscribed "To sir Alexander Dick, bart. for the best specimen of British rhubarb." While steady in the pursuit of every object which engaged his attention, his conduct in every transaction through life was marked with the strictest honour and integrity. This disposition, and this conduct, not only led him to be constant and warm in his friendship to those with whom he lived in habits of intimacy, but also procured him the love and esteem of all who really knew him. Notwithstanding the keenness and activity of his temper, yet its striking features were mildness and sweetness. He was naturally disposed to put the most favourable construction on the conduct and actions of others, which was both productive of much happiness to himself, and of general benevolence to mankind. And that serenity and cheerfulness which accompanied his conduct through life, were the attendants even of his last moments; for on Nov. 10, 1785, he died with a smile upon his countenance, lamented as a great loss to society. [1]

DICKINSON (Edmund), a celebrated physician and chemist, was son of William Dickinson, rector of Appleton in Berkshire, and born there in 1624. He acquired his classical learning at Eton, and from thence, in 1642, was sent to Merton-college in Oxford. Having regularly taken the degrees in arts, he entered on the study of medicine, and took both the degrees in that faculty. In 1655 he published his "Delphi Phœnicizantes, &c." a very learned piece, in which he attempts to prove that the Greeks borrowed the story of the Pythian Apollo, and all that rendered the oracle of Delphi famous, from the holy scriptures, and the book of Joshua in particular *. This

[1] Transactions of the Royal Society of Edinburgh, vol. II.—Boswell's Life of Johnson, and Journey.

* It must not be concealed that Anthony Wood has suggested, that the real author of the above-mentioned work was Henry Jacob, a prodigy of

work procured him much reputation both at home and abroad; and Sheldon (afterwards archbishop of Canterbury) is said to have had so high a sense of its value, that he would have persuaded the author to have applied himself to divinity, and to have taken orders; but he was already fixed in his choice. To this treatise were added, 1. "Diatriba de Noæ in Italiam adventu; ejusque nominibus ethnicis." 2. "De origine Druidum." 3. Oratiuncula pro philosophia liberanda," which had been spoken by him in the hall of Merton college, July 1653, and was the first thing which made him known among the learned. 4. "Zacharias Bogan Edmundo Dickinson;" a letter filled with citations from the most ancient authors in support of his opinions, and the highest commendations of his learning, industry, and judgment. The "Delphi Phœnicizantes," &c. came out first at Oxford in 1655, 12mo, and was reprinted at Francfort, 1669, 8vo, and at Rotterdam in 1691, by Crenius, in the first volume of his "Fasciculus dissertationum Historico-critico-philologicarum," 12mo. Afterwards Dr. Dickinson applied himself to chemistry with much assiduity; and, about 1662, received a visit from Theodore Mundanus, an illustrious adept of France, who encouraged him mightily to proceed in the study of alchemy, and succeeded in persuading him of the possibility of the transmutation of metals, a credulity for which he probably paid first in his purse, and afterwards in his reputation. At length he left his college, and took a house in the High-street, Oxford, for the sake of following the business of his profession more conveniently. In 1669 he married for the first time; but his wife dying in child-bed, and leaving him a daughter, he some time after married a second, who also died in a short time. His wives were both gentlewomen of good families.

On the death of Dr. Willis, which happened in 1684, Dickinson removed to London, and took his house in St. Martin's-lane; where, soon after recovering Henry Bennet, earl of Arlington, lord chamberlain to Charles II. when all hopes of recovery were past, that nobleman intro-

learning, but a careless man, who suffered others to obtain that fame which belonged to him, by surrendering to their use his laborious productions. But though the evidence adduced by Wood is strong, it is not sufficient to determine a point which must impeach the character of Dr. Dickinson, and evince him to be altogether destitute of integrity. He, however, had the reputation of being the author, and derived benefit from the opinion that was entertained in consequence of it, of his learning.

duced him to the king, who made him one of his physicians in ordinary, and physician to his household. As that prince was a lover of chemistry, and a considerable proficient, Dickinson grew into great favour at court; which favour lasted to the end of Charles's reign, and that of his successor James, who continued him in both his places. In 1686 he published in Latin his epistle to Theodore Mundanus, and also his answer, translated from the French into Latin: for, in 1679, this chemist had paid him a second visit, and renewed his acquaintance. The title of it in English is, "An Epistle of E. D. to T. M. an adept, concerning the quintessence of the philosophers, and the true system of physics, together with certain queries concerning the materials of alchemy. To which are annexed the answers of Mundanus," 8vo. After the abdication of his unfortunate master, he retired from practice, being old, and much afflicted with the stone, but continued his studies. He had long meditated a system of philosophy, not founded on hypothesis, or even experiment, but chiefly deduced from principles collected from the Mosaic history. Part of this laborious work, when he had almost finished it, was burnt; but, not discouraged by this accident, he began it a second time, and did not discontinue it, till he had completed the whole. It came out in 1702 under the title of "Physica vetus et vera; sive tractatus de naturali veritate hexæmeri Mosaici, &c." In this he attempts, from the scriptural account of the creation, to explain the manner in which the world was formed. Assuming, as the ground of his theory, the atomic doctrine, and the existence of an immaterial cause of the concourse of indivisible atoms, he supposes the particles of matter agitated by a double motion; one gentle and transverse, of the particles among themselves, whence elementary corpuscles are formed; the other circular, by which the whole mass is revolved, and the regions of heaven and earth are produced. By the motion of the elementary corpuscles of different magnitude and form, he supposes the different bodies of nature to have been produced, and attempts, upon this plan, to describe the process of creation through each of the six days. He explains at large the formation of human nature, shewing in what manner, by means of a plastic seminal virtue, man became an animated being. This theory, though founded upon conjecture, and loaded with unphilosophical fictions, the author not only pretends

to derive from the Mosaic narrative, but maintains to have been consonant to the most ancient Hebrew traditions. The use which this theorist makes of the doctrine of atoms, shews him to have been wholly unacquainted with the true notion of the ancients on this subject; and indeed the whole work seems to have been the offspring of a confused imagination, rather than of a sound judgment. Burnet, who attempted the same design afterwards, discovered far more learning and ability. This work, however, was in such demand as to be printed again at Rotterdam in 1703, in 4to, and at Leoburg, 1705, 12mo.

Besides the pieces above mentioned, he is supposed to have been the author of "Parabola philosophica, seu iter Philareti ad montem Mercurii." He left behind him also in MS. a Latin treatise on the Grecian games, which was annexed to an account of his life and writings, published at London in 1739, 8vo, by the Rev. W. N. Blomberg, rector of Fulham. He died of the stone, April 1707, being then in his eighty-third year, and was interred in the church of St. Martin in the Fields.[1]

DICKSON (David), an eminent divine of the church of Scotland, the son of John Dickson, a merchant in Glasgow, was born about 1583, and educated at the university of his native city. After taking the degree of M. A. he was admitted regent, or professor of philosophy, an office which, at that time, somewhat after the manner of the foreign universities, was held only for a term of years (in this case, of eight years) after which these regents received ordination. Accordingly, in 1618, Mr. Dickson was ordained minister of the town of Irvine, which preferment he held about twenty-three years, and became a very popular preacher. Although always inclined to the presbyterian form of church-government, he had shewn no great reluctance to the episcopal forms until the passing of what are known, in the ecclesiastical history of Scotland, by the name of the Perth articles; five articles, which enjoined kneeling at the sacrament; private administration of it in extreme sickness; private baptism, if necessary; episcopal confirmation; and the observation of Epiphany, Christmas, &c. These, however harmless they may appear to an English reader, were matters not only of objection, but abhorrence to a great proportion of the Scotch

[1] Life, by Blomberg.—Biog. Brit.—Ath. Ox. vol. II. and Wood's Life, 1772, p. 172.

clergy; and Mr. Dickson having expressed his dislike in strong terms, and probably in the pulpit, was suspended from his pastoral charge, and ordered to remove to Turriff, in the north of Scotland, within twenty days. After much interest, however, had been employed, for he had many friends among persons of rank, who respected his talents and piety, he was allowed in 1623 to return to Irvine. As during the progress of the rebellion in England, the power of the established church decayed also in Scotland, Dickson exerted himself with considerable effect in the restoration of the presbyterian form of church-government, and there being a reluctance to this change on the part of the learned divines of Aberdeen, he went thither in 1637, and held solemn disputations with Doctors Forbes, Barron, Sibbald, &c. of that city, which were afterwards published. In 1641 he was removed from Irvine to be professor of divinity in the university of Glasgow; and in 1643 he assisted in drawing up some of those formularies which are contained in the "Confession of Faith," a book which is still subscribed by the clergy of Scotland. The "Directory for public worship," and "The sum of saving knowledge," were from his pen, assisted, in the former, by Henderson and Calderwood; and in the latter, by Durham. Some years after, probably about 1648, he was invited to the chair of professor of divinity at Edinburgh, which he held until the restoration, when he was ejected for refusing the oath of supremacy. He did not survive this long, dying in 1662. He was esteemed one of the ablest and most useful men of his time, in the promotion of the church of Scotland as now established, and his writings have been accounted standard books with those who adhere to her principles as originally laid down. His principal works are, 1. "A Commentary on the Hebrews," 8vo. 2. "On Matthew," 4to. 3. "On the Psalms," 1655, 3 vols. 12mo. 4. "On the Epistles," Latin and English, folio and 4to. 5. "Therapeutica Sacra, or Cases of Conscience resolved," Latin 4to, English 8vo. 6. "A treatise on the Promises," Dublin, 1630, 12mo. Besides these he wrote some pieces of religious poetry for the common people, and left several MSS. As he had had a considerable hand in the "Confession of Faith," he lectured, when professor of divinity, on that book, the heads of which lectures were afterwards published, as he had delivered them, in Latin, under the title

"Prelectiones in Confessionem Fidei," folio; but they have been since translated and often reprinted, under the title of "Truth's Victory over Error," one of the most useful, and now, we believe, the only one of his works which continues still popular in Scotland. Prefixed is a life of the author by Woodrow, the ecclesiastical historian, from which we have extracted the above particulars.[1]

DICTYS CRETENSIS, is the supposed name of a very ancient historian, who, serving under Idomeneus, a king of Crete, in the Trojan war, wrote the history of that expedition in nine books; and Tzetzes tells us, that Homer formed his Iliad upon his plan: but the Latin history of Dictys, which we have at present, is altogether spurious. There are two anonymous writers still extant, who pretend to have written of the Trojan war previously to Homer, one of whom goes under the name of Dictys Cretensis, the other that of Dares Phrygius, of which last we have already taken some notice. Before the history of Dictys there are two prefaces; the first of which relates that Dictys wrote six volumes of the Trojan war in the Phœnician characters; and in his old age, after he was returned to his own country, ordered them, a little before his death, to be buried with him in a leaden chest or repository, which was accordingly done; that, however, after many ages, and under the reign of Nero, an earthquake happened at Cnossus, a city of Crete, which uncovered Dictys's sepulchre, and exposed the chest; that the shepherds took it up, and expecting a treasure, opened it; and that, finding this history, they sent it to Nero, who ordered it to be translated, or rather transcharactered, from Phœnician into Greek. It has been inferred from this story that the history was forged by some of Nero's flatterers, as he always affected a fondness for any thing relating to Trojan antiquities. The other preface to Dictys is an epistle of L. Septimius, the Latin translator, in which he inscribes it to Arcadius Ruffinus, who was consul in the reign of Constantine; and tells nearly the same story of the history we have already related. That the present Latin Dictys had a Greek original, now lost, appears from the numerous Grecisms with which it abounds; and from the literal correspondence of many passages with the Greek fragments of one Dictys cited by ancient authors. The Greek ori-

[1] Life ubi supra.

ginal was very probably, as we have just hinted, forged under the name of Dictys, a traditionary writer on the subject, in the reign of Nero. The best editions of Dictys and Dares Phrygius, are that of madame Dacier, Paris, 1680, 4to, and that of Smids, 4to and 8vo, Amst. 1702, 2 volumes.[1]

DIDEROT (DENYS), of the academy of Berlin, an eminent French writer, was the son of a cutler, and was born at Langres, in 1713. The jesuits, with whom he went through a course of study, were desirous of having him in their order, and one of his uncles designing him for a canonry which he had in his gift, made him take the tonsure. But his father, seeing that he was not inclined to be either a Jesuit or a canon, sent him to Paris to prosecute his studies. He then placed him with a lawyer, to whose instructions young Diderot paid little attention, but employed himself in general literature, which not coinciding with the views of his father, he stopped the remittance of his pecuniary allowance, and seemed for some time to have abandoned him. The talents of the young man, however, supplied him with a maintenance, and gradually made him known. He had employed his mind on physics, geometry, metaphysics, ethics, belles-lettres, from the time he began to read with reflection, and although a bold and elevated imagination seemed to give him a turn for poetry, he neglected it for the more serious sciences. He settled at an early period at Paris, where the natural eloquence which animated his conversation procured him friends and patrons. What first gave him reputation among a certain class of readers, unfortunately for France, too numerous in that country, was a little collection of "Pensées philosophiques," reprinted afterwards under the title of "Etrennes aux esprits-forts." This book appeared in 1746, 12mo. The adepts of the new philosophy compared it, for perspicuity, elegance, and force of diction, to the "Pensées de Pascal." But the aim of the two authors was widely different. Pascal employed his talents, and erudition, which was profound and various, in support of the truths of religion, which Diderot attacked by all the arts of an unprincipled sophist. The "Pensées philosophiques," however, became a toilet-book. The author was thought to be always in the right,

[1] Voss. Hist. Græc.—Fabric. Bibl. Græc.—Saxii Onomast.

because he always dealt in assertions. Diderot was more usefully employed in 1746, in publishing a "Dictionnaire universelle de Médecine," with Messrs. Eidous and Toussaint, in 6 vols. folio. Not that this compilation, says his biographer, is without its defects in many points of view, or that it contains no superficial and inaccurate articles; but it is not without examples of deep investigation; and the work was well received. A more recent account, however, informs us that this was merely a translation of Dr. James's Medical Dictionary, published in this country in 1743; and that Diderot was next advised to translate Chambers's Dictionary; but instead of acting so inferior a part, he conceived the project of a more extensive undertaking, the "Dictionnaire Encyclopedique." So great a monument not being to be raised by a single architect, D'Alembert, the friend of Diderot, shared with him the honours and the dangers of the enterprise, in which they were promised the assistance of sèveral literati, and a variety of artists. Diderot took upon himself alone the description of arts and trades, one of the most important parts, and most acceptable to the public. To the particulars of the several processes of the workmen, he sometimes added reflections, speculations, and principles adapted to their elucidation. Independently of the part of arts and trades, this chief of the encyclopedists furnished in the different sciences a considerable number of articles that were wanting; but even his countrymen are inclined to wish that in a work of such a vast extent, and of such general use, he had learned to compress his matter, and had been less verbose, less of the dissertator, and less inclined to digressions. He has also been censured for employing needlessly a scientific language, and for having recourse to metaphysical doctrines, frequently unintelligible, which occasioned him to be called the Lycophron of philosophy; for having introduced a number of definitions incapable of enlightening the ignorant, and which he seems to have invented for no other purpose than to have it thought that he had great ideas, while in fact, he had not the art of expressing perspicuously and simply the ideas of others. As to the body of the work, Diderot himself agreed that the edifice wanted an entire reparation; and when two booksellers intended to give a new edition of the Encyclopedie, he thus addressed them on the subject of the faults with which it abounds: "The

imperfection of this work originated in a great variety of causes. We had not time to be very scrupulous in the choice of the coadjutors. Among some excellent persons, there were others weak, indifferent, and altogether bad. Hence that motley appearance of the work, where we see the rude attempt of a school-boy by the side of a piece from the hand of a master; and a piece of nonsense next neighbour to a sublime performance. Some working for no pay, soon lost their first fervour; others badly recompensed, served us accordingly. The Encyclopedie was a gulf into which all kinds of scribblers promiscuously threw their contributions: their pieces were ill-conceived, and worse digested; good, bad, contemptible, true, false, uncertain, and always incoherent and unequal; the references that belonged to the very parts assigned to a person, were never filled up by him. A refutation is often found where we should naturally expect a proof; and there was no exact correspondence between the letter-press and the plates. To remedy this defect, recourse was had to long explications. But how many unintelligible machines, for want of letters to denote the parts!" To this sincere confession Diderot added particular details on various parts; such as proved that there were in the Encyclopedie subjects to be not only re-touched, but to be composed afresh; and this was what a new company of literati and artists undertook, but have not yet completed. The first edition, however, which had been delivering to the public from 1751 to 1767, was soon sold off, because its defects were compensated in part by many well-executed articles, and because uncommon pains were taken to recommend it to the public.

The great objects which Diderot and his coadjutors had in view when they entered upon this work, are now universally known. It has been completely proved, that their intention was to sap the foundation of all religion; not directly or avowedly, for bare-faced atheism would not then have been suffered in France. They had engaged a very worthy, though not very acute clergyman, to furnish the theological articles, and while he was supporting, by the best arguments which he could devise, the religion of his country, Diderot and D'Alembert were overturning those arguments under titles which properly allowed of no such disquisitions. This necessarily produced digressions: for the greatest genius on earth could not, when writing on the laws of motion,

attack the mysteries of Christianity without wandering from his subject; but that the object of these digressions might not pass unnoticed by any class of readers, care was taken to refer to them from the articles where the question was discussed by the divine. That when employed in this way, Diderot seems to write obscurely, is indeed true; but the obscurity is not his. His atheism was so plain, that for the most part, D'Alembert or some other leader, had to retouch his articles, and throw a mist over them, to render their intention less obvious.

Diderot, who had been working at this dictionary for near twenty years, had not received a gratuity proportionate to his trouble and his zeal, and saw himself not long after the publication of the last volumes, reduced to the necessity of exposing his library to sale, which he pretended to be very copious and valuable. The empress of Russia ordered it to be bought for her at the price of fifty thousand livres, and left him the use of it. It is said, that when her ambassador wanted to see it, after a year or two's payments, and the visitation could be no longer put off, Diderot was obliged to run in a hurry through all the booksellers shops in Germany, to fill his empty shelves with old volumes. He had the good fortune to save appearances; but the trick was discovered, because he had been niggardly in his attention to the ambassador's secretary. This, however, did not hinder him from visiting the empress, where he behaved in such a manner, that her majesty thought it necessary to send him back, and he comforted himself for this disgrace, with the idea that the Russians were not yet ripe for the sublimity of his philosophy.

In the mean time, the "Encyclopedie," which had partly procured its editor these foreign honours and remunerations, gave great offence at home. Certain positions on government and on religion occasioned the impression to be suspended in 1752. At that time there were no more than two volumes of the dictionary published; and the prohibition of the succeeding ones was only taken off at the end of 1753. Five new volumes then successively appeared. But in 1757 a new storm arose, and the book was suppressed. The remainder did not appear till about ten years after; and then was only privately distributed. Some copies were even seized, and the printers were imprisoned in the Bastille. To whatever cause all these in-

terruptions were imputable, Diderot did not suffer his genius to be impeded by the difficulties that were thrown in his way. Alternately serious and sportive, solid and frivolous, he published at the very time he was working on the Dictionary of Sciences, several productions which could scarcely have been thought to proceed from an encyclopedical head. His " Bijoux indiscrets," 2 vols. 12mo, are of this number—a disgusting work, even to those young people who are unhappily too eager after licentious romances. Even here a certain philosophical pedantry appears, in the very passages where it is most misplaced; and never is the author more aukward than when he intends to display a graceful ease. The "Fils naturel," and the " Pére de Famille," two comedies in prose, which appeared in 1757 and 1758, are of a superior kind; moral and affecting dramas, where we see at once a nervous style and pathetic sentiments. The former piece is a picture of the trials of virtue, a conflict between interests and passions, wherein love and friendship play important parts. It has been said that Diderot has borrowed it from Goldoni; if that be the case, the copy does honour to the original; and, with the exception of a small number of places, where the author mixes his philosophical jargon with the sentiments, and some sentences out of place, the style is affecting and natural. In the second comedy, a tender, virtuous, and humane father appears, whose tranquillity is disturbed by the parental solicitudes, inspired by the lively and impetuous passions of his children. This philosophical, moral, and almost tragical comedy, has produced considerable effect on several theatres of Europe. The dedication to the princess of Nassau Saarbruck, is a little moral tract, of a singular turn, without deviating from nature; and proves that the author possessed a great fund of moral sentiments and philosophical ideas. At the end of these two pieces, published together under the title of "Theatre de M. Diderot," are dialogues containing profound reflections and novel views of the dramatic art. In his plays he has endeavoured to unite the characters of Aristophanes and Plato; and in his reflections he sometimes displays the genius of Aristotle. This spirit of criticism is exhibited, but with too much licence, in two other works, which made a great noise. The former appeared in 1749, 12mo, under the title of " Letters on the blind, for the use of those who see." The free notions of the author

in this work cost him his liberty, and he underwent a six months imprisonment at Vincennes. Having naturally strong passions and a haughty spirit, finding himself on a sudden deprived of liberty, and of all intercourse with human beings, he had like to have lost his reason; and to prevent this, his keepers were obliged to allow him to leave his room, to take frequent walks, and to receive the visits of a few literary men. J. J. Rousseau, at that time his friend, went and administered consolation to him, which he ought not to have forgot. The letter on the blind was followed by another on the "deaf and dumb, for the use of those who can hear and speak," 1751, 2 vols. 12mo. Under this title, the author delivered reflections on metaphysics, on poetry, on eloquence, on music, &c. There are some good things in this essay, mixed with others superficial and absurd. Though he strives to be perspicuous, yet he is not always understood, and indeed, of all that he has composed on abstract subjects, it has been said that he presents a chaos on which the light shines only at intervals. The other productions of Diderot betray the same defect of clearness and precision, and the same uncouth emphasis for which he has always been blamed. The principal of them are: 1. "Principles of Moral Philosophy," 1745, 12mo, of which the abbé des Fontaines speaks well, though it met with no great success. It was our philosopher's fate to write a great deal, and not to leave a good book, or at least a book well composed. 2. "History of Greece, translated from the English of Stanyan," 1743, 3 vols. 12mo, an indifferent translation of an indifferent book. 3. "Pieces on several mathematical subjects," 1748, 8vo. 4. "Reflections on the Interpretation of Nature," 1754, 12mo. This interpreter is very obscure. 5. "The Code of Nature," 1755, 12mo, which is certainly not the code of Christianity. 6. "The Sixth Sense," 1752, 12mo. 7. "Of Public Education," one of that swarm of publications produced by the appearance of Emilius, and the abolition of the Jesuits; but some of his ideas in this work are very judicious, and would be highly useful in the execution. 8. "Panegyric on Richardson," full of nerve and animation. 9. "Life of Seneca." This was his last work; and it is one of those which may be perused with most pleasure, even while we cannot approve the judgments he passes on Seneca and other celebrated men.

The abbé Barruel says that he was the author of "Systeme de la Nature," which is usually given to Robinet; and it is certain that if he was not the author, he furnished hints, and revised the whole. Naigeon, his friend and disciple, collected and published his works in 15 vols. 8vo, at Paris, 1797, containing some articles which we have not noticed; and in 1810 a small publication appeared, entitled "Diderotiana."

It is remarkable that there were moments in which Diderot, notwithstanding his avowed impiety, seems to have been compelled by the force of truth, to pay homage to the New Testament. An acquaintance found him one day explaining it to his daughter, with all the apparent seriousness and energy of a believer. On expressing his surprize, Diderot replied, "I understand your meaning; but after all, where is it possible to find better lessons for her instruction?" This from him who had given so many lessons of a different kind, and had been a more zealous teacher of impiety and profligacy than perhaps any man in France, appears somewhat improbable; yet it may coincide with a report, which is more certain, that in his latter days he shewed some signs of contrition. In 1784 his health began visibly to decline; and one of his domestics, perceiving that his death was at no great distance, acquainted him with his apprehensions, and addressed him on the importance of preparing for another world. He heard the man with attention, thanked him kindly, acknowledged that his situation required seriousness, and promised to weigh well what he had said. Some time after this conversation he desired a priest might be brought, and the same domestic introduced one, whom Diderot saw several times, and was preparing to make a public recantation of his errors. Condorcet, and his other philosophic friends, now crowded about him, persuaded him that he was cheated, that his case was not so dangerous as it was said to be, and that he only wanted the country air to restore him to health. For some time he resisted their attempts to bring him back to atheism, but was at last prevailed upon to leave Paris; and his departure being kept secret, he was concealed in the country till July 2, when he died. His dead body was then secretly brought back to Paris, and his friends eagerly spread the report that he died suddenly on rising from the table, without the least sign of repentance.

His character, from what has been said, is not very difficult to be understood. Some of his countrymen extol his frankness, his candour, his disinterestedness, his integrity; while others represent him as artful, interested, and concealing his cunning under a cheerful air, and sometimes even a rough behaviour; which we confess appears more probable, as the genuine result of his principles. Towards the latter part of his life he hurt himself in the public opinion, by taking up too warmly the pretended affronts he imagined to exist against him in the "Confessions" of his old friend J. J. Rousseau; and by this conduct left unfavourable impressions both of his heart and his understanding. This Rousseau, whom he so much decries, praises him in the second manuscript part of his Confessions; but says in one of his letters, that "though naturally kind, and of a generous disposition, Diderot had the unhappy propensity to misinterpret the speeches and actions of his friends; and that the most ingenuous explanations only furnished the subtilty of his invention with new interpretations against them." The enthusiasm Diderot displays in some of his productions, appeared in the circle of his friends, on every topic of discourse. He spoke with rapidity, with vehemence, and the turns of his phrases were often poignant and original. It has been said, that nature by mistake made him a metaphysician, and not a poet; but though he was often a poet in prose, he has left some verses which prove him to have had but little talent for poetry. The intrepid philosophy of which he boasted, affected always to brave the shafts of criticism; and his numerous censors were unable to cure him either of his taste for a system of metaphysics scarcely intelligible, or of his fondness for exclamations and apostrophes which prevailed in his conversation and in his writings. He married, and we are told by his friends, was in domestic life sensible and obliging; easily provoked, but as easily calmed; yielding to transient ebullitions of temper, but generally having it under command. The goodness or badness of his temper, however, as affecting his relatives, is a matter of little consequence, compared to the more extensive mischief which arose from his writings as an infidel, and his example as a profligate. Of the latter we need no more decided proof than the extract from one of his letters to Wilkes, published by lord Teignmouth in his "Life of Sir William Jones." La Harpe, to whose "Lyceum" we may refer for an impartial account of

Diderot, thinks very justly that the principal cause of the success of the French infidels, in gaining readers and followers, arose from their enlisting the passions on their side. Such, says he, is the basis of their system, the general spirit of their sect, and the principle of their success. The method is not very honourable, but with a little address it is almost sure to succeed, at least for a time, for nothing is more easy than to pass off as a theory, a corruption which already exists as a fashion.[1]

DIDOT (FRANCIS AMBROSE), an eminent French printer, who deserves a more satisfactory article than the French biographers have as yet enabled us to give him, was born at Paris in 1730, and was the son of a printer and bookseller, who provided him with an excellent classical education before he introduced him into business. Full of enthusiasm for the advancement of the art of printing, young Didot determined to rival those celebrated printers, Joachim Ibarra of Spain, and Baskerville of England, and lived to surpass both. He soon brought his press to a state of excellence unattained by any of his contemporaries; and extended his skill to every branch connected with it. Among the number of improvements perfected by his exertions, is the construction of mills for making fine paper, which he assisted not only by his zeal and activity, but by pecuniary contribution. He also invented a press by which the workman is enabled to print, equally and at once the whole extent of a sheet; and he was the inventor of many other machines and instruments now commonly used in printing offices, all which have powerfully contributed to the modern advancement of the typographical art. The elegant editions of the classics published by order of Louis XIV. for the education of the Dauphin, were the production of the Didots' press, as well as the collection of romances called the D'Artois, in 64 vols. 18mo; the Theatrical Selections by Corneille, the works of Racine, Telemachus, Tasso's Jerusalem, two superb Bibles, and a multiplicity of other inestimable works, each of which, on its publication, seemed to make nearer approaches to perfection. Didot sedulously endeavoured to unite in his family every talent auxiliary to the printing art; one of his

[1] Dict. Hist.—Gleig's Supplement to the Encycl. Britannica.—Barruel's Memoirs of Jacobinism, vol. I. p. 169, 350, &c.—Lord Teignmouth's Life of Sir W. Jones, vol. I. p. 314.

sons became a celebrated type-founder; and the voice of fame announces the superior rank which they both deservedly hold among the printers of the age. The fond father delighted to observe that he was excelled by his children; while they dutifully ascribed their success to the force of his instruction, and the benefit of his example. The life of Didot was the life of honour; his abilities were universally known and respected; and the following anecdote will prove the goodness of his heart: in one of his journeys to the paper mills of Anonay, he met an artist who had introduced in France an improvement in the application of cylinders, &c. and believing that his ingenuity merited reward, exerted all his interest with government; but unfortunately, when he was on the point of succeeding, the artist died, leaving two girls in the helpless state of infancy. Didot took the orphans in his arms, proclaimed himself their father, and kept his word. At the age of seventy-three, Didot read over five times, and carefully corrected, before it was sent to the press, every sheet of the stereotype edition of Montagne, printed by his sons. At four o'clock in the morning he was pursuing this fatiguing occupation. The correctness of the text will therefore render this work particularly valuable among the productions of the modern press. About eighteen months previous to his death, he projected an alphabetical index of every subject treated upon in Montagne's Essays. He had collected all his materials, at which he laboured unceasingly; and perhaps too strict an application to this favourite study accelerated the death of this eminent artist and benevolent man, which took place July 10, 1804. His business is still successfully carried on by his sons, Peter and Firmin Didot. The reputation of the elder Didot was much assisted by the labours of his brother, Peter Francis, who died in 1795, and to whom we owe the beautiful editions of Thomas à Kempis, fol.; of Telemachus, 4to; the "Tableau de l'empire Ottoman," &c.[1]

DIDYMUS, of Alexandria, surnamed "Bowels of Brass," from his indefatigable application to study, lived in the reign of Augustus, and is said by Seneca to have written 4000 treatises, not one of which has descended to our times; but some scholia on Homer are attributed to him, which Schrevelius has joined to an edition of that poet,

[1] Dict. Hist.

Amsterdam, 1656, 2 vols. 4to, and they occur in some other editions, but they appear to be the work of a later author.[1]

DIDYMUS, of Alexandria, was an ecclesiastical writer of the fourth century, who supplied a very important defect by dint of genius and application. Jerome and Ruffinus assure us that though he lost his eyes at five years of age, when he had scarcely learned to read, yet he applied himself so earnestly to study, that he not only attained in a high degree grammar, rhetoric, logic, arithmetic, music, and the other arts, but even was able to comprehend some of the most difficult theorems in mathematics. He was particularly attached to the study of the Scriptures; and was selected as the most proper person to fill the chair in the famous divinity-school at Alexandria. His high reputation drew a great number of scholars to him; among the principal of whom were Jerome, Ruffinus, Palladius, and Isidorus. He read lectures with wonderful facility, answered upon the spot all questions and difficulties relating to the Holy Scriptures, and refuted the objections which were raised against the orthodox faith. He was the author of a great number of works of which Jerome has preserved the titles in his catalogue of ecclesiastical writers; and of many more whose titles are not known. We have yet remaining a Latin translation of his book upon the Holy Spirit, to be found in the works of Jerome, who was the translator; and which is perhaps the best treatise the Christian world ever saw upon the subject. Whatever has been said since that time, in defence of the divinity and personality of the Holy Ghost, seems, in substance, to be found in this book. His other works extant are, a treatise against the Manichees, in the original Greek, and "Enarrations upon the seven catholic epistles in Latin," and in the Greek Chains are fragments of some of his commentaries. J. C. Wolff, of Hamburgh, published a large collection of notes and observations of Didymus upon the Acts of the Apostles, taken from a manuscript Greek chain, at Oxford. See Wolfii Anecdot. Græc. 1724. Didymus also wrote commentaries upon Origen's books of Principles, which he defended very strenuously against all opposers. He was a great admirer of Origen, used to consider him as his master, and adopted many of his senti-

[1] Vossius Hist. Græc.—Moreri.—Saxii Onomast.

ments; on which account he was condemned by the fifth general council. He died in the year 395, aged eighty-five years.[1]

DIDYMUS, another of the name, was an eminent musician of Alexandria, and, according to Suidas, cotemporary in the first century with the emperor Nero, by whom he was much honoured and esteemed. This proves him to have been younger than Aristoxenus, and more ancient than Ptolemy, though some have imagined him to have preceded Aristoxenus. He wrote upon grammar and medicine, as well as music; but his works are all lost, and every thing we know at present of his harmonical doctrines is from Ptolemy, who, by disputing, preserved them. However, this author confesses him to have been well versed in the canon and harmonic divisions; and if we may judge from the testimony, even of his antagonist, he must have been not only an able theorist in music, but a man of considerable learning. As this musician preceded Ptolemy, and was the first who introduced the minor tone into the scale, and, consequently, the practical major 3d $\frac{4}{5}$, which harmonized the whole system, and pointed out the road to counterpoint; an honour that most critics have bestowed on Ptolemy, he seems to have a better title to the invention of modern harmony, or music in parts, than Guido, who appears to have adhered, both in theory and practice, to the old division of the scale into major tones and limmas. "The best species of diapason," says Doni, "and that which is the most replete with fine harmony, and chiefly in use at present, was invented by Didymus. His method was this: after the major semitone E F $\frac{16}{15}$, he placed the minor tone in the ratio of $\frac{10}{9}$, between F G, and afterwards the major tone $\frac{8}{9}$ between G A; but Ptolemy, for the sake of innovation, placed the major tone where Didymus placed the minor." Ptolemy, however, in speaking of Didymus and his arrangement, objects to it as contrary to the judgment of the ear, which requires the major tone below the minor. The ear certainly determines so with us, and it is therefore probable, that in Ptolemy's time the major key was gaining ground. Upon the whole, however, it appears that these authors only differ in the order, not the quality of intervals.[2]

[1] Cave.—Lardner's Works.—Dupin.—Moreri.—Milner's Ch. Hist. vol. II. p. 250.—Saxii Onomast.

[2] Burney's Hist. of Music, vol. I.—Hawkins's Ditto.

DIECMAN (JOHN), a Lutheran divine, was born June 30, 1647, at Stade in the duchy of Bremen, where his father was also a clergyman. He studied at Giessen, Jena, and Wirtemberg, at which last university he took his master's degree. In 1672 he finished his course of study, and in 1675 was appointed rector of Stade. In 1683 he was raised to the dignity of superintendant of the duchies of Bremen and Ferden, and about that time was honoured with the degree of doctor of divinity by the university of Kiel. In 1712, the war obliging him to leave Stade, he went to Bremen; but after three years returned, and was re-instated in his office at Stade, where he died July 4, 1720. He wrote, 1. "De naturalismo cum aliorum, tum maxime Joannis Bodini, ex opere ejus manuscripto anecdoto, de abditis rerum sublimium arcanis, schediasma," Leipsic, 1684, 12mo. This is a very able answer to the impious freedoms of Bodin (See BODIN). 2. "Specimen glossarii Latino-theodisci." 3. "Dissertationes de sparsione florum." 4. "De dissensu ecclesiæ orientalis et Latinæ circa purgatorium." 5. "Enneades animadversionum in diversa loca annalium cardinalis Baronii," &c. He wrote also various tracts in the German language, collected in a volume, Hamburgh, 1709, 4to. But he is, perhaps, better known as the publisher of an edition of the Stade Bible, which is a revision of Luther's German Bible.[1]

DIEMEN (ANTHONY VAN), a governor of the Dutch East India settlements, was born at Kuilenburg. He went, in early life, in a low military capacity to India, where he was chiefly employed in writing petitions for the soldiers; but being afterwards promoted to a post under government, which required some skill in accounts, he became a merchant, and afterwards accountant-general of the Dutch settlements in India. In 1625, he was appointed a member of the supreme council, and in 1631 he returned to Holland as commander of the India fleet. He remained but a few months in Europe, and when he went back to India many important offices devolved on him. In 1642, he sent out two ships to explore the unknown countries to the south, part of which, forming the southern extremity of New Holland, was, in honour of him, distinguished by the appellation of "Van Diemen's Land." He died in

[1] Moreri.

April 1645, having held, with much reputation, the supreme power in India upwards of nine years. Van Diemen's land is an island in the form of an oblong square, about 160 British miles long, by half that breadth, separated by a strait, or rather channel, more than 30 leagues wide, called, in recent maps, Bass's strait, and containing a chain of small islands, running N. and S. from New Holland. From the time it was originally discovered, says capt. Cook, it had escaped all farther notice by European navigators, till captain Furneaux touched at it in March 1773; but he did not know at that time that capt. Marion, after having remained here for some time, sailed from thence on the 10th of March, 1772. It was again visited by captain Cook in January 1777.[1]

DIEMERBROECK (ISBRAND, DE), was born at Montfort, in the neighbourhood of Utrecht, Dec. 13, 1609. After taking his degree of doctor in medicine at Angers, he went to Nimeguen in 1636, and continued there, through that and the following years, practising during the plague, which all that time raged with great violence. This furnished him with observations on the nature and treatment of that disease, which he published at Amsterdam, in 1644, 4to; but as he pursued the injudicious plan of keeping the patients in close apartments, and gave them heating medicines, his practice was probably not so successful as his book, which has passed through many editions. In 1642 he went to Utrecht, and was made professor extraordinary in medicine. His lectures in medicine, and in anatomy, procured him great credit, and were no less useful to the university, drawing thither a great conflux of pupils. In 1651, he was made ordinary professor; he was also twice appointed rector of the university, and continued in high esteem to the time of his death, which happened Nov. 17, 1674, when his funeral oration was pronounced by the learned Grævius. Although an Arminian in his religious tenets, the magistrates dispensed in his case with the laws which excluded persons of that persuasion from attaining academical honours. In 1649 he published "Oratio de reducenda ad Medicinam Chirurgia;" and in 1664, Disputationum practicarum pars prima et secunda, de morbis Capitis et Thoracis," 12mo, in which Haller says, there are some curious and useful observations. His "Anatome

[1] Cook's Voyages.—Rees's Cyclopædia.

Corporis Humani," which has passed through numerous editions, was first published in 1672, 4to, a compilation, interspersed with some original observations; but the plates are neither very elegant nor very correct. In 1685, his works were collected and published together, at Utrecht, under the title of "Opera Omnia," by his son Timanis de Diemerbroeck, in folio. This was reprinted in two volumes, 4to, and published at Geneva in 1687. It contains, besides the works above named, "A treatise on the Measles and Small-pox, a century of observations in medicine and surgery, and a third part of disputations containing accounts of diseases of the lower belly." [1]

DIEPENBECK (Abraham Van), an artist, was born at Bois-le-Duc, in 1607, and was at first a painter on glass, in which he was accounted excellent, and even superior to any of his time; yet he discontinued it, on account of a variety of discouraging accidents that happened to him, in his preparations for that kind of work. He studied for some time in Italy, and found there good employment as a glass painter; but he turned his thoughts entirely to painting in oil; and, to obtain the best knowledge of colouring, entered himself in the school of Rubens, where he improved exceedingly, and was considered as one of the good disciples of that great master; yet, notwithstanding the opportunity he had of refining his national taste, during his residence in Italy, he never altered his original style of design; for all his subsequent compositions were too much loaded, and not very correct. His invention was fertile, and shewed genius, and his execution was full of spirit; but it was no inconsiderable prejudice to him, to have been engaged in such a number of designs as were perpetually thrown in his way, and which he was obliged to strike out in a hurry, without competent time allowed for judgment to revise, digest, and correct them. Designs for title-pages, for theses, and devotional subjects, engrossed the greatest part of his time and his labour; or designs for the decoration of books; of which kind, that called the "Temple of the Muses," 1663, afforded him great employment, and added much honour to the artist, merely as a designer. His designs, indeed, of the Bellerophon, the Orpheus, the Dioscuri, the Leander, the Ixion, Tantalus, and Sisyphus, have never been excelled by the

[1] Moreri.—Burman's Trajectum Eruditum.—Foppen Bibl. Belg.

conception of the best masters of the best schools. He was one of the few scholars of Rubens that came to England, where he was much employed by William Cavendish, duke of Newcastle, whose managed horses he drew from the life; from whence were engraved the cuts that adorn that nobleman's book of horsemanship. Several of the original pictures are, or very lately were, in the hall at Welbeck. Diepenbeck drew views of the duke's seats in Nottinghamshire and Derbyshire, and portraits of the duke, duchess, and his children, and gave designs for several plates prefixed to the works of both their graces. At Cassiobery is the story of Dido and Æneas by him.[1]

DIEST (ABRAHAM VAN), another artist, known in this country, was born at the Hague, in 1655; but spent the greatest part of his life in England, to which he came in his seventeenth year, and where he gradually rose into considerable credit, having been well instructed by his father, who was a skilful painter of sea-pieces. His taste of landscape was formed almost entirely (as he often declared) by designing the lovely views in the western parts of England, and along the coasts. Some of his pictures have great clearness and transparence in the colouring, and a peculiar tenderness in the distances; they are truly fine in the skies, have an uncommon freedom in the clouds, and an agreeable harmony through the whole. But, as he was often obliged to paint for low prices, there is a great disproportion in his works. The narrowness of his circumstances depressed his talent, and rendered him inattentive to fame, being solely anxious to provide for his family. Had he been so happy as to receive a proper degree of encouragement, it is not improbable that he might have approached near to those of the first rank in his profession. The figures in his landscapes were frequently inserted by the younger Adrian Coloni, his brother-in-law. He began to engrave a set of prints, after views from his own designs, but the gout put an end to his life in 1704, in the forty-ninth year of his age. Lord Orford, who has a portrait of him, thinks he was not much encouraged in England, except by Granville earl of Bath, for whom he drew several views and ruins in the West of England.[2]

DIETERIC (JOHN CONRAD), the son of John Conrad, first minister of the church of Butzbach, and afterwards

[1] Pilkington.—Argenville.—Descamps.—Walpole's Anecdotes.
[2] Pilkington.—Walpole.

superintendent of Giessen, and nephew of Conrad Dieteric, another learned German divine, was born at Butzbach, Jan. 19, 1612. After having studied at Marpurg, Jena, and Strasburgh, he maintained a thesis, in 1635, under professor Dilher, on the utility of profane authors in the study of the Holy Scriptures. He then went into Holland, where he became acquainted with the learned Vossius, Boxhorn, Barlæus, Heinsius, and other eminent scholars. Thence he travelled into Denmark and Prussia, remaining some time at Konigsberg. On his return, George II. landgrave of Hesse, appointed him professor of Greek and history in 1639. From the observations which he left on the aphorisms of Hippocrates, he appears to have in some early part of his life studied medicine. On certain disputes arising between the princes of the house of Hesse, prince George invited him to his court to arrange the papers and documents preserved in the archives. In 1647, he obtained leave to go to Hamburgh, where he remained until these family-disputes were adjusted. In 1653, when the college of Giessen was founded, which had brought many visitors from Marpurg, he became one of the professors, and remained in this office, with great reputation, until his death in 1669. The letters which John Christian, baron of Boinebourg, wrote to him, and which were printed in 1703, evince the high esteem which that nobleman entertained for him. He was editor of a work written by Henry of Bunau, entitled "Historia imperatorum Germanicorum familiæ Saxonicæ, Henrici I. Ottonis magni; Ottonis II. Ottonis III. et Henrici II." Giessen, 1666, 4to. His own works are, 1. "Breviarium historicum et geographicum." 2. "Breviarium pontificum." 3. "Discursus historico-politicus de perigratione studiorum," Marpurg, 1640, 4to. 4. "Græcia exulans, seu de infelicitate superioris sæculi in Græcarum litterarum ignoratione." 5. "Antiquitates Romanæ." 6. "Iatræum Hippocraticum," Ulm, 1661, 4to. 7. "Breviarium hæreticorum et conciliorum." 8. "Index in Hesiodum." 9. "Lexicon Etymologico-Græcum." 10. "Antiquitates Biblicæ, in quibus decreta, prophetiæ, sermones, consuetudines, ritusque ac dicta veteris Testamenti de rebus Judæorum et Gentilium, qua sacris, qua profanis, expenduntur; ex editione Joannis-Justi Pistorii," Giessen, 1671, folio, which, with the following, was posthumous. 11. "Antiquitates Nov. Testamenti, seu illus-

tramentum Nov. Test. sive Lexicon philologico-theologicum Græco-Latinum," Francfort, 1680, folio.[1]

DIEU (Lewis de), protestant minister of Leyden, and professor in the Walloon college of that city, a man of great abilities, and uncommonly versed in the oriental languages, was born April 7, 1590, at Flushing, where his father Daniel de Dieu was minister. Daniel was a man of great merit, and a native of Brussels, where he had been a minister twenty-two years. He removed from thence in 1585, to serve the church at Flushing, after the duke of Parma had taken Brussels. He understood Greek and the oriental languages, and could preach with the applause of his auditors in German, Italian, French, and English. The churches of the Netherlands sent him, in 1588, over to queen Elizabeth, to inform her of the designs of the duke of Parma, who secretly made her proposals of peace, while the king of Spain was equipping a formidable fleet against England.—Lewis, his son, studied under Daniel Colonius, his uncle by his mother's side, who was professor at Leyden in the Walloon college. He was two years minister of the French church at Flushing; and might have been court-minister at the Hague, if his natural aversion to the manners of a court had not restrained him from accepting that place. There are some circumstances relating to that affair which deserve to be remembered. Prince Maurice, being in Zealand, heard Lewis de Dieu preach, who was yet but a student; and some time after sent for him to court. The young man modestly excused himself, declaring, that he designed to satisfy his conscience in the exercise of his ministry, and to censure freely what he should find deserved censure; a liberty, he said, which courts did not care to allow. Besides, he thought the post which was offered him more proper for a man in years than a student. The prince, conscious that he was in the right, commended his modesty and prudence. He was called to Leyden in 1619 to teach, with his uncle Colonius, in the Walloon college; and he discharged the duty of that employment with great diligence till his death, which happened in 1642. He refused the post, which was offered him, of divinity-professor in the new university of Utrecht; but, if he had lived long enough, he would have been advanced to the same post in that of Leyden. He married

[1] Moreri.—Freheri Theatrum.—Morhoff Polyhist.—Saxii Onomast.

the daughter of a counsellor of Flushing, by whom he had eleven children.

Father Simon speaks advantageously of the writings of Lewis de Dieu in the 35th chapter of his "Critical History of the Commentators on the New Testament." The estimation in which he was held by archbishop Usher, appears from the Letters of that excellent prelate, published by Dr. Parr. The titles of his learned writings are, 1. "Compendium Grammaticæ Hebraicæ," Leyden, 1626, 4to. 2. "Apocalypsis S. Joannæ Syriace ex manuscripto exemplari bibliothecæ Jos. Scaligeri edita, &c." Leyden, 1627, 4to. 3. "Grammatica trilinguis, Hebraica, Syriaca, et Chaldaica," ibid. 1628, 4to. 4. "Animadversiones in quatuor evangelia," ibid. 1631, 4to. 5. "Animadversiones in Acta Apostolorum," ibid. 1634, 4to. 6. "Historia Christi et S. Petri Persice conscripta, &c." ibid. 1639, 4to. 7. "Rudimenta linguæ Persicæ," ibid. 1639, 4to. 8. "Animadversiones in Epistolam ad Romanos et reliquas Epistolas," ibid. 1646, 4to. 9. "Animadversiones in omnes libros Veteris Testamenti," ibid. 1648. 10. "Critica Sacra, sive animadversiones in loca quædam difficiliora Veteris et Novi Testamenti," Amst. 1693, folio. 11. "Grammatica Linguarum Orientalium ex recensione Davidis Clodii," Francfort, 1683, 4to, in which the editor has collected all that De Dieu had published on the grammar of the Eastern languages. 12. "Aphorismi Theologi," Utrecht, 1693. This and the two following were edited by professor Leydecker of Utrecht. 13. "Traité contre l'avarice, par Louis de Dieu, qui est le seul de tous ses ouvrages Flamans qu'il ait souhaité qu'on publiat." Deventer, 1695, 8vo. 14. "Rhetorica Sacra."[1]

DIGBY (Sir EVERARD), an English gentleman, memorable for the share he had in the powder-plot, and his suffering on that account, was descended from an ancient family, and born some time in 1581. His father, Everard Digby, of Drystoke in Rutlandshire, esq. a person of great worth and learning, was educated in St. John's college, Cambridge, where he took the degree of M. A. and published several treatises, some on learned, others on curious subjects: as, 1. "Theoria analytica viam ad monarchiam scientiarum demonstrans," 1579, 4to. 2. "De duplici

[1] Gen. Dict.—Niceron, vol. XV.—Foppen Bibl. Belg.—Moreri.—Blount's Censura.—Parr's Life and Letters of Archbishop Usher, pp. 413, 461, 464, 473, 480, 481, 486, 487, 499, 596.—Saxii Onomast.

methodo libri duo, Rami methodum refutantes," 1580, 8vo. 3. "De arte natandi, libri duo," 1587. 4. "A dissuasive from taking away the goods and livings of the church," 4to. His son, the subject of this article, was educated with great care, but unfortunately under the tuition of some popish priests, who gave him those impressions which his father, if he had lived, might probably have prevented; but he died when his son was only eleven years of age. He was introduced very early to the court of queen Elizabeth, where he was much noticed, and received several marks of her majesty's favour. On the accession of king James, he went likewise to pay his duty, as others of his religion did; was very graciously received; and had the honour of knighthood conferred upon him, being looked on as a man of a fair fortune, pregnant abilities, and a court-like behaviour. He married Mary, daughter and sole heiress of William Mulsho, esq. of Gothurst, in Buckinghamshire, with whom he had a great fortune, which, with his own estate, was settled upon the children of that marriage. One would have imagined that, considering his mild temper and happy situation in the world, this gentleman might have spent his days in honour and peace, without running the smallest hazard of meeting that disgraceful death, which has introduced his name into all our histories: but it happened far otherwise. He was drawn in by the artifices and persuasions of sir Thomas Tresham, a zealous papist, and probably also by those of the notorious Catesby, with whom he was intimate, to be privy to the gunpowder-plot; and though he was not a principal actor in this dreadful affair, or indeed an actor at all, yet he offered 1500*l.* towards defraying the expences of it; entertained Guy Fawkes, who was to have executed it, in his house; and was taken in open rebellion with other papists after the plot was detected and miscarried. The means by which sir Everard was persuaded to engage in this affair, according to his own account, were these: first, he was told that king James had broke his promises to the catholics; secondly, that severer laws against popery would be made in the next parliament, that husbands would be made obnoxious for their wives' offences, and that it would be made a præmunire only to be a catholic; but the main point was, thirdly, that the restoring of the catholic religion was the duty of every member; and that,

in consideration of this, he was not to regard any favours received from the crown, the tranquillity of his country, or the hazards that might be run in respect to his life, his family, or his fortune. Upon his commitment to the Tower, he persisted steadily in maintaining his own innocence as to the powder-plot, and refused to discover any who were concerned in it; but when he was brought to his trial at Westminster, Jan. 27, 1606, and indicted for being acquainted with and concealing the powder-treason, taking the double oath of secrecy and constancy, and acting openly with other traitors in rebellion, he pleaded guilty. After this, he endeavoured to extenuate his offence, by explaining the motives before mentioned; and then requested that, as he had been alone in the crime, he might alone bear the punishment, without extending it to his family; and that his debts might be paid, and himself beheaded. When sentence of death was passed, he seemed to be very much affected: for, making a low bow to those on the bench, he said, "If I could hear any of your lordships say you forgave me, I should go the more cheerfully to the gallows." To this all the lords answered, "God forgive you, and we do." He was, with other conspirators, upon the 30th of the same month, hanged, drawn, and quartered at the west end of St. Paul's church in London, where he asked forgiveness of God, the king, the queen, the prince, and all the parliament; and protested, that if he had known this act at first to have been so foul a treason, he would not have concealed it to have gained a world, requiring the people to witness, that he died penitent and sorrowful for it. Wood mentions a most extraordinary circumstance at his death, as a thing generally known, or rather generally reported; namely, that when the executioner plucked out his heart, and according to form held it up, saying, "Here is the heart of a traitor," sir Everard made answer, "Thou lyest;" a story which will scarcely now obtain belief; yet it is told by Bacon in his "Historia vitæ et mortis," although he does not mention sir Everard's name.

Sir Everard left at his death two young sons, afterwards sir Kenelm and sir John Digby, and expressed his affection towards them by a well-written and pathetic paper, which he desired might be communicated to them at a fit time, as the last advice of their father. While he was in the

Tower, he wrote, in juice of lemon, or otherwise, upon slips of paper, as opportunity offered; and got these conveyed to his lady, by such as had permission to see him. These notes, or advertisements, were preserved by the family as precious relics; till, in 1675, they were found at the house of Charles Cornwallis, esq. executor to sir Kenelm Digby, by sir Rice Rudd, bart. and William Wogan of Gray's-inn, esq. They were afterwards annexed to the proceedings against the traitors, and other pieces relating to the popish plot, printed by the orders of secretary Coventry, dated Dec. 12, 1678. In the first of these papers there is the following paragraph: "Now for my intention, let me tell you, that if I had thought there had been the least sin in the plot, I would not have been of it for all the world; and no other cause drew me to hazard my fortune and life, but zeal to God's religion." Such was the subjugation of sir Everard Digby's understanding and feelings to his religious principles, and the interest of the church to which he was devoted, that he had no conception of there being the least sin in his engaging in a conspiracy of the most execrable nature, and which involved in it an astonishing complication of murder. It appears, too, that he was surprised and grieved to the last degree, that the plot should be condemned by any catholic. Nor was he singular in these sentiments. The other persons who were concerned in the conspiracy gloried in the design, and they were most of them men of family, estate, and character. Mr. Hume's observations on the subject are worthy of being recited: "Neither," says he, "had the desperate fortune of the conspirators urged them to this enterprize, nor had the former profligacy of their lives prepared them for so great a crime. Before that audacious attempt, their conduct seems, in general, liable to no reproach. Catesby's character had entitled him to such regard, that Rookwood and Digby were seduced by their implicit trust in his judgment; and they declared, that, from the motive alone of friendship to him, they were ready, on any occasion, to have sacrificed their lives. Digby himself was as highly esteemed and beloved as any man in England; and he had been particularly honoured with the good opinion of queen Elizabeth. It was bigoted zeal alone, the most absurd of prejudices masqued with reason, the most criminal of passions covered with the

appearance of duty, which seduced them into measures that were fatal to themselves, and had so nearly proved fatal to their country." [1]

DIGBY (Sir KENELM), who once enjoyed the reputation of a philosopher, the eldest son of sir Everard Digby, was born at Gothurst in Buckinghamshire, June 11, 1603. At the time of his father's death, he was with his mother at Gothurst, being then in the third year of his age: but he seems to have been taken early out of her hands, since it is certain that he renounced the errors of popery very young, and was carefully bred up in the protestant religion, under the direction, as it is supposed, of archbishop Laud, then dean of Gloucester. Some have said, that king James restored his estate to him in his infancy; but this is an error; for it was decided by law that the king had no right to it. About 1618 he was admitted a gentleman-commoner of Gloucester-hall, now Worcester college, in Oxford; where he soon discovered such strength of natural abilities, and such a spirit of penetration, that his tutor, who was a man of parts and learning, used to compare him, probably for the universality of his genius, to the celebrated Picus de Mirandula. After having continued at Oxford between two and three years, and having raised the highest expectations of future eminence, he made the tour of France, Spain, and Italy, and returned to England in 1623; in which year he was knighted by the king, to whom he was presented at the lord Montague's house at Hinchinbroke, October 23. Soon after, he rendered himself remarkable by the application of a secret he met with in his travels, which afterwards made so much noise in the world under the title of the "Sympathetic Powder," by which wounds were to be cured, although the patient was out of sight, a piece of quackery scarcely credible, yet it was practised by sir Kenelm, and his patient Howell, the letter-writer, and believed by many at that time. The virtues of this powder, as himself assures us, were thoroughly inquired into by king James, his son the prince of Wales, the duke of Buckingham, with other persons of the highest distinction, and all registered among the observations of the great chancellor Bacon, to be added by way of appendix to his lordship's Natural History; but this is not strictly true; for lord Bacon never published

[1] Biog. Brit.—Dodd's Church History, vol. II.

that Appendix, although he does give a story nearly as absurd.

After the death of James, he made as great a figure in the new court as he had done in the old; and was appointed a gentleman of the bed-chamber, a commissioner of the navy, and a governor of the Trinity-house. Some disputes having happened in the Mediterranean with the Venetians, he went as admiral thither with a small fleet in the summer of 1628; and gained great honour by his bravery and conduct at Algiers, in rescuing many English slaves, and attacking the Venetian fleet in the bay of Scanderoon. In 1632 he had an excellent library of MSS. as well as printed books left him by his tutor at Oxford; but, considering how much the MSS. were valued in that university, and how serviceable they might be to the students there, he generously bestowed them the very next year upon the Bodleian library. He continued to this time a member of the church of England; but, going some time afterwards into France, he began to have religious scruples, and at length, in 1636, reconciled himself to the church of Rome. He wrote upon this occasion to Laud an apology for his conduct; and the archbishop returned him an answer, full of tenderness and good advice, but, as it seems, with very little hopes of regaining him. In his letter to the archbishop, he took great pains to convince him, that he had done nothing in this affair precipitately, or without due consideration; and he was desirous that the public should entertain the same opinion of him. As nothing also has been more common, than for persons who have changed their system of religion, to vindicate their conduct by setting forth their motives; so with this view he published at Paris, in 1638, a piece, entitled "A Conference with a lady about the choice of Religion." It was reprinted at London in 1654, and is written in a polite, easy, and concise style. Some controversial letters of his were published at London in 1651.

After a long stay in France, where he was highly caressed, he came over to England; and in 1639 was, with sir Walter Montague, employed by the queen to engage the papists to a liberal contribution to the king, which they effected; on which account some styled the forces then raised for his majesty, the popish army. Jan. 1640, the house of commons sent for sir Kenelm in order to know how far, and upon what grounds, he had acted in this

matter; which he opened to them very clearly, without having the least recourse to subterfuges or evasions. Upon the breaking out of the civil war, being at London, he was by the parliament committed prisoner to Winchester-house; but at length, in 1643, set at liberty, her majesty the queen dowager of France having condescended to write a letter, with her own hand, in his favour. His liberty was granted upon certain terms; and a very respectful letter written in answer to that of the queen. Hearne has preserved a copy of the letter, directed to the queen regent of France, in the language of that country; of which the following is a translation: "Madam, the two houses of parliament having been informed by the sieur de Gressy, of the desire your majesty has that we should set at liberty sir Kenelm Digby; we are commanded to make known to your majesty, that although the religion, the past behaviour, and the abilities of this gentleman, might give some umbrage of his practising to the prejudice of the constitutions of this realm; nevertheless, having so great a regard to the recommendation of your majesty, they have ordered him to be discharged, and have authorized us farther to assure your majesty, of their being always ready to testify to you their respects upon every occasion, as well as to advance whatever may regard the good correspondence between the two states. We remain your majesty's most humble servants, &c." In regard to the terms upon which this gentleman was set at liberty, they will sufficiently appear from the following paper, entirely written, as well as subscribed by his own hand: "Whereas, upon the mediation of her majesty the queen of France, it hath pleased both houses of parliament to permit me to go into that kingdom; in humble acknowledgement of their favour therein, and to preserve and confirm a good opinion of my zeal and honest intentions to the honour and service of my country, I do here, upon the faith of a Christian, and the word of a gentleman, protest and promise, that I will neither directly nor indirectly negociate, promote, consent unto or conceal, any practice or design prejudicial to the honour or safety of the parliament. And, in witness of my reality herein, I have hereunto subscribed my name, this 3d day of August, 1643, Kenelm Digby." However, before he quitted the kingdom, he was summoned by a committee of the house of commons, in order to give an account of any transactions he might be privy to between

archbishop Laud and the court of Rome; and particularly as to an offer supposed to be made to that prelate from thence of a cardinal's hat. Sir Kenelm assured the committee that he knew nothing of any such transactions; and that, in his judgment, the archbishop was what he seemed to be, a very sincere and learned protestant. During his confinement at Winchester-house, he was the author of two pieces at the least, which were afterwards made public; namely, 1. "Observations upon Dr. Browne's Religio Medici," 1643 *. 2. "Observations on the 22d stanza in the 9th canto of the 2d book of Spenser's Fairy Queen," 1644, containing, says his biographer, "a very deep philosophical commentary upon these most mysterious verses."

His appearance in France was highly agreeable to many of the learned in that kingdom, who had a great opinion of his abilities, and were charmed with the spirit and freedom of his conversation. It was probably about this time that, having read the writings of Descartes, he resolved to go to Holland on purpose to see him, and found him in his retirement at Egmond. There, after conversing with him upon philosophical subjects some time, without making himself known, Descartes, who had read some of his works, told him, that "he did not doubt but he was the famous sir Kenelm Digby!" "And if you, sir," replied the knight, "were not the illustrious M. Descartes, I should not have come here on purpose to see you." Desmaizeaux, who has preserved this anecdote in his Life of St. Evremond, tells us also of a conversation which then followed between these great men, about lengthening out life to the period of the patriarchs, which we have already noticed in our account of Descartes. He is also said to have had many conferences afterwards with Descartes at Paris, where he spent the best part of the ensuing winter, and employed himself in digesting those philosophical treatises which he had been long meditating; and which he published in his own language, but with a licence or privilege from the French king the year following. Their titles are, 1. "A Treatise of the nature of Bodies." 2. "A Treatise declaring the operations and nature of Man's Soul, out of

* In this work, says Dr. Johnson, in his life of Browne, though mingled with some positions fabulous and uncertain, there are acute remarks, just censures, and profound speculations; yet its principal claim to admiration is, that it was written in twenty-four hours, of which part was spent in procuring Browne's book, and part in reading it.

which the immortality of reasonable Souls is evinced." Both printed at Paris in 1644, and often reprinted at London. He published also, 3. "Institutionum peripateticarum libri quinque, cum appendice theologica de origine mundi," Paris, 1651: which piece, joined to the two former, translated into Latin by J. L. together with a preface in the same language by Thomas Albius, that is, Thomas White, was printed at London in 4to, 1669.

After the king's affairs were totally ruined, sir Kenelm found himself under a necessity of returning into England in order to compound for his estate. The parliament, however, did not judge it proper that he should remain here; and therefore not only ordered him to withdraw, but voted, that if he should afterwards at any time return, without leave of the house first obtained, he should lose both life and estate. Upon this he went again to France, where he was very kindly received by Henrietta Maria, dowager queen of England, to whom he had been for some time chancellor. He was sent by her not long after into Italy, and at first well received by Innocent X. but Wood says, behaved to the pope so haughtily, that he quickly lost his good opinion; and adds farther, that there was a suspicion of his being no faithful steward of the contributions raised in that part of the world for the assistance of the distressed catholics in England. After Cromwell had assumed the supreme power, sir Kenelm, who had then nothing to fear from the parliament, ventured to return home, and continued here a great part of 1655; when it has generally been supposed that he was embarked in the great design of reconciling the papists to the protector.

After some stay at Paris, he spent the summer of 1656 at Toulouse, where he conversed with several learned and ingenious men, to whom he communicated, not only mathematical, physical, and philosophical discoveries of his own, but also any matters of this nature he received from his friends in different parts of Europe. Among these was a relation he had obtained of a city in Barbary under the king of Tripoli, which was said to be turned into stone in a very few hours by a petrifying vapour out of the earth; that is, men, beasts, trees, houses, utensils, and the like, remaining all in the same posture as when alive. He had this account from Fitton, an Englishman residing in Florence as library-keeper to the grand duke of Tuscany; and Fitton from the grand duke, who a little before had written

to the pasha of Tripoli to know the truth. Sir Kenelm sent it to a friend in England; and it was at length inserted in the "Mercurius Politicus." This drew a very severe censure upon our author from the famous Henry Stubbes, who called him, on that account, "The Pliny of his age for lying." It has, however, been offered, in his vindication, that accounts have been given of such a city by modern writers; and that these accounts are in some measure confirmed by a paper delivered to Richard Waller, esq. F. R. S. by Mr. Baker, who was the English consul at Tripoli, Nov. 12, 1713. This paper is to be found in the "Philosophical Observations and Experiments of Dr. Robert Hooke," published by Derham in 1726, 8vo; and it begins thus: "About forty days journey S. E. from Tripoli, and about seven days from the nearest sea-coast, there is a place called Ougila, in which there are found the bodies of men, women, and children, beasts and plants, all petrified of hard stone, like marble." And we are afterwards told, in the course of the relation, that "the figure of a man petrified was conveyed to Leghorn, and from thence to England; and that it was carried to secretary Thurloe."

In 1657 we find him at Montpelier; whither he went, partly for the sake of his health, which began to be impaired by severe fits of the stone, and partly for the sake of enjoying the learned society of several ingenious persons, who had formed themselves into a kind of academy there. To these he read, in French, his "Discourse of the Cure of Wounds by the Powder of Sympathy," which was translated into English, and printed at London; and afterwards into Latin, and reprinted in 1669, with "The Treatise of Bodies, &c." As to the philosophical arguments in this work, and the manner in which the author accounts for the strange operations of this remedy, however highly admired in those days, they will not now be thought very convincing. He spent the year 1658, and part of 1659, in the Lower Germany; and then returned to Paris, where we find him in 1660. He returned the year following to England, and was very well received at court; although the ministers were far from being ignorant of the irregularity of his conduct, and the attention he paid to Cromwell while the king was in exile. It does not appear, however, that any other favour was shewn him than seemed to be due to a man of letters. In the first settle-

ment of the royal society we find him appointed one of the council, by the title of sir Kenelm Digby, knight, Chancellor to our dear mother queen Mary. As long as his health permitted, he attended the meetings of this society; and assisted in the improvements that were then made in natural knowledge. One of his discourses, "Concerning the Vegetation of Plants," was printed in 1661; and it is the only genuine work of our author of which we have not spoken. For though the reader may find in Wood, and other authors, several pieces attributed to him, yet these were published after his decease by one Hartman, who was his operator, and who put his name in the title-page, with a view of recommending compositions very unworthy of him to the public. It may be proper to observe in this place, that he translated from the Latin of Albertus Magnus, a piece entitled "A treatise of adhering to God," which was printed at London in 1654; and that he had formed a design of collecting and publishing the works of Roger Bacon.

He spent the remainder of his days at his house in Covent Garden, where he was much visited by the lovers of philosophical and mathematical learning, and according to a custom which then prevailed much in France, he had a kind of academy, or literary assembly, in his own dwelling. In 1665 his old distemper the stone increased upon him much, and brought him very low; which made him desirous, as it is said, of going to France. This, however, he did not live to accomplish, but died on his birth-day, June 11th, that year; and was interred in a vault built at his own charge in Christ-church within Newgate, London. His library, which was justly esteemed a most valuable collection, had been transported into France at the first breaking out of the troubles, and improved there at a very considerable expenee; but, as he was no subject of his most Christian majesty, it became, according to that branch of the prerogative which the French style *Droit d'Aubain*, the property of the crown upon his decease. He left an only son, John Digby, esq. who succeeded to the family estate. He had an elder son, Kenelm Digby, esq. of great abilities and virtues; but this gentleman appearing in arms for Charles I. after that monarch was utterly incapable of making the least resistance, was killed at the battle of St. Neot's in Huntingdonshire, July 7, 1648.

It has been justly observed by the editors of the last

edition of the Biog. Britannica, that sir Kenelm Digby seems to have obtained a reputation beyond his merit; yet his merit was great, and his personal character has been admirably drawn by lord Clarendon: "He was," says that historian, "a person very eminent and notorious throughout the whole course of his life, from his cradle to his grave; of an ancient family and noble extraction; and inherited a fair and plentiful fortune, notwithstanding the attainder of his father. He was a man of a very extraordinary person and presence, which drew the eyes of all men upon him, which were more fixed by a wonderful graceful behaviour, a flowing courtesy and civility, and such a volubility of language, as surprised and delighted; and though in another man it might have appeared to have somewhat of affectation, it was marvellous graceful in him, and seemed natural to his size, and mould of his person, to the gravity of his motion, and the tune of his voice and delivery. He had a fair reputation in arms, of which he gave an early testimony in his youth, in some encounters in Spain and Italy, and afterwards in an action in the Mediterranean sea, where he had the command of a squadron of ships of war set out at his own charge, under the king's commission; with which, upon an injury received or apprehended from the Venetians, he encountered their whole fleet, killed many of their men, and sunk one of their galeasses; which in that drowsy and unactive time was looked upon with a general estimation, though the crown disavowed it. In a word, he had all the advantages that nature and art, and an excellent education could give him, which, with a great confidence and presentness of mind, buoyed him up against all those prejudices and disadvantages (as the attainder and execution of his father for a crime of the highest nature; his own marriage with a lady, though of an extraordinary beauty, of as extraordinary a fame; his changing and rechanging his religion; and some personal vices and licences in his life) which would have suppressed and sunk any other man, but never clouded or eclipsed him from appearing in the best places, and the best company, and with the best estimation and satisfaction." We can entertain no doubt, therefore, of the estimation in which he was held, and of the merit which deserved it; but on the other hand it is impossible to acquit him of excessive credulity, or of deliberate imposture. His sympathetic powder, and his belief, or his

assertion of the power of transmuting metals, will not now bear examination, without affecting his character in one or other of these respects.[1]

DIGBY (JOHN), earl of Bristol, and father of lord George Digby, was by no means an inconsiderable man, though checked by the circumstances of his times from making so great a figure as his son. He was descended from an ancient family at Coleshill, in Warwickshire, and born in 1580. He was entered a commoner of Magdalen-college, Oxford, in 1595; and the year following distinguished himself as a poet by a copy of verses made upon the death of sir Henry Unton of Wadley, in Berks. Afterwards he travelled into France and Italy, and returned from thence perfectly accomplished; so that soon falling under the notice of king James, he was admitted gentleman of the privy-chamber, and one of his majesty's carvers, in 1605. February following he received the honour of knighthood; and in April 1611, was sent ambassador into Spain, as he was afterwards again in 1614. April 1616 he was admitted one of the king's privy-council, and vice-chamberlain of his majesty's household; and in 1618 was advanced to the dignity of a baron, by the title of the lord Digby of Sherbourne, in Dorsetshire. In 1620 he was sent ambassador to the archduke Albert, and the year following to Ferdinand the emperor; as also to the duke of Bavaria. In 1622 he was sent ambassador extraordinary to Spain, concerning the marriage between prince Charles and Maria daughter of Philip III. and the same year was created earl of Bristol. Being censured by the duke of Buckingham, on his return from the Spanish court in 1624, he was for a short time sent to the Tower; but after an examination by a committee of lords, we do not find that any thing important resulted from this inquiry. After the accession of Charles I. the tide of resentment ran strong against the earl, who observing that the king was entirely governed by Buckingham, resolved no longer to keep any measures with the court. In consequence of this, the king, by a stretch of prerogative, gave orders that the customary writ for his parliamentary attendance should not be sent to him, and on May 1, 1626, he was charged with high treason and other offences. Lord Bristol recriminated, by preparing articles of impeachment against the duke; but

[1] Biog. Brit.—Life of lord Clarendon.—Ath. Ox. vol. II.

the king, resolving to protect Buckingham, dissolved the parliament. The earl now sided with the leaders of opposition in the long parliament. But the violences of that assembly soon disgusting him, he left them, and became a zealous adherent to the king and his cause; for which at length he suffered exile, and the loss of his estate. He died at Paris, Jan. 21, 1653.

He was the author of several works. Besides the verses above-mentioned, he composed other poems; one of which, an air for three voices, was set by H. Lawes, and published in his "Airs and Dialogues," at London, in 1653. Besides his tracts and speeches on the politics of the times, he was in the earlier part of his life the author of a work of a very different nature, namely, a translation of Peter du Moulin's book, entitled, "A Defence of the Catholic Faith, contained in the book of king James, against the answer of N. Coeffeteau, 1610, &c." He probably undertook this laborious task at the request of that monarch. The dedication, however, to the king, is not in his own, but in the name of J. Sandford, his chaplain.[1]

DIGBY (LORD GEORGE), an English nobleman of great parts, was son of the preceding, and born at Madrid, in October, 1612. In 1626 he was entered of Magdalen-college, in Oxford, where he lived in great familiarity with the well-known Peter Heylin, and gave manifest proofs of those great endowments for which he was afterwards so distinguished. In 1636 he was created M. A. there, just after Charles I. had left Oxford; where he had been spendidly entertained by the university, and particularly at St. John's college, by Dr. Laud, afterwards archbishop of Canterbury. In the beginning of the long parliament he was disaffected to the court, and appointed one of the committee to prepare a charge against the earl of Strafford, in 1640; but afterwards would not consent to the bill, "not only," as he said, "because he was unsatisfied in the matter of law, but for that he was more unsatisfied in the matter of fact*." From that time he be-

[1] Biog. Brit.—Lloyd's State Worthies, and Memoirs.—Ath. Ox. vol. II.—Park's Royal and Noble Authors, vol. III.

* At this time a circumstance occurred of a singular nature. A paper of great consequence to the trial was missing in the close committee of the house of commons; and by the earl of Strafford's answer it was supposed that he had seen it, and that it had been conveyed to him by some one of the committee. Mr. Whitelock, who was in the chair, and who had the charge and custody of all the papers, was suspected more than any other person

came a declared enemy to the parliament, and shewed his dislike of their proceedings in a warm speech against them, which he made at the passing of the bill of attainder against the said earl, in April 1641. This speech was condemned to be burnt, and himself in June following, expelled the house of commons. In Jan. 1642, he went on a message from his majesty to Kingston-upon-Thames, to certain gentlemen there, with a coach and six horses. This they improved into a warlike appearance; and accordingly he was accused of high treason in parliament, upon pretence of his levying war at Kingston-upon-Thames. Clarendon mentions "this severe prosecution of a young nobleman of admirable parts and eminent hopes, in so implacable a manner, as a most pertinent instance of the tyranny and injustice of those times." Finding what umbrage he had given to the parliament, and how odious they had made him to the people, he obtained leave, and a licence from his majesty, to transport himself into Holland; whence he wrote several letters to his friends, and one to the queen, which was carried by a perfidious confidant to the parliament, and opened. In a secret expedition afterwards to the king, he was taken by one of the parliament's ships, and carried to Hull; but being in such a disguise that not his nearest relation could have known him, he brought himself off very dextrously by his artful management of

to have been guilty of this piece of treachery. Strict search was made for the paper; but it could not then be found. Mr. Whitelock alleged, in his own vindication, that amongst such a multitude of papers as he had in his custody, it was not easy to see that he had them all again, when they were brought forth, or any of them called for. He added, that he never shewed the paper to any but the committee; that he knew not who had it, or what was become of it; that he did not convey it away himself, and was totally ignorant by whom it had been conveyed. This apology did not give full satisfaction. The house was acquainted with the affair, and it was ordered, that every one of the committee should make a solemn protestation, that they did not convey away the paper in question, nor know what was become of it. All of them made this protestation, and the lord Digby with more earnestness and deeper imprecations than any of the rest. Nevertheless, when, at the battle of Naseby, the king's cabinet was taken, a copy of this individual paper was found in it, written in his lordship's own hand. Thus was Mr. Whitelock cleared, and the conveyer of the paper to his majesty, and from him to the earl of Strafford, fully discovered. Lord Clarendon seems unwilling to credit the truth of this story; but it appears to rest on a foundation too strong to be easily shaken. What his lordship observes is, that it may be presumed, that a man who had gotten a paper in such a manner, would, at least, after such an inquiry was made upon it, have cast it into the fire. The earl of Clarendon, who is otherwise mistaken in his relation of the affair, should have recollected, that it was not in lord Digby's power to destroy his copy of the paper, after he had conveyed it to the king.—Biog. Brit.

the governor, sir John Hotham*. In 1643 he was made one of the secretaries of state to the king, and high steward of the university of Oxford, in the room of William lord Say. In the latter end of 1645 he went into Ireland, and exposed himself to great hazards of his life, for the service of the king; from thence he passed over to Jersey, where the prince of Wales was, and after that into France, in order to transact some important matters with the queen and cardinal Mazarin. Upon the death of the king, he was exempted from pardon by the parliament, and obliged to live in exile till the restoration of Charles II. when he was restored to all he had lost, and made knight of the garter. He became very active in public affairs, spoke frequently in

* The story is thus told: He pretended to be a Frenchman, the language of which country he spoke excellently; and he appeared to be so sea-sick, that he kept himself in the hole of the bark, till it arrived at the landing place: and in that time he disposed of such papers as were not fit to be perused. When he came on shore, he so well counterfeited sickness and want of health, that he obtained leave to be sent, under a guard, to some obscure corner, for repose. In this confinement he began seriously to reflect on the desperateness of his condition. He did not think it possible for him to continue long concealed; and, if he should be discovered, he knew that he was so odious, above all other men, to the parliament, that his life would be in the greatest danger. At the same time, he was sensible that sir John Hotham, the governor of Hull, was his enemy, and that he was a man of a covetous, rough, and unfeeling disposition. Nevertheless, he resolved to discover himself to him. Accordingly, lord Digby, in broken English, which might well have become any Frenchman, found means to make one of his guard understand, that he desired to speak privately with the governor; and that he would reveal some secrets of the king's and queen's to him, that would highly advance the public service. Upon being introduced to sir John Hotham, and taken to a private part of the room, he asked in English, "Whether he knew him?" The other, surprized at the question, told him "No." "Then," said lord Digby, "I shall try whether I know sir John Hotham, and whether he be in truth the same man of honour I have always taken him to be." Upon this he informed the governor who he was, and that he hoped he was too much of a gentleman to deliver him up a sacrifice to those who were his implacable enemies. Sir John Hotham was so struck with lord Digby's greatness of mind, and with the compliment paid to himself, that, contrary to what might have been expected, both from his own nature, and the most powerful motives of interest and ambition, he told his lordship, that since he had placed such a confidence in him, he would not deceive his trust; and wished him to consider in what way, and under what pretence, he should be set at liberty. At length it was agreed that the Frenchman should be openly sent to York, as going upon a political business, with an assurance that he would return to Hull. In the conversations which at this time lord Digby had with the governor, he used every argument to persuade him to engage in the king's service; and it was upon some encouragement of that kind, that an expedition which his majesty shortly after made to Beverley, was founded. To forward the design, our enterprizing nobleman returned to Hull in his old disguise: but all his efforts to prevail upon sir John Hotham to surrender the town were in vain. Sir John's son, and the principal officers, were devoted to the parliament; and new supplies of men were sent into the place; so that the governor either wanted the courage or the power to execute what he desired.

parliament, and distinguished himself by his enmity to Clarendon while chancellor. He died at Chelsea, March 20, 1676, after succeeding his father as earl of Bristol. Many of his speeches and letters are still extant, to be found in our historical collections; and he wrote "Elvira," a comedy, &c. There are also letters of his to his cousin sir Kenelm Digby, against popery, mentioned in our account of sir Kenelm; yet afterwards he became a papist himself; which inconsistencies in his character have been neatly depicted by lord Orford. "He was," says he, "a singular person, whose life was one contradiction. He wrote against popery, and embraced it; he was a zealous opposer of the court, and a sacrifice for it; was conscientiously converted in the midst of his prosecution of lord Strafford, and was most unconscientiously a prosecutor of lord Clarendon. With great parts he always hurt himself and his friends; with romantic bravery, he was always an unsuccessful commander. He spoke for the test act, though a Roman catholic, and addicted himself to astrology on the birth-day of true philosophy."[1]

DIGGES (LEONARD), an able mathematician, was descended from an ancient family, and born at Digges-court, in the parish of Barham, in Kent, in the early part of the sixteenth century. He was sent, as Wood conjectures, (for he is doubtful as to the place), to University-college, Oxford, where he laid a good foundation of learning; and retiring from thence without a degree, prosecuted his studies, and composed the following works: 1. "Tectonicum; briefly shewing the exact measuring, and speedy reckoning of all manner of lands, squares, timber, stones, steeples," &c. 1556, 4to; republished, with additions, by his son Thomas Digges, 1592, 4to; and again in 1647, 4to. 2. "A geometrical practical treatise, named Pantometria, in three books," left imperfect in MS. at his death; but his son supplying such parts of it as were obscure and imperfect, published it in 1591, folio; subjoining, "A discourse geometrical of the five regular and Platonical bodies, containing sundry theoretical and practical propositions, arising by mutual conference of these solids, inscription, circumscription, and transformation." 3. "Prognostication everlasting of right good effect; or, choice rules to judge the weather by the sun, moon, and

[1] Biog. Brit.—Ath. Ox. vol. II.—Park's Orford, vol. III.

stars," &c. 1555, 1556, and 1564, 4to, corrected and augmented by his son; with general tables, and many compendious rules, 1592, 4to. He died not later than 1573.[1]

DIGGES (THOMAS), only son of the preceding Leonard Digges, after a liberal education at home, studied for some time at Oxford; and partly by the improvements he made there, and the previous instructions of his learned father, became one of the greatest mathematicians of his age. Of his history, however, we only know that when queen Elizabeth sent some forces to assist the oppressed inhabitants of the Netherlands, he was appointed muster-master general, by which he had an opportunity of becoming skilled in military affairs. The greater part of his life must have been spent in his favourite studies, as besides the revising, correcting, and enlarging some pieces of his father's, already mentioned, he wrote and published the following learned works himself: 1. "Alæ sive scalæ mathematicæ; or mathematical wings or ladders," 1573, 4to; containing several demonstrations for finding the parallaxes of any comet or other celestial body; with a correction of the errors in the use of the radius astronomicus. 2. "An arithmetical military treatise, containing so much of arithmetic as is necessary towards military discipline," 1579, 4to. 3. "A geometrical treatise, named Stratioticos, requisite for the perfection of soldiers," 1579, 4to. This was begun by his father, but finished by himself. They were both reprinted together in 1590, with several amendments and additions, under this title: "An arithmetical warlike treatise, named Stratioticos; compendiously teaching the science of numbers, as well in fractions as integers, and so much of the rules and equations algebraical, and art of numbers cossical, as are requisite for the profession of a souldier. Together with the moderne militaire discipline, offices, lawes, and orders in every well-governed campe and armie, inviolably to be observed." At the end of this work there are two pieces; the first entitled "A briefe and true report of the proceedings of the earle of Leycester, for the reliefe of the towne of Sluce, from his arrival at Vlishing, about the end of June 1587, untill the surrendrie thereof, 26 Julii next ensuing. Whereby it shall plainlie appear his excellencie

[1] Ath. Ox. vol. I.—Biog. Brit.

was not in anie fault for the losse of that towne;" the second, "A briefe discourse what orders were best for repulsing of foraine forces, if at any time they should invade us by sea in Kent, or elsewhere." 4. "A perfect description of the celestial orbs, according to the most ancient doctrine of the Pythagoreans," &c. This was placed at the end of his father's "Prognostication everlasting, &c." printed in 1592, 4to. 5. "Humble motives for association to maintain the religion established," 1601, 8vo. To which is added, his "Letter to the same purpose to the archbishops and bishops of England." 6. "England's Defence; or a treatise concerning invasion." This is a tract of the same nature with that printed at the end of his Stratioticos, and called, "A briefe discourse," &c. It was written in 1599, but not published till 1686. 7. A letter printed before Dr. John Dee's "Parallaticæ commentationis praxeosque nucleus quidam," 1573, 4to. Besides these and his "Nova Corpora," he had by him several mathematical treatises ready for the press; but lawsuits, which probably descended upon him with his patrimony, and were productive of pecuniary embarrassments, broke in upon his studies, and embittered his days. He died Aug. 24, 1595, and was buried in the chancel of the church of Aldermanbury, London. Among his unpublished works, was a Plan for the improvement of the Haven and Mole of Dover, in 1582, which was communicated to the Society of Antiquaries, and is printed in the "Archæologia," vol. XI. He married Agnes, daughter of sir William St. Leger, knt.[1]

DIGGES (SIR DUDLEY), eldest son of Thomas Digges, just mentioned, was born in 1583, and entered a gentleman-commoner of University-college, in Oxford, 1598. Having taken the degree of B. A. in 1601, he studied for some time at the inns of court; and then travelled beyond sea, having before received the honour of knighthood. On his return he led a retired life till 1618, when he was sent by James I. ambassador to the tzar, or emperor of Russia. Two years after he was commissioned with sir Maurice Abbot to go to Holland, in order to obtain the restitution of goods taken by the Dutch from some Englishmen in the East Indies. He was a member of the third parliament of

[1] Biog. Brit.—Ath. Ox. vol. I.—Bibliographer, No. XII. where are some curious extracts from his works.

James I. which met at Westminster, Jan. 30, 1621; but was so little compliant with the court measures, as to be ranked among those whom the king called ill-tempered spirits. He was likewise a member of the first parliament of Charles I. in 1626; and not only joined with those eminent patriots, who were for bringing Villiers duke of Buckingham to an account, but was indeed one of the most active managers in that affair, for which he was committed to the Tower, though soon released. He was again member of the third parliament of Charles I. in 1628, being one of the knights of the shire for Kent; but seemed to be more moderate in his opposition to the court than he was in the two last, and voted for the dispatch of the subsidies, yet opposed all attempts which he conceived to be hostile to the liberties of his country, or the constitution of parliament. Thus, when sir John Finch, speaker of the house of commons, on June 5, 1628, interrupted sir John Elliot in the house, saying, "There is a command laid upon me, that I must command you not to proceed;" sir Dudley Digges vented his uneasiness in these words: "I am as much grieved as ever. Must we not proceed? Let us sit in silence: we are miserable: we know not what to do." In April of the same year, he opened the grand conference between the commons and lords, "concerning the liberty of the person of every freeman," with a speech, in which he made many excellent observations, tending to establish the liberties of the subject. In all his parliamentary proceedings, he appeared of such consequence, that the court thought it worth their while to gain him over; and accordingly they tempted him with the advantageous and honourable office of master of the rolls, of which he had a reversionary grant Nov. 29, 1630, and became possessed of it April 20, 1636, upon the death of sir Julius Cæsar. But he did not enjoy it quite three years; for he died March 8, 1639, and his death was reckoned among the public calamities of those times. He was buried at Chilham church, in Kent, in which parish he had a good estate, and built a noble house.

He was a worthy good man, and, as Philipot says, "a great assertor of his country's liberty in the worst of times, when the sluices of prerogative were opened, and the banks of the law were almost overwhelmed with the inundations of it." He is now chiefly known as the author of

several literary performances. He published, 1. "A Defence of Trade; in a letter to sir Thomas Smith, knt. governor of the East India company," 1615, 4to; and after his death there was printed under his name, 2. "A Discourse concerning the Rights and Privileges of the Subject, in a conference desired by the lords, and had by a committee of both houses, April 3, 1628," 1642, 4to. At this conference, it was, that sir Dudley made the speech above-mentioned; which is probably the same given here. 3. He made several speeches upon other occasions, inserted in Rushworth's Collections, and "Ephemeris Parliamentaria." 4. He collected the letters that passed between the lord Burleigh, sir Francis Walsingham, and others, about the intended marriages of queen Elizabeth with the duke of Anjou, in 1570, and with the duke of Alençon in 1581, which were published in 1655, under the title of "The Complete Ambassador, &c." 1655, folio.

Learning was long hereditary in this family. Sir Dudley had a brother, Leonard, and a son Dudley, who were both learned men and authors. His brother LEONARD, born in 1588, was educated in University-college, Oxford, took the degree of B. A. in 1606, removed to London; and then travelling beyond sea, studied in foreign universities: from whence returning a good scholar, and an accomplished person, he was created M. A. in 1626. His commendatory verses to Shakspeare are prefixed to that poet's works. He also translated from Spanish into English "Gerardo the unfortunate Spaniard, 1622," 4to, written by Gonçalo de Cespades: and from Latin into English verse, "Claudian's Rape of Proserpine, 1617," 4to. He died April 7, 1635, being accounted a good poet and orator; and a great master of the English, French, and Spanish languages.

His son DUDLEY, who was his third son, was born about 1612, and educated at Oxford, where he took the degree of B. A. in 1632; and the year after was elected a fellow of All-souls' college. He took a master's degree in 1635; and became a good poet and linguist, and a general scholar. He died October 1, 1643; having distinguished himself only by the two following productions: 1. "An answer to a printed book entitled 'Observations upon some of his majesty's late answers and expresses,'" Oxon. 1642. 2. "The unlawfulness of subjects taking up arms against

their sovereign in what case soever; with answers to all objections," Lond. 1643, 4to.[1]

DILLENIUS (JOHN JAMES), an eminent botanist, who settled in England, was born at Darmstadt, in Germany, in 1681. He was early intended for the study of physic, and had the principal part of his education at the university of Giessen, a city of Upper Hesse. Of all the parts of science connected with the medical profession, he was most attached to the cultivation of botany; by which he soon obtained so much reputation, that early in life he was chosen a member of the Academia Curiosorum Germaniæ. How well he deserved this honour, was apparent in his papers published in the "Miscellanea Curiosa." The first of his communications that we are acquainted with, and which could not have been written later than 1715, was a dissertation concerning the plants of America that are naturalized in Europe. The subject is curious, and is still capable of much farther illustration. A diligent inquiry into it would unquestionably prove that a far greater number of plants than is usually imagined, and which are now thought to be indigenous in Europe, were of foreign origin. Besides the most obvious increase of them, owing to their passage from the garden to the dunghill, and thence to the field, they have been augmented in consequence of various other causes, no small number of them having been introduced and dispersed by the importation of grain, the package of merchandise, and the clearing out of ships. The English Flora of this kind, in its present state, cannot perhaps contain fewer than sixty acknowledged species; and a critical examination would probably add greatly to the catalogue. Another paper of Dillenius's, published in the "Miscellanea Curiosa," was a critical dissertation on the coffee of the Arabians, and on European coffee, or such as may be prepared from grain or pulse. In this dissertation he gives the result of his own preparations made with pease, beans, and kidney-beans; but says, that from rye is produced what comes the nearest to true coffee. In another paper he relates the experiment which he made concerning some opium which

[1] Biog. Brit.—Bibliographer, No. XII. in which there are some particulars of the family and their descendants, and a very interesting account of the Worthies of Wotton, with whom the writer of that article may be justly classed.—Ath. Ox. vols. I and II.

he had prepared himself from the poppy of European growth. In the same collection he shews himself as a zoologist, in a paper on leeches, and in a description of two species of the Papilio genus. In 1719, Dillenius excited the notice of naturalists by the publication of his Catalogue of plants growing in the neighbourhood of Giessen. Nothing can more strongly display the early skill and indefatigable industry of Dillenius, than his being able to produce so great a number of plants in so small a tract. He enumerates not fewer than 980 species of what were then called the more perfect plants; that is, exclusively of the mushroom class, and all the mosses. By the merit of this performance, the character of Dillenius, as a truly scientific botanist, was fixed; and henceforward he attracted the notice of all the eminent professors and admirers of the science. To this science no one was more ardently devoted at that time in England, than William Sherard, esq. who had been British consul at Smyrna, from which place he had returned to his own country in 1718; and who, soon after, had the honorary degree of LL. D. conferred on him by the university of Oxford. Being particularly enamoured with Dillenius's discoveries in the cryptogamia class, he entered into a correspondence with him, which ripened into a close friendship. In 1721, Dr. Sherard, in the pursuit of his botanical researches, made the tour of Holland, France, and Italy, much to the advantage of the science; but what in an especial manner rendered his travels of consequence to the study of nature in our own country, was, that on his return he brought Dillenius with him to England. It was in the month of August in the same year that this event took place; and Dillenius had not long resided in England before he undertook a work that was much desired, a new edition of the "Synopsis stirpium Britannicarum" of Ray, which was become scarce. This edition of the "Synopsis" seems to have been the most popular of all his publications.

During the former years of Dillenius in England, his time appears to have been divided between the country residence of Mr. James Sherard, at Eltham, in Kent; the consul's house in town; and his own lodgings, which in 1728 were in Barking-alley. At the latter end of 1727, Dillenius was so doubtful concerning what might be the state of his future circumstances, that he entertained a

design of residing in Yorkshire. This scheme did not take effect; and on Aug. 12, 1728, Dr. William Sherard died, and by his will gave 3000*l.* to provide a salary for a professor of botany at Oxford, on condition that Dillenius should be chosen the first professor; and he bequeathed to the establishment his botanical library, his herbarium, and his pinax. The university of Oxford having waved the right of nomination, in consequence of Dr. Sherard's benefaction, Dillenius now arrived at that situation which had probably been the chief object of his wishes, the asylum against future disappointments, and the field of all that gratification which his taste and pursuits prompted him to desire, and qualified him to enjoy. He was placed likewise in the society of the learned, and at the fountain of every information which the stores of both ancient and modern erudition could display to an inquisitive mind. One of the principal employments of Dr. William Sherard was the compilation of a pinax, or collection of all the names which had been given by botanical writers to each plant. After the death of Sherard, our professor zealously fulfilled the will of his benefactor, in the care he took of his collection, which he greatly augmented. But he was not a little chagrined at the want of books, and the means of purchasing them. Another undertaking in which our author was engaged, was the "Hortus Elthamensis." In this elegant and elaborate work, of which Linnæus says, "Est opus botanicum quo absolutius mundus non vidit," 417 plants are described and figured with the most circumstantial accuracy. They are all drawn and etched by Dillenius's own hand, and consist principally of such exotics as were then rare, or had but lately been introduced into England. The sale of this work, which was published in London, 1732, fol. did not by any means correspond with its merit. So limited was the attention at that time paid to botanical objects, that the "Hortus Elthamensis" found but few purchasers. Dillenius cut up a considerable number of copies, as papers to hold his Hortus Siccus; and in despair of selling the remainder, through the recommendation of his friend Gronovius, disposed of them, together with the plates, to a Dutch bookseller, who broke; so that our author lost the whole of the little profit he had expected to derive from the sale. April 3, 1735, he was admitted to the degree of M. D. in

the university of Oxford. His former degree of the same kind had probably been taken at Giessen. In the summer of 1736 he had the honour of a visit at Oxford from the celebrated Linnæus, who returned with the highest opinion of his merit; and from this period a correspondence was carried on between them*. After the publication of the Hortus Elthamensis, Dillenius pursued his "History of Mosses" with great application; in the prosecution of which he enjoyed every desirable assistance. There is the utmost reason to believe that Dillenius intended to have undertaken the funguses as well as the mosses; which design he appears to have had in contemplation not long after his settlement in this country. Dillenius is said to have been of a corpulent habit of body; which circumstance, united to his close application to study, might probably contribute to shorten his days. In the last week of March, 1747, he was seized with an apoplexy, and died on the 2d of April, in the sixtieth year of his age. Concerning Dillenius's domestic character, habits, temper, and dispositions, there is but slender information. The account of his contemporaries was, that he was moderate,

* This good opinion was not at first reciprocal. According to the account of their first and subsequent interviews, Dillenius did not exhibit those proofs of a liberal mind which might have been expected from one who had himself been indebted so much to the liberality of others. See Stoever's Life of Linnæus, p. 90, et seqq. But the ingenious writer of his life in the Cyclopædia, observes, that although Dillenius was previously rather unfavourably disposed towards the reformations and innovations of Linnæus, as tending to create difficulty and confusion in the first instance, he soon forgot all such prejudices, and these two great men became mutually attached, as honest liberal cultivators of so liberal and pleasing a science ought to be. Dillenius wished to fix Linnæus at Oxford, as his coadjutor in the Pinax; and if sir Hans Sloane had been equally discerning and equally liberal, the illustrious Swede might have been naturalized amongst us. The errors of Dillenius respecting the fructification of mosses, were too implicitly adopted by Linnæus against his own judgment and observation; and hence a totally erroneous use of terms has prevailed in his works and those of his followers, to the present day. In his "Flora Lapponica," he often cites Dillenius, especially concerning willows, for information respecting synonyms, that is erroneous; but his own remarks being subjoined, we are guarded against any errors that might ensue from such high authority. The "Critica Botanica" of Linnæus was dedicated to the Sherardian professor, as being, from his peculiar occupation and duty, more than any other person aware of the evils arising from confusion in botanical nomenclature, and the praise and respect habitual in dedications, have rarely been so sincerely bestowed, or so justly deserved. Linnæus remarked in a letter to Haller, May 1, 1737, that "Dillenius was the only person then in England who either cared about or understood the genera of plants;" a degree of scientific commendation, which in any age or country, can be extended to very few persons. Nor did he to whom it was then applied, long continue in the same degree to deserve it.

temperate, and gentle in all his conduct; that he was known to few who did not seek him; and, as might be expected from the bent of his studies, and the close application he gave to them, that his habits were of the recluse kind. From the perusal of some of his letters it may be collected that he was naturally endowed with a placid disposition, improved by a philosophical calmness of mind, which secured him in a considerable degree from the effects of the evils incident to life. In one of these he expresses himself as follows: "For my little time, I have met with as many adversities and misfortunes as any body; which, by the help of exercise, amusement, and reading some of the stoic philosophers, I have overcome; and am resolved that nothing shall afflict me more. Many things here, as well as at my home, that have happened to me, would cut down almost any body. But two days ago I had a letter, acquainting me with a very near relation's death, whom I was obliged to assist with money in his calamities, in order to set him up again in business; and now this is all gone, and there is something more for me to pay, which is not a little for me; but it does not at all affect me. I rather thank God that it is not worse. This is only one, and I have had harder strokes than this; and there lie still some upon me." His drawings, dried plants, printed books, and manuscripts, &c. were left by our author to Dr. Seidel, his executor; by whom they were sold to Dr. Sibthorpe, his ingenious and learned successor in the botanical professorship. They have been frequently studied by succeeding botanists, as may be found recorded in the works of Lightfoot, Dickson, Turner, Smith, and others; the present amiable professor, Dr. George Williams, being happy at all times to render them useful, and to forward the views of the truly excellent founder.[1]

DILLON (WENTWORTH, Earl of ROSCOMMON), an English poet, was born in Ireland about 1633, while the government of that kingdom was under the first earl of Strafford, to whom he was nephew; his father, sir James Dillon, third earl of Roscommon, having married Elizabeth the youngest daughter of sir William Wentworth, of Wentworth-Woodhouse, in the county of York, sister to the earl of Strafford. Hence lord Roscommon was chris-

[1] Biog. Brit.—Pulteney's Sketches.—Stoever's Life of Linnæus.—Rees's Cyclopædia.

tened Wentworth*. He was educated in the protestant religion, his father (who died at Limerick in 1619) having been converted by archbishop Usher from the communion of the church of Rome; and passed the years of his infancy in Ireland. He was brought over to England by his uncle, on his return from the government of Ireland*, and placed at that nobleman's seat in Yorkshire, under the tuition of Dr. Hall, erroneously said to have been afterwards bishop of Norwich. The celebrated Hall was at this time a bishop, and far advanced in years. By this Dr. Hall, whoever he was, he was instructed in Latin; and, without learning the common rules of grammar, which he could never remember, attained to write that language with classical elegance and propriety. When the cloud began to gather over England, and the earl of Strafford was singled out for an impeachment, he was, by the advice of Usher, sent to finish his education at Caen in Normandy, where the protestants had then an university, and studied under the direction of the learned Bochart; but at this time he could not have been more than nine years old. After some years he travelled to Rome, where he grew familiar with the most valuable remains of antiquity, applying himself particularly to the knowledge of medals, which he gained to perfection; and he spoke Italian with so much grace and fluency, that he was frequently mistaken there for a native.

Soon after the restoration, he returned to England, where he was graciously received by Charles II. and made captain of the band of pensioners. In the gaieties of that age, he was tempted to indulge a violent passion for gaming; by which he frequently hazarded his life in duels, and exceeded the bounds of a moderate fortune. A dis-

* These circumstances were first pointed out by Mr. Nichols, in a note on his "Select Collection of Poems," vol. VI. p. 54. It had been generally said by preceding biographers, that the earl sent for him "after the breaking out of the civil wars." But, if his lordship sent for him at all, it must have been at some earlier period; for he himself was beheaded before the civil war can properly be said to have begun. No print of lord Roscommon is known to exist; though Dr. Chetwode, in a MS life of him, says, that the print prefixed to his Poems (some edition probably about the end of the last century) was very like him; and that he very strongly resembled his noble uncle. It is not generally known that all the particulars of lord Roscommon, related by Fenton, are taken from this Life by Chetwode, with which he was probably furnished by Mr. T. Baker, who left them with many other MSS. to the library of St. John's college, Cambridge. The Life of lord Roscommon is very ill-written, and full of common-place observation.

pute with the lord privy seal, about part of his estate, obliging him to revisit his native country, he resigned his post in the English court; and, soon after his arrival at Dublin, the duke of Ormond appointed him to be captain of the guards. Mrs. Catharine Phillips, in a letter to sir Charles Cotterel, Dublin, Oct. 19, 1662, styles him "a very ingenious person, of excellent natural parts, and certainly the most hopeful young nobleman in Ireland." However, he still retained the same fatal affection for gaming; and, this engaging him in adventures, he was near being assassinated one night by three ruffians, who attacked him in the dark; but defended himself with so much resolution, that he dispatched one of them, while a gentleman coming up, disarmed another; and the third secured himself by flight. This generous assistant was a disbanded officer, of a good family and fair reputation, but whose circumstances were such, that he wanted even cloaths to appear decently at the castle. Lord Roscommon, on this occasion, presenting him to the duke of Ormond, obtained his grace's leave to resign to him his post of captain of the guards: which for about three years the gentleman enjoyed; and upon his death the duke returned the commission to his generous benefactor.

The pleasures of the English court, and the friendships he had there contracted, were powerful motives for his return to London. Soon after he came, he was made master of the horse to the duchess of York; and married the lady Frances, eldest daughter of the earl of Burlington, and widow of colonel Courtney. He began now to distinguish himself by his poetry; and about this time projected a design, in conjunction with his friend Dryden, for refining and fixing the standard of our language. But this was entirely defeated by the religious commotions that were then increasing daily; at which time the earl took a resolution to pass the remainder of his life at Rome, telling his friends, "it would be best to sit next to the chimney when the chamber smoked," a sentence of which, Dr. Johnson says, the application seems not very clear. Amidst these reflections, being seized with the gout, he was so impatient either of hindrance or of pain, that he submitted himself to a French empiric, who is said to have repelled the disease into his bowels. At the moment in which he expired he uttered, with an energy of voice that

expressed the most fervent devotion, two lines of his own version of "Dies Iræ:"

"My God, my Father, and my Friend,
Do not forsake me in my end."

He died Jan. 17, 1684; and was buried with great pomp in Westminster-abbey.

His poems, which are not numerous, are in the body of English poetry collected by Dr. Johnson. His "Essay on Translated Verse," and his translation of "Horace's Art of Poetry," have great merit. Waller addressed a poem to his lordship upon the latter, when he was 75 years of age. "In the writings of this nobleman we view," says Fenton, "the image of a mind naturally serious and solid; richly furnished and adorned with all the ornaments of art and science; and those ornaments unaffectedly disposed in the most regular and elegant order. His imagination might probably have been more fruitful and sprightly, if his judgment had been less severe; but that severity (delivered in a masculine, clear, succinct style) contributed to make him so eminent in the didactical manner, that no man, with justice, can affirm he was ever equalled by any of our nation, without confessing at the same time that he is inferior to none. In some other kinds of writing his genius seems to have wanted fire to attain the point of perfection; but who can attain it? He was a man of an amiable composition, as well as a good poet; as Pope, in his 'Essay on Criticism,' had testified in the following lines:

'—— Roscommon not more learn'd than good,
With manners generous as his noble blood;
To him the wit of Greece and Rome was known,
And every author's merit but his own.'"

We must allow of Roscommon, what Fenton has not mentioned so distinctly as he ought, and, what is yet very much to his honour, that he is perhaps the only correct writer in verse before Addison; and that, if there are not so many or so great beauties in his compositions as in those of some contemporaries, there are at least fewer faults. Nor is this his highest praise; for Pope has celebrated him as the only moral writer of king Charles's reign:

"Unhappy Dryden! in all Charles's days,
Roscommon only boasts unspotted lays."

"Of Roscommon's works," says Dr. Johnson, "the judgment of the public seems to be right. He is elegant,

but not great; he never labours after exquisite beauties, and he seldom falls into gross faults. His versification is smooth, but rarely vigorous, and his rhymes are remarkably exact. He improved taste, if he did not enlarge knowledge, and may be numbered among the benefactors to English literature." Nor ought it to be forgot, that he was the first critic who had the taste and spirit publicly to praise the "Paradise Lost;" with a noble encomium on which, and a rational recommendation of blank verse, he concludes his "Essay on Translated Verse," though this passage was not in the first edition.[1]

DILWORTH (THOMAS), a diligent schoolmaster, was many years settled in Wapping, and is known by an useful "Spelling Book," where, in imitation of his predecessors, he has favoured the public with a print of himself. He wrote besides, "The young Book-keeper's Assistant," 8vo. 2. "The Schoolmaster's Assistant," 12mo; and 3. "Miscellaneous Arithmetic," 12mo, all of them many times printed. He died Jan. 17, 1780. To this brief notice, from the last edition of this Dictionary, perhaps of little importance, we may add, that there was, about fifty or sixty years ago, a W. H. Dilworth, M. A. the author of many abridged Lives and Histories, price one shilling each, "adorned with cuts," such as "The Life of Alexander Pope, esq. with the Secret History of Himself and the Noble Lords his patrons;" "The Life of Dean Swift, with a thousand agreeable incidents," &c. &c. He appears to have been the legitimate successor of Robert Burton, and probably, like him, may one day be elevated from the hawker's stall to the collector's library.[2]

DIMSDALE (THOMAS, Baron), a celebrated inoculator for the small pox, was the son of John Dimsdale of Theydon Gernon, near Epping in Essex, a surgeon and apothecary, by Susan, daughter of Thomas Bowyer of Albury-hall, in the parish of Albury, near Hertford. He was born in 1712, and received his first medical knowledge from his father, and at St. Thomas's hospital. He commenced practice at Hertford about 1734, where he married the only daughter of Nathaniel Brassey, esq. of Roxford, an eminent banker in London. This lady died in 1744, leaving no children; and to relieve his mind under this loss,

[1] Biog. Brit.—Life by Johnson.—Nichols's Poems, vol. VI.
[2] Last edition of this Dictionary, &c.

Mr. Dimsdale joined the medical staff of the duke of Cumberland's army, then on its way to suppress the rebellion in Scotland. In this situation he remained until the surrender of Carlisle to the king's forces, when he received the duke's thanks, and returned to Hertford. In 1746 he married Anne Iles, a relation of his first wife, and by her fortune, and that which he acquired by the death of the widow of sir John Dimsdale of Hertford, he was enabled to retire from practice; but his family becoming numerous, he resumed it, and took the degree of M. D. in 1761.

Having fully satisfied himself about the new method of treating persons under inoculation for the small-pox, he published his treatise on the subject in 1766, which was soon circulated over the continent, and translated into all languages. His particular opinion may be learned from the conclusion, in which he says that, "although the whole process may have some share in the success, it consists chiefly in the method of inoculating with recent fluid matter, and the management of the patients at the time of eruption." This proof of his professional knowledge occasioned his being invited to inoculate the empress Catherine of Russia, and her son, in 1768, of which he gives a very particular and interesting account in his "Tracts on Inoculation," printed in 1781. Never, perhaps, did the empress display her courage and good sense to more advantage than in submitting to an operation, of which she could have no experience in her own country, and where at that time it was the subject of uncommon dread and alarm. Nor was her liberal conduct towards Dr. Dimsdale less praiseworthy. He was immediately appointed actual counsellor of state and physician to her imperial majesty, with an annuity of 500*l.* the rank of a baron of the Russian empire, to descend to his eldest son, and a black wing of the Russian eagle in a gold shield in the middle of his arms, with the customary helmet, adorned with the baron's coronet, over the shield. He also received at the same time, the sum of 10,000*l.*, and 2000*l.* for travelling charges, and miniature pictures of the empress and her son, &c. The baron now inoculated great numbers of people at Petersburgh and Moscow; but resisted the empress's invitation to reside as her physician in Russia. He and his son, Dr. Nath. Dimsdale, were afterwards admitted to a private audience of Frederick III. king of Prussia, at Sans Souci, and thence returned to England, and for some time

the baron resumed practice at Hertford. In 1776, he published "Thoughts on general and partial Inoculation," 8vo; and two years after, "Observations on the Introduction to the plan of the Dispensary for general Inoculation," 8vo. This involved him in a controversy with Dr. Lettsom, in which he opposed the above plan for inoculating the poor at their own houses; and opened an inoculation-house, under his own direction, for persons of all ranks in the neighbourhood of Hertford, which was resorted to with success. His controversy with Dr. Lettsom was carried on in the following pamphlets: "Dr. Lettsom's letter on General Inoculation;" "Remarks on Ditto," 8vo; "Review of Dr. Lettsom's observations on the Baron's Remarks;" "Letter to Dr. Lettsom on his Remarks, &c." "Answer to Baron Dimsdale's Review," and "Considerations on the plan, &c." In 1781 he printed the "Tracts on Inoculation," already mentioned, which were liberally distributed, but not sold.

Baron Dimsdale afterwards opened a banking-house in Cornhill, in partnership with his sons, and the Barnards, which still flourishes under the firm of Barnard, Dimsdale, and Dimsdale. In 1779 he lost his second wife, by whom he had seven children, and afterwards married Elizabeth, daughter of William Dimsdale of Bishops-Stortford, who survived him. In 1780 he was elected representative for the borough of Hertford, and declined all practice, except for the relief of the poor. He went, however, once more to Russia, in 1781, where he inoculated the present emperor and his brother Constantine; and as he passed through Brussels, the late emperor of Germany, Joseph, received him with great condescension. In 1790 he resigned his seat in parliament, and passed some winters at Bath; but at length fixed altogether at Hertford, where he died Dec. 30, 1800. His remains were interred in the Quakers' burying-ground at Bishops-Stortford. His family were originally quakers.[1]

DINANTO (DAVID DE), an heretic of the thirteenth century, was a disciple of Amauri or Almaric, who imbibed many errors from the study of Aristotle, and fell under the ecclesiastical censure of the second council of Paris. (See AMAURI). The writings both of Amauri and Dinanto were condemned to be burned, which sentence

[1] Gent. Mag. vol. LXXI. 88, 209, 669.

was followed by a general prohibition of the use of the physical and metaphysical writings of Aristotle in the schools, by the synod of Paris, and afterwards, under pope Innocent III. by the council of the Lateran. Dinanto expressed the fundamental principle of his master in the following proposition, "God is the primary matter and substance of all things." He composed a work entitled "Quaternarii," with several other productions, which were chiefly designed to affect and gain the multitude, in which he partly succeeded until he was obliged to save himself by flight.[1]

DINARCHUS, an orator of Greece, the son of Sostratus, and a disciple of Theophrastus, was a native of Attica, or of Corinth, and earned a great deal of money by composing harangues, at a time when the city of Athens was without orators Being accused of receiving bribes from the enemies of the republic, he took to flight, and did not return till fifteen years afterwards, about the year 340 before Christ. Of 64 harangues which, according to Plutarch, he composed, and which Photius says he read, only three have come down to us, in the collection of Stephens, 1575, folio, or in that of Venice, 1513, 3 vols. folio. His oration against Demosthenes is the most remarkable of these, and abounds in personal invective of the grossest kind. Dionysius of Halicarnassus used to call him Demosthenes the savage, meaning probably that he had some of his eloquence deformed by his own malice and temper.[2]

DINGLEY (ROBERT), second son of sir John Dingley, knt. by a sister of Dr. Henry Hammond, was born in Surrey in 1619, and educated at Magdalen college, Oxford; where he was a strict observer of all church ceremonies. He afterwards became a zealous puritan, and was remarkably active in ejecting such as were, by that party, styled ignorant and scandalous ministers and school-masters. He was rector of Brighton, in the Isle of Wight, when his kinsman colonel Hammond was governor there. The Oxford antiquary has given us a catalogue of his works, the most extraordinary of which is: "The Deputation of Angels, or the Angel Guardian; 1. proved by the divine light of nature, &c. 2. from many rubs and mistakes, &c. 3. applied and improved for our information, &c. chiefly

[1] Mosheim.—Brucker.—Fabric. Bibl. Lat. Med.—Moreri.
[2] Moreri.—Saxii Onomast.

grounded on Acts xii. 15." London, 1654, 8vo. He died in 1659, and was buried in the chancel of Brighton church.[1]

DINO. See DINUS.

DINOCRATES, a celebrated ancient architect of Macedonia, of whom several extraordinary things are related, lived in the 112th olympiad, or 332 B. C.—Vitruvius tells us, that, when Alexander the Great had conquered all his enemies, Dinocrates, full of great conceptions, and relying upon them, went from Macedonia to the army, with a view of acquiring his notice and favour. He carried letters recommendatory to the nobles about him, who received him very graciously, and promised to introduce him to the king; but suspecting, from some delays, that they were not serious, he resolved at length to introduce himself; and for this purpose conceived the following project. He anointed his body all over with oil, and crowned his temples with poplar; then he flung a lion's skin over his left shoulder, and put a club into his right hand. Thus accoutred, he appeared in the court, where the king was administering justice. The eyes of the people being naturally turned upon so striking a spectacle, for, in addition to his singular garb, he was tall, well proportioned, and very handsome; the king asked him, who he was? "I am," says he, "Dinocrates the Macedonian architect, and bring to your majesty thoughts and designs that are worthy of your greatness: for I have laid out the mount Athos into the form of a man, in whose left hand I have designed the walls of a great city, and all the rivers of the mount to flow into his right, and from thence into the sea." Alexander seemed amused with this vast project, but very wisely declined putting it in execution. He kept the architect, however, and took him into Egypt, where he employed him in marking out and building the city of Alexandria. Another memorable instance of Dinocrates's architectonic skill is his restoring and building, in a more august and magnificent manner than before, the celebrated temple of Diana at Ephesus, after Herostratus, for the sake of immortalizing his name, had destroyed it by fire. A third instance, more extraordinary and wonderful than either of the former, is related by Pliny in his Natural History; who tells us, that he had formed a scheme, by building the dome of the temple of Arsinoë at Alexandria

[1] Ath. Ox. vol. II.

of loadstone, to make her image all of iron hang in the middle of it, as if it were in the air Dinocrates probably deserves great credit as an architect, but such foolish stories as this last must be placed to the account of the credulity of the times in which Pliny wrote, and of which he largely partook.[1]

DINOSTRATES was an ancient geometrician, whom some authors have erroneously represented as a disciple of Pythagoras, but who, according to Proclus, lived in the time of Plato, about 360 B. C. and was a disciple of the latter in philosophy. He was chiefly distinguished for his knowledge of geometry, and was the brother of Menechmus, who amplified the theory of the conic sections. Dinostrates also is said to have made many geometrical discoveries; but he is particularly distinguished as the inventor of the quadratrix, by which the quadrature of the circle is effected, though not geometrically, but only mechanically. Montucla, however, observes that there is some reason for ascribing the original invention of this curve to Hippias of Elæa, an ingenious philosopher and geometer, contemporary with Socrates.[2]

DINOUART (ANTHONY JOSEPH TOUSSAINT), canon of the chapter of St. Bennet at Paris, and member of the academy of the Arcades at Rome, was born of a reputable family at Amiens, Nov. 1, 1715, and died at Paris April 23, 1786. After exercising the ministerial functions in the place of his nativity, he repaired to the capital to engage in literary pursuits. M. Joly le Fleuri, at that time avocat-général, gave him his esteem, his confidence, and his patronage. He was first employed on the "Journal Chretien," under the abbé Joannet; and the zeal with which he attacked certain authors, and especially M. de Saint-Foix, involved him in some unpleasant controversy. He had represented this latter as an infidel seeking every occasion for mixing pestilential notions in whatever he wrote. Saint-Foix took up the affair with warmth, and brought an action against both him and abbé Joannet, which terminated in a sort of reparation made him by the two journalists, in their periodical publication. After this the abbé Dinouart began to write on his own account, and in October 1760, set up his "Journal Ecclesiastique," or, Library of ecclesiastical knowledge, which he continued till his death. He

1 Moreri.—Vitruvius, lib. II.—Pliny, lib. XXXIV.

2 Moreri.—Hutton's Math. Dict. in art. Quadratrix.—Rees's Cyclopædia.

established a very extensive correspondence with the provincial clergy, who consulted him on the difficulties of their ministration. This correspondence contributed greatly to the recommendation of his journal, which contained instructions in all matters of church discipline, morality, and ecclesiastical history. The editor indeed made no scruple of drawing almost all his materials from well-known books, without altering a word; he inserted, for example, in his journal, all the ecclesiastical part of Hardion's Universal History; but it was useful to the inferior provincial clergy, who were deficient in libraries, and not sorry to have their loss in some shape made up by the periodical compilation of abbé Dinouart. Other critics censured him for giving an incoherent assortment of articles; for advertising, for instance, in the same leaf, "Balm of Genevieve," and "Sermons to be sold" for the use of young orators who would not take the trouble to compose them; imitating in this a quack of our own nation, who used to advertise sermons, marmalade, and rules for carving. Dinouart, however, bears a reputable personal character. He was naturally of a kind disposition and a sensible heart. The great vivacity of his temper, which hurried him sometimes into transient extravagancies, which he was the first to condemn in himself, prompted also his activity to oblige, for which he never let any opportunities escape him. He generally wrote in a loose, negligent, and incorrect manner, both in verse and prose, and even aspired to be thought a French and Latin poet; but still the usefulness of the greater part of his works recommended them. Among them, we find, 1. "Embriologie sacrée, traduite du Latin de Cangiamila," 12mo. 2. "Hymnes Latines." 3. "Manuel des pasteurs," 3 vols. 12mo. 4. "La Rhetorique du predicateur, ou Traité de l'eloquence du corps," 12mo. 5. A new edition of the "Abregé chronologique de l'histoire ecclesiastique de l'abbé Macquer," Paris, 1768, 3 vols. 8vo. 6. "Anecdotes ecclesiastiques," ibid. 1772, 2 vols. 8vo, in which he was assisted by the abbé Jaubert.[1]

DINUS, or DINO, a native of Mugello in Tuscany, was a very learned lawyer and professor of law at Bologna, in the thirteenth century, and indeed accounted the first man of his time for knowledge, eloquence, and style both

[1] Dict. Hist.

of speaking and writing. Pope Boniface VIII. employed him in compiling the fourth book of the Decretals, called the Sextus. He died at Bologna in 1303, as it is said, of chagrin. He had entered into the church, and been disappointed of rising according to what he thought his deserts. Of his works, his "Commentarium in regulas juris Pontificii," 8vo, was so valuable that Alciat reckoned it one of those books which a student ought to get by heart, a character which it ceased to support when Charles du Moulin pointed out a great many errors in it. His other publication is entitled "De glossis contrariis," 2 vols. fol.[1]

DIO or DION CASSIUS, an ancient historian, known also by the surnames of Cocceius or Cocceianus, was born at Nicæa, a city of Bithynia, and flourished in the third century. His father Apronianus, a man of consular dignity, was governor of Dalmatia, and some time after proconsul of Cilicia, under the emperors Trajan and Adrian. Dio was with his father in Cilicia; and from thence went to Rome, where he distinguished himself by public pleadings. From the reign of Commodus he was a senator of Rome; was made prætor of the city under Pertinax; and raised at length to the consulship, which he held twice, and exercised the second time, jointly with the emperor Alexander Severus. He had passed through several great employments under the preceding emperors. Macrinus had made him governor of Pergamus and Smyrna; he commanded some time in Africa; and afterwards had the administration of Austria and Hungary, then called Pannonia, committed to him. He undertook the task of writing history, as he informs us himself, because he was admonished and commanded to do it by a vision from heaven; and he tells us also, that he spent ten years in collecting materials for it, and twelve more in composing it. His history began from the building of Rome, and proceeded to the reign of Alexander Severus. It was divided into 80 books, or eight decades; many of which are not now extant. The first 34 books are lost, with part of the 35th. The 25 following are preserved intire; but instead of the last 20, of which nothing more than fragments remain, we have only the epitome, which Xiphilinus, a monk of Con-

[1] Moreri.—Tiraboschi.—Dict. Hist.—Dupin.—Freheri Theatrum.—Fabric. Bibl. Lat. Med.

stantinople, has given of them. Photius observes, that he wrote his Roman history, as others had also done, not from the foundation of Rome only, but from the descent of Æneas into Italy; which he continued to the year of Rome 982, and of Christ 228, when, as we have observed, he was consul a second time with the emperor Alexander Severus. What we now have of it, begins with the expedition of Lucullus against Mithridates king of Pontus, about the year of Rome 684, and ends with the death of the emperor Claudius about the year 806.

Though all that is lost of this historian is much to be regretted, yet that is most so which contains the history of the forty last years; for within this period he was an eyewitness of all that passed, and a principal actor in a great part. Before the reign of Commodus, he could relate nothing but what he had from the testimony of others; after that, every thing fell under his own cognizance; and a man of his quality, who had spent his life in the management of great affairs, and had read men as well as books, must have had many advantages in delineating the history of his own times; and it is even now allowed, that no man has revealed more of those state-secrets, which Tacitus styles arcana imperii, and of which he makes so high a mystery. He is also very exact and full in his descriptions, in describing the order of the comitia, the establishing of magistrates, &c. and, as to what relates to the apotheosis, or consecration of emperors, perhaps he is the only writer who has given us a good account of it, if we except Herodian, who yet seems to have been greatly indebted to him. Besides his descriptions, there are several of his speeches, which have been highly admired; those particularly of Mæcenas and Agrippa, upon the question, whether Augustus should resign the empire or no. Yet he has been exceedingly blamed for his partiality, which to some has appeared so great, as almost to invalidate the credit of his whole history; of those parts at least, where he can be supposed to have been the least interested. The instances alleged are his partiality for Cæsar against Pompey, for Antony against Cicero, and his strong prejudices against Seneca. "The obvious cause of the prejudice which Dio had conceived against Cicero," Dr. Middleton supposes "to have been his envy to a man who for arts and eloquence was thought to eclipse the fame of Greece;" but he adds another reason, not less probable, deducible from

Dio's character and principles, which were wholly opposite to those of Cicero. "For Dio," as he says, "flourished under the most tyrannical of the emperors, by whom he was advanced to great dignity; and, being the creature of despotic power, thought it a proper compliment to it, to depreciate a name so highly revered for its patriotism, and whose writings tended to revive that ancient zeal and spirit of liberty for which the people of Rome were once so celebrated: for we find him taking all occasions in his history, to prefer an absolute and monarchical government to a free and democratical one, as the most beneficial to the Roman state."

Dio obtained leave of the emperor Severus to retire to Nicæa, where he spent the latter part of his life. He is supposed to have been about seventy years old when he died; although the year of his death is not certainly known. His History was first printed at Paris, 1548, fol. by Robert Stephens, with only the Greek; but has been reprinted since with a Latin translation by Leunclavius, Hanov. 1592, fol. The best edition, however, is that of Reimarus, Hamburgh, 1750, 2 vols. fol. which was begun by Fabricius. Photius ranks the style of Dio Cassius amongst the most elevated. Dio seems, he says, to have imitated Thucydides, whom he follows, especially in his narratives and orations; but he has this advantage over him, that he cannot be reproached with obscurity. Besides his History, Suidas ascribes to him some other compositions; as, 1. "The Life of the Philosopher Arrianus." 2. "The Actions of Trajan;" and 3. certain "Itineraries." Raphael Volaterranus makes him also the author of three books, entitled "De Principe," and some small treatises of morality. His History, as abridged by Xiphilinus, was translated into English by Manning, and published at London, 1704, 2 vols. 8vo.[1]

DIO CHRYSOSTOM, the son of Pasicrates, was born at Prusa in Bithynia. We have just seen that Dio Cassius had the name of Cocceius or Cocceianus, and according to Mr. Wakefield, Dio Chrysostom had the same name from his patron Cocceius; but as an entire century intervened between these two Dio's, it is impossible that Cassius could have derived that name from the same cause.

[1] Fabric. Bibl. Græc.—Vossius Hist. Græc.—Middleton's preface to the Life of Cicero.—Blount's Censura.—Saxii Onomast.

It is more certain, however, that the subject of the present article was called Chrysostom, or golden mouthed, from the elegance and purity of his compositions. This name has occasioned a frequent confusion of our Dio Chrysostom with John Chrysostom, the Christian preacher, so denominated for the same solid and splendid excellencies of his style. Dio Chrysostom, under Nero and Vespasian, maintained the profession of a sophist: and frequently inveighed, in a declamatory and luxuriant style, against the most illustrious poets and philosophers of antiquity; which obliged him to leave Rome, and withdraw to Egypt. He then assumed the character of a stoic philosopher; embellishing, however, his philosophical discourses that treated of moral topics, with the graces of eloquence. As his character corresponded to his principles of virtue, he was a bold censor of vice, and spared no individual on account of his rank. By his freedom of speech he offended Domitian, and being obliged to become a voluntary exile in Thrace, he lived in great poverty, and supported himself by private labour. After the death of this emperor, he returned to Rome, and for some time remained concealed; but when he found the soldiers inclined to sedition, he brought to their recollection Dio the orator and philosopher, by haranguing them in a strain of manly eloquence, which soon subdued the tumult. He was admitted into the confidence of Nerva and Trajan, and distinguished by the former with tokens of favour. He lived to old age, but the time of his death cannot be ascertained. His "Orations" are still extant, from which we may infer that he was a man of sound judgment and lively fancy, and that he blended in his style the qualities of animation and sweetness. The first edition of his works was published at Milan, 1476, 4to. The principal subsequent editions are, Venice, 1551, 8vo; Paris, 1604, fol. and Paris, 1533, 4to. In 1800 the late Rev. Gilbert Wakefield published "Select Essays of Dio Chrysostom, translated into English from the Greek, with notes critical and illustrative," 8vo, a work, however, rather calculated for political allusion, to which the translator was unhappily addicted, than for classical illustration.[1]

DIODATI (JOHN), a very eminent divine, descended of a noble family of Lucca, was born June 6, 1576; but

[1] Fabric. Bibl. Græc.—Brucker.—Wakefield's preface.—Saxii Onomast.

of his early years we have no information. When, however, he was only nineteen years of age, we find him appointed professor of Hebrew at Geneva. In 1619 the church of Geneva sent him to the synod of Dort, with his colleague Theodore Tronchin. Diodati gained so much reputation in this synod, that he was chosen, with five other divines, to prepare the Belgic confession of faith. He was esteemed an excellent divine, and a good preacher. His death happened at Geneva, Oct. 3, 1649, in his seventy-third year, and was considered as a public loss. He has rendered himself noticed by some works which he published, but particularly by his translation of the whole Bible into Italian, the first edition of which he published, with notes, in 1607, at Geneva, and reprinted in 1641. The New Testament was printed separately at Geneva in 1608, and at Amsterdam and Haerlem in 1665. M. Simon observes, that his method is rather that of a divine and a preacher, than of a critic, by which he means only, that his work is more of a practical than a critical kind. He translated the Bible also into French, but not being so intimate with that language, he is not thought to have succeeded so well as in the Italian. This translation was printed in folio, at Geneva, in 1664. He was also the first who translated into French father Paul's "History of the Council of Trent," and many have esteemed this a more faithful translation than de la Houssaye's, although less elegant in language. He also is said to have translated sir Edwin Sandys' book on the "State of Religion in the West." But the work by which he is best known in this country is his Annotations on the Bible, translated into English, of which the third and best edition was published in 1651, fol. He is said to have begun writing these annotations in 1606, at which time it was expected that Venice would have shaken off the popish yoke, a measure to which he was favourable; and he went on improving them in his editions of the Italian and French translations. This work was at one time time very popular in England, and many of the notes of the Bible, called the "Assembly of Divines' Annotations," were taken from Diodati literally *. Diodati was at one time in England, as we learn from the life of bishop Bedell, whom he was desirous

* See his Letter to this Assembly in the Appendix to Abp. Usher's Life and Letters, p. 14.

to become acquainted with, and introduced him to Dr. Morton, bishop of Durham. From Morrice's "State Letters of the right hon. the earl of Orrery," we learn that when invited to preach at Venice, he was obliged to equip himself in a trooper's habit, a scarlet cloak with a sword, and in that garb he mounted the pulpit; but was obliged to escape again to Geneva, from the wrath of a Venetian nobleman, whose mistress, affected by one of Diodati's sermons, had refused to continue her connection with her keeper. The celebrated Milton, also, contracted a friendship for Diodati, when on his travels; and some of his Latin elegies are addressed to Charles Diodati, the nephew of the divine. This Charles was one of Milton's most intimate friends, and was the son of Theodore Diodati, who, although originally of Lucca, as well as his brother, married an English lady, and his son in every respect became an Englishman. He was also an excellent scholar, and being educated to his father's profession, practised physic in Cheshire. He was at St. Paul's school, with Milton, and afterwards, in 1621, entered of Trinity-college, Oxford. He died in 1638.[1]

DIODORUS SICULUS, an ancient historian, was born at Agyrium, in Sicily, and flourished in the times of Julius Cæsar and Augustus, in the first century. He informs us that he was no less than thirty years in writing his history, in the capital of the world, viz. Rome; where he collected materials which he could not have procured elsewhere. Nevertheless, he did not fail to travel through the greatest part of the provinces of Europe and Asia, as well as to Egypt, that he might not commit the usual faults of those who had ventured to treat particularly of places which they had never visited. He calls his work, not a history, but an Historical Library; and with some reason; since, when it was intire, it contained, according to the order of time, all which other historians had written separately. He had comprized in forty books the most remarkable events which had happened in the world during the space of 1138 years; without reckoning what was comprehended in his six first books of the more fabulous times, viz. of all which happened before the Trojan war. But of these forty, only fifteen books are now extant. The first five are intire,

[1] Moreri.—Freher. Theatrum.—Burnet's Life of Bedell, p. 29, 30.—Warton's Milton, p. 429, and MS notes by the author.

and give us an account of the fabulous times, explaining the antiquities and transactions of the Egyptians, Assyrians, Persians, Libyans, Grecians, and other nations, before the Trojan war. The five next are wanting. The 11th begins at Xerxes's expedition into Greece; from whence, to the end of the 20th, which brings the history down to the year of the world 3650, the work is intire; but the latter twenty are quite lost. Henry Stephens asserts, from a letter communicated to him by Lazarus Baif, that the Historical Library of Diodorus remains intire in some corner of Sicily; upon which, says la Mothe le Vayer, "I confess I would willingly go almost to the end of the world, in hopes to find so great a treasure. And I shall envy posterity this important discovery, if it be to be made when we are no more; when, instead of fifteen books only, which we now enjoy, they shall possess the whole forty."

The contents of this whole work are thus explained in the preface by Diodorus himself; "Our six first books," says he, "comprehend all that happened before the war of Troy, together with many fabulous matters here and there interspersed. Of these, the three former relate the antiquities of the barbarians, and the three latter those of the Greeks. The eleven next include all remarkable events in the world, from the destruction of Troy to the death of Alexander the Great. And lastly, the other twenty-three extend to the conquest of Julius Cæsar over the Gauls, when he made the British ocean the northern bounds of the Roman empire." Since Diodorus speaks of Julius Cæsar, as he does in more places than one, and always according to the pagan custom, with an attribute of some divinity, he cannot be more ancient than he. When Eusebius writes in his Chronicon, that Diodorus lived under this emperor, he seems to limit the life of the former by the reign of the latter; yet Suidas prolongs his days even to Augustus; and Scaliger observes in his "Animadversions upon Eusebius," that Diodorus must needs have lived to a very great age; and that he was alive at least half the reign of Augustus, since he mentions on the subject of the olympiads, the Roman bissextile year: now this name was not used before the fasti and calendar were corrected; which was done by Augustus, to make the work of his predecessor more perfect.

Diodorus has met with a different reception from the learned. Pliny affirms him to have been the first of the Greeks who wrote seriously, and avoided trifles: "primus apud Græcos desiit nugari," are his words. Bishop Montague, in his preface to his "Apparatus," gives him the praise of being an excellent author; who, with great fidelity, immense labour, and uncommon ingenuity, has collected an "Historical Library," in which he has exhibited his own and the studies of other men. This history, without which we should have been ignorant of the antiquities and many other particulars of the little town of Agyrium, or even of Sicily, presents us occasionally with sensible and judicious reflections. Diodorus takes particular care to refer the successes of war and of other enterprises, not to chance or to a blind fortune, with the generality of historians; but to a wise and kind providence, which presides over all events. Yet he exhibits proofs of extraordinary credulity, as in his description of the Isle of Panchaia, with its walks beyond the reach of sight of odoriferous trees; its fountains, which form an infinite number of canals bordered with flowers; its birds, unknown in any other part of the world, which warble their enchanting notes in groves of uninterrupted verdure; its temple of marble, 4000 feet in length, &c. The first Latin edition of Diodorus is that of Milan, 1472, folio. The first of the text was that of Henry Stephens, in Greek, 1559, finely printed: Wesseling's, Amsterdam, Gr. and Lat. with the remarks of different authors, various lections, and all the fragments of this historian, 1745, 2 vols. folio, was long accounted the best, but is not so correct as was supposed. Poggius translated it into Latin, the abbé Terasson into French, and Booth into English, 1700, fol. Count Caylus has an ingenious essay on this historian in vol. XXVII. of the "Hist. de l'academie des Belles Lettres," and professor Heyne has a still more learned and elaborate memoir in "The Transactions of the Royal Society of Gottingen," vol. V. on the sources of information from which Diodorus composed his history. This was afterwards inserted among the valuable prolegomena to Heyne's edition of Diodorus, 1798, &c. 10 vols. 8vo, which is now reckoned the best.[1]

DIODORUS, of Antioch, priest of that church, and afterwards bishop of Tarsus in the fourth century, was dis-

[1] Moreri.—Fabric. Bibl. Græc.—La Mothe le Vayer Jugemens sur le Hist.—Vossius de Græc. Hist.—Saxii Onomast.

ciple of Sylvanus, and master of St. John Chrysostom, of St. Basil, and of St. Athanasius, who all bestow great praises on his virtues and his zeal for the faith: praises which were confirmed by the first council of Constantinople. St. Cyril, on the contrary, calls him the enemy of the glory of Jesus Christ, and regards him as the fore-runner of Nestorius. Diodorus was one of the first commentators who adhered to the literal sense of Scripture, without expatiating in the fields of allegory; but only some fragments of his writings are come down to us, in the "Catena patrum Græcorum." His contemporaries and immediate successors differ very essentially as to his real character, as may be seen in our authorities.[1]

DIODORUS, of Caria, a philosopher of the Megaric school, flourished about 280 years B. C. and was a famous adept in the verbal quibbles so common at that time, and which Aristotle called Eristic syllogisms. A dialectic question was proposed to him in the presence of Ptolemy Soter, at whose court he was, by Stilpo, another quibbler like himself; and Diodorus acknowledging himself incapable of giving an immediate answer, requested *time* for the solution; on which the king himself, we presume a wit, ridiculed his want of ingenuity, and gave him the surname of CHRONUS. Mortified at this defeat, he retired from the court, wrote a book upon the question, and at last, foolishly enough, died of vexation. He is said to have invented the famous argument against motion: "if any body be moved, it is either moved in the place where it is, or in a place where it is not; but it is not moved in the place where it is, for where it is, it remains; nor is it moved in a place where it is not, for nothing can either act or suffer where it is not; therefore there is no such thing as motion." Diodorus, after the invention of this wonderful argument, was very properly repaid for his ingenuity. Having had the misfortune to dislocate his shoulder, the surgeon whom he sent for to replace it, kept him for some time in torture, whilst he proved to him, from his own method of reasoning, that the bone could not have *moved* out of its place. Diodorus has been ranked among the atomic philosophers, because he held the doctrine of small indivisible bodies, infinite in number, but finite in magnitude; but it does not appear that he conceived the idea which distinguishes the atomic doctrine, as it was taught by Democritus and

[1] Lardner's Works.—Cave, vol. I.—Dupin.

others, that the first atoms are destitute of all properties except extension and figures.[1]

DIOGENES, a celebrated Cynic philosopher, was born in the third year of the ninety-first olympiad, or 413 B.C. at Sinope, a city of Pontus. His father, who was a banker, was convicted of debasing the public coin, and was obliged to leave his country. This circumstance gave the son an opportunity of visiting Athens, where he offered himself as a pupil of Antisthenes; but that philosopher happening to be in a peevish humour, refused to receive him. Diogenes still importuning him for admission, Antisthenes lifted up his staff to drive him away; upon which Diogenes said, "Beat me as you please; I will be your scholar." Antisthenes, overcome by his perseverance, received him, and afterwards made him his intimate companion and friend. Diogenes perfectly adopted the principles and character of his master, and renouncing every other object of ambition, he determined to distinguish himself by his contempt of riches and honours, and by his indignation against luxury. He wore a coarse cloak; carried a wallet and a staff; made the porticoes and other public places his habitation; and depended upon casual contributions for his daily bread. A friend, whom he had desired to procure him a cell, not executing his order so soon as he expected, he took up his abode in a tub, or large open vessel, in the Metroum. It is probable, however, Brucker thinks, that this was only a temporary expression of indignation and contempt, and that he did not make a tub the settled place of residence, although it is mentioned by Juvenal and Seneca. Whether true or not, there is no doubt of his practising rigid abstinence, and depending upon casual charity; nor is it less certain that he reproved the luxurious manners of the Athenians with great freedom; and yet his reproofs, though very pungent, manifested so much ingenuity, as to excite even the admiration of those against whom they were directed. He uniformly inculcated patience of labour and pain, frugality, temperance, and an entire contempt of pleasure; and whether praised or blamed, appeared equally indifferent, and preserved on all occasions a perfect self-command.

Diogenes, in his old age, is said to have sailed to the island of Ægina; and having met with pirates, he was car-

[1] Moreri.—Brucker.—Diog. Laertius.

ried into Crete, and exposed to public sale. Being asked what he could do? he replied, "I can govern men, and therefore sell me to one who wants a master:" Xeniades, a wealthy Corinthian, being struck by this singular reply, purchased him; upon which Diogenes told him, "I shall be more useful to you as your physician, than as your slave." Upon their arrival at Corinth, Xeniades gave him his liberty, and committed to his direction the education of his children, and the management of his domestic concerns. Xeniades had so much reason to be satisfied with his judgment and fidelity, that he used to say the gods had sent a good genius to his house. He accustomed his pupils to the discipline of the Cynic sect, and took greater pains to inure them to habits of self-command, than to instruct them in the elements of science. However, he was not negligent in teaching them lessons of moral wisdom, which he inculcated by sententious maxims; and he allowed them the moderate use of athletic exercises and hunting. During his residence at Corinth, he frequently attended the assemblies of the people at the Craneum, a place in its vicinity; and at the Isthmian games, where he appeared under the character of a censor, severely lashing the follies of the times, and inculcating rigid lessons of sobriety and virtue. At one of these assemblies the conference between Alexander the Great and Diogenes is said to have happened. Plutarch relates the story thus: Alexander received the congratulations of all ranks on his being appointed, after the death of his father, to the command of the Grecian army in their projected expedition against the Persians. Diogenes was absent on this occasion, and Alexander expressed his surprise at this circumstance. Wishing to gratify his curiosity by the sight of such a philosopher as Diogenes, he visited the Craneum, where he found the philosopher sitting in his tub in the sun. The king came up to him in the crowd, and said, "I am Alexander the Great;" to which Diogenes replied, in a surly tone, "and I am Diogenes the Cynic." Alexander, requesting to know if he could render him any service, received for answer, "Yes," says he, "do not stand between me and the sun." Alexander surprised at the magnanimity of this reply, said to his friends, "If I were not Alexander, I would be Diogenes." There are several circumstances in this narrative which suggest some doubts

as to its truth: yet, from the character of Diogenes, it is not very improbable.

Some writers assert, that after the death of Antisthenes, Diogenes passed his summers in Corinth, and his winters in Athens, for which there seems to be no better foundation than for the whole detail of small anecdotes and jests which have been ascribed to him, and which are entirely contrary to the general scope of his philosophy, and to that authority and respect which he enjoyed with the wise men of his age. If we can pay any credit to the representation of the ancients, Diogenes was a philosopher of a penetrating genius, not unacquainted with learning, and deeply read in the knowledge of mankind. He moreover possessed a firm and lofty mind, superior to the injuries of fortune, hardy in suffering, and incapable of fear. Contented with a little, and possessing within himself treasures sufficient for his own happiness, he despised the luxuries of the age. From an earnest desire to correct and improve the public manners, he censured reigning follies and vices with a steady confidence which sometimes degenerated into severity. He spared neither the rich nor the powerful; and even ventured to ridicule the religious superstitions of the age. This freedom gave great offence to multitudes, who could not endure such harsh and reproachful lectures from the mouth of a mendicant philosopher. The consequence was, that he suffered much obloquy, and was made the subject of ludicrous and disgraceful calumny. It is wholly incredible, that a man universally celebrated for his sobriety, contempt of pleasure, and indignation against vice, should have been guilty of the grossest indecencies. Brucker has amply refuted the story of his amour with Lais, the celebrated courtesan, by proving that at the time this intrigue is said to have taken place, Lais must have been eighty years old, and Diogenes seventy. Of philosophical pride, however, it is less easy to acquit him; and it was probably to his haughty temper, his coarse invectives, and scurrilous replies, that he owed the hostility which broke out in misrepresentations of his real character. Various accounts are given concerning the time and manner of his death. It seems most probable that he died at Corinth, of mere decay, in the ninetieth year of his age, and in the hundred and fourteenth olympiad. His friends contended for the honour of defraying the expences of his funeral; but the magis-

trates of Athens settled the dispute, by ordering him an honourable interment at the public expence. A column of Parian marble, terminated by the figure of a dog, was raised over his tomb; and his friends erected many brazen statues from respect to his memory.

Diogenes left behind him no system of philosophy. After the example of his master, he was more attentive to practical, than theoretical wisdom. The chief heads of his moral doctrine may be thus briefly stated: Virtue of mind, as well as strength of body, is chiefly to be acquired by exercise and habit. Nothing can be accomplished without labour, and every thing may be accomplished with it. Even the contempt of pleasure may, by the force of habit, become pleasant. All things belong to wise men, to whom the gods are friends. The ranks of society originate from the vices and follies of mankind, and are therefore to be despised. Laws are necessary in a civilized state; but the happiest condition of human life is that which approaches the nearest to a state of nature, in which all are equal, and virtue is the only ground of distinction. The end of philosophy is to subdue the passions, and prepare men for every condition of life.

From the numerous maxims and apothegms which have been ascribed to Diogenes, we shall select the following, without staying to inquire what right he has to the credit of them: Diogenes treading upon Plato's robe, said, "I trample under foot the pride of Plato." "Yes," said Plato, "with greater pride of your own." Being asked in what part of Greece he had seen good men, he answered, "No-where; at Sparta I have seen good boys." To a friend who advised him in his old age to indulge himself, he said, "Would you have me quit the race when I have almost reached the goal?" Observing a boy drink water out of the hollow of his hand, he took his cup out of his wallet, and threw it away, saying that he would carry no superfluities about him. Plato having defined man to be a two-legged animal without wings, Diogenes plucked off the feathers from a cock, and turned him into the academy, crying out, "See Plato's man." In reply to one who asked him at what time he ought to dine; he said, "If you are a rich man, when you will; if you are poor, when you can." "How happy," said one, "is Callisthenes, in living with Alexander!" "No," said Diogenes, "he is not happy; for he must dine and sup when Alex-

ander pleases." Plato, discoursing concerning ideas, spoke of the abstract idea of a table and a cup; Diogenes said, "I see the table and the cup, but not the idea of the table and the cup." Plato replied, "No wonder, for you have eyes, but no intellect." His answer to an invitation from Craterus to come and live with him was, "I had rather lick salt at Athens, than sit down to the richest feast with Craterus." Being asked what countryman he was, he answered, "A citizen of the world." To one that reviled him he said, "No one will believe you, when you speak ill of me, any more than they would me, if I were to speak well of you." Hearing one of his friends lament that he should not die in his own country, he said, "Be not uneasy; from every place there is a passage to the regions below." "Would you be revenged upon your enemy," said Diogenes, "be virtuous, that he may have nothing to say against you."[1]

DIOGENES APOLLONIATES, or of Apollonia, in the island of Crete, was a disciple of Anaximenes, and the successor of Anaxagoras in the Ionic school. Following the steps of his master, he devoted himself to the contemplation of nature; not, however, without mingling with the severer pursuits of philosophy the study of eloquence. This qualified him to execute the office of preceptor with great reputation, both at Miletus and at Athens. But his success, and perhaps his opinions, excited so much jealousy and aversion among the Athenians, that, like Anaxagoras, he was obliged to provide for his safety by flight. What befel him afterwards, or what was the exact time of his birth or death, is unknown. With Anaximenes, he taught that air, or a subtle ether, is the first material principle in nature, but that it partakes of a divine intelligence, without which nothing could be produced. From comparing the imperfect accounts of his doctrine which remain, with the opinions of his predecessors, it appears probable that he conceived the infinite ether to be animated by a divine mind, and all things to be formed from this compound principle.[2]

DIOGENES, called the BABYLONIAN, from his birthplace, Seleucia, near Babylon, flourished in the second

[1] Brucker.—Diogenes Laertius.—Fenelon's Lives of the Philosophers.—Gen. Dict.—Stanley's Hist. of Philosophy.—Saxii Onomast.

[2] Gen. Dict.—Brucker.—Diogenes Laertius.—Moreri.

century B. C. He was the disciple of Chrysippus, and the successor of Zeno of Tarsus, where he taught the principles of his sect with unwearied diligence, and a high reputation. He was the author of several works on divination, the laws, learning, &c. which have been quoted with respect by Cicero and others. He is said to have lived to the age of eighty-eight years, and philosophized to the last. That he was highly esteemed by his contemporaries, is evident from his being appointed in conjunction with Carneades, the head of the academies, and Critolaus, the chief of the peripatetic school, to the embassy to Rome; and as a proof how well his practice conformed to his principles, we are told, that when he was once discoursing against anger, an insolent young man, with the hope of exposing him to the ridicule of his audience, spat upon him, and otherwise contumeliously treated him, upon which the philosopher observed with meekness, "I am not angry, but I am doubtful whether I ought not to be so."[1]

DIOGENES LAERTIUS, so called from Laerta, or Laertes, a town of Cilicia, where he is supposed to have been born, is an ancient Greek author, who wrote ten books of the Lives of the Philosophers, still extant. In what age he flourished, is not easy to determine. The oldest writers who mention him are Sopater Alexandrinus, who lived in the time of Constantine the Great, and Hesychius Milesius, who lived under Justinian. Diogenes often speaks in terms of approbation of Plutarch and Phavorinus; and therefore, as Plutarch lived under Trajan, and Phavorinus under Hadrian, it is certain that he could not flourish before the reigns of those emperors. Menage has fixed him to the time of Severus; that is, about the year of Christ 200; and from certain expressions in his works, some have fancied him to have been a Christian; however, as Menage observes, the immoderate praises he bestows upon Epicurus will not suffer us to believe this, but incline us rather to suppose that he was an Epicurean. He divided his Lives into books, and inscribed them to a learned lady of the Platonic school, as he himself intimates in his life of Plato. Montaigne was so fond of this author, that, instead of one Laërtius, he wishes we had a dozen; and Vossius says, that his work is as precious as old gold. Without doubt we are

[1] Brucker.—Diogenes Laertius.

greatly obliged to him for what we know of the ancient philosophers; and if he had been as exact in the execution, as he was judicious in the choice of his subject, we had been more obliged to him still. Bishop Burnet, in the preface to his Life of sir Matthew Hale, justly speaks of him in the following manner: "There is no book the ancients have left us," says he, "which might have informed us more than Diogenes Laërtius's Lives of the Philosophers, if he had had the art of writing equal to that great subject which he undertook: for if he had given the world such an account of them, as Gassendus has done of Peiresc, how great a stock of knowledge might we have had, which by his unskilfulness is in a great measure lost! since we must now depend only on him, because we have no other and better author who has written on that argument." He is no where observed to be a rigid affecter or favourer of any sect; which makes it somewhat probable, that he was a follower of Potomon of Alexandria, who, after all the rest, and a little before his time, established a sect which were called Eclectics, from their choosing out of every sect what they thought the best. His books shew him to have been a man of universal reading; but as a writer he is very exceptionable, both as to the disposal and the defect of his materials. Brucker, whose opinion must be of sterling value, in estimating the merits of Diogenes Laertius, says, that "he has collected from the ancients with little judgment, patched together contradictory accounts, relied upon doubtful authorities, admitted as facts many tales which were produced in the schools of the sophists, and has been inattentive to methodical arrangement." Diogenes also composed a book of epigrams, to which he refers. The best edition is that of Meibomius, Amst. 1692, 2 vols. 4to; yet Rossius, in his "Commentationes Laertianæ," has convicted Meibomius of innumerable errors.[1]

DIONIS (PETER), an eminent French surgeon and writer, was born at Paris, and became surgeon in ordinary to Maria Teresa of Austria, queen of France, and to the dauphinesses and the royal family. These honours were bestowed in consequence of the fame which he acquired as lecturer in surgery and anatomy in the royal gardens at Paris, an office founded by Louis XIV. He retained this

[1] Vossius de Hist. Græc.—Fabr. Bibl. Græc.—Brucker.—Saxii Onomast.—Dibdin's Classics.

and his other offices with increasing reputation, until his death, Dec. 11, 1718. His first publication was "Histoire anatomique d'une matrice extraordinaire," 1683. In 1690, he published "Anatomie de l'homme suivant la circulation du sang, et les nouvelles decouvertes," 8vo, an useful epitome, containing all that was then known on the subject. It was well received, frequently reprinted, and was translated in 1718, into the Tartar language, by order of Cam-hi, the emperor of China, for the benefit of his subjects. His next work, which first appeared in 1707, was "Cours d'Operations de Chirurgie demontré, au Jardin Royal de Paris," 8vo. This has been reprinted still more frequently than the former work, and has been translated into nearly all the modern languages. Heister gave an edition of it in Latin, with notes, and it still retains a certain degree of credit. In 1709, he gave "Dissertation sur la mort subite, avec l'histoire d'une fille cataleptique," 12mo; and in 1718, "Traite general des Accouchmens," 8vo. This also has been translated into most modern languages, though it contains little more than an abridgment of the practice of Mauriceau, and is now almost entirely unnoticed.[1]

DIONIS DU SEJOUR (ACHILLES PETER), one of the first French astronomers of the last century, was born at Paris Jan. 11, 1734, and appears to have been educated to the profession of the law, as he became a counsellor of parliament; but his fame is more solidly established on his astronomical pursuits. In the former capacity, however, he was appointed a deputy from the noblesse of Paris as one of their representatives in the constituent assembly. His conduct here appears to have been moderate, and even praiseworthy, as he incurred the displeasure of the succession of tyrants who ruined their country, and was obliged to escape to some secure place of retirement, where he died in August 1794. During his more prosperous career, he was chosen a member of the royal societies of London (in 1775) and of Stockholm and Gottingen, and contributed many papers to Memoirs of the academy of sciences at Paris, of which he was also a member. His principal works, all of high value, are, 1. "Traité des courbes algebraiques," 1756, 12mo. 2. "Methode gene-

[1] Moreri.—Dict. Hist.—Haller.—Manget, where there is a portrait of him.—Rees's Cyclopædia.

rale et directe pour resoudre les problemes relatifs aux eclipses," read in the academy. 3. "Recherches sur la gnomonique et les retrogradations des Planetes," 1761, 8vo. 4. "Traité analytique des mouvemens apparens des corps celestes," 1774, 2 vols. 4to. 5. "Essai sur les Cometes en general, et en particulier sur celles qui peuvent approcher de l'orbite de la terre," 1775, 8vo; a work, says its reviewer, which deserves undoubtedly to be placed among astronomical productions of the first rank, and in which the learned author has omitted nothing that has the least relation towards the general theory of comets. Accordingly the commissaries, who were appointed by the royal academy of sciences at Paris to examine this work, declared that it contained the most complete theory of comets hitherto given. 6. "Essai sur les phenomenes relatifs aux disparitions periodiques de l'anneau de Saturne," 1776, 8vo. This work amply supported the character which the author had established by his former writings, and it received the unanimous approbation of D'Alembert, Borda, Vandermonde, Bezout, and La Place, the members of the academy who were appointed to examine it.[1]

DIONYSIUS (PERIEGETES), was an ancient poet and geographer, concerning whom we have no certain information but what we derive from the elder Pliny. Pliny, speaking of the Persian Alexandria, afterwards called Antioch, and at last Charrax, could not miss the opportunity of paying his respects to a person who had so much obliged him, and whom he professes to follow above all men in the geographical part of his work. He tells us, that "Dionysius was a native of this Alexandria, and that he had the honour to be sent by Augustus to survey the eastern part of the world, and to make reports and observations about its state and condition, for the use of the emperor's eldest son, who was at that time preparing an expedition into Armenia, Parthia, and Arabia." This passage, though seemingly explicit enough, has not been thought sufficient by the critics to determine the time when Dionysius lived, whether under the first Augustus Cæsar, or under some of the later emperors, who assumed his name: Vossius and others are of opinion, that the former is the emperor meant by Pliny; but Scaliger and Salmasius think he lived under Severus, or Marcus Aure-

[1] Dict. Hist.—Month. Rev. vol. lii. and liv.

lius, about A. D. 130 or 150. Dionysius wrote a great number of pieces, enumerated by Suidas and his commentator Eustathius: but his "Periegesis," or survey of the world, is the only one we have remaining; and it would be superfluous to say, that this is one of the most exact systems of ancient geography, when it has been already observed, that Pliny himself proposed it for his pattern. It is written in Greek hexameters; but some think that Dionysius is no more to be reckoned a poet, than any of those authors who have included precepts in numbers, for the sake of assisting the memory. Yet, although his book is more valuable for matter than manner, it has been thought that he had a genius capable of more sublime undertakings, and that he constantly made the Muses the companions, though not the guides, of his travels. As proofs of this, we are referred to his descriptions of the island of Lucca, inhabited by departed heroes; of the monstrous and terrible whales in Taprobana; of the poor Scythians that dwelt by the Meotic lake; to the account of himself, when he comes to describe the Caspian sea, and of the swans and bacchanals on the banks of Cayster, which shew him to have possessed no small share of poetic spirit.

The "Periegesis" has been published several times with and without the commentaries of Eustathius; but the neatest edition is that printed by Thwaites, at Oxford in 1697; the best and most useful that enlarged and improved with notes and illustrations by Hill, Lond. 1688 and 1708. Dr. Wells's "Dionysii Geographia emendata," 1707, 8vo, has been often reprinted, and is held in estimation; Dr. John Free translated it in his "Tyrocinium Geographicum Londinense."[1]

DIONYSIUS (HALICARNASSENSIS), a historian and critic of antiquity, was born at Halicarnassus, a town in Caria; which is also memorable for having before produced Herodotus. He came to Rome soon after Augustus had put an end to the civil wars, which was about 30 years before Christ; and continued there, as he himself relates, twenty-two years, learning the Latin tongue, and making all necessary provision for the design he had conceived of writing the Roman history. To this purpose he read over, as

[1] Vossius de Hist. Græc.—Dodwell's Dissert. de Dionysio, in vol. IV. Geog. Minor. Hudsoni.—Fabr. Bibl. Græc.—Saxii Onomast.

he tells us, all the commentaries and annals of those Romans who had written with any reputation about the antiquities and transactions of their state; of such as old Cato, Fabius Maximus, Valerius Antias, Licinius Macer, and others; but owns, after all, that the conferences he had with the great and learned men at Rome upon this subject, were almost as serviceable to him as any thing he had read. His history is entitled "Of the Roman antiquities," and was comprised in twenty books, of which only the first eleven are now extant. They conclude with the time when the consuls resumed the chief authority of the republic, after the government of the decemviri; which happened 312 years after the foundation of Rome. The entire work extended to the beginning of the first Punic war, ending where Polybius begins his history, which is about 200 years later. Some have imagined that Dionysius never ended his work, but was prevented by death from composing any more than eleven books out of the twenty which he had promised the public; but this is contrary to the express testimony of Stephanus, a Greek author, who quotes the 16th and 17th books of Dionysius's Roman antiquities; and Photius, in his Bibliotheca, says, that he had read all the twenty, and had seen the compendium or abridgment which Dionysius made of his own history into five books, but which is now lost. The reputation of this historian stands very high on many accounts, notwithstanding the severe attacks made on him by Mr. Hooke, in his "Observations, &c." on Middleton and Chapman, &c. 1750, 4to. As to what relates to chronology, all the critics have been apt to prefer him even to Livy himself: and Scaliger declares, in his animadversions upon Eusebius, that we have no author remaining, who has so well observed the order of years. He is no less preferable to the Latins on account of the matter of his history; for his being a stranger was so far from being prejudicial to him, that on this single consideration he made it his business to preserve an infinite number of particulars, most curious to us, which their own authors neglected to write, either because, by reason of their familiarity, they thought them below notice, or that all the world knew them as well as themselves. His style and diction, however, although pure, insomuch that many have thought him the best author to be studied by those who would attain a perfect knowledge of the Greek tongue, is not so elegant or lively as

that of Livy, to whom he has been compared in historic merit.

Besides the Roman Antiquities, there are other writings of his extant, critical and rhetorical. His most admired piece in this way is "De structura Orationis," first printed by Aldus at Venice in 1508, which has undergone several impressions since, with a Latin version joined to it; the last and best by Upton, printed at London in 1702. Several other compositions of the same kind, as his "Vita Isæi et Dinarchi;" "Judicium de Lysia;" "Homeri Vita;" "De Priscis Scriptoribus;" "De antiquis Oratoribus," of which Rowe Mores published an edition in 1749, reprinted in 1781, after his death, with additional notes taken from his copy of Hudson's edition of Dionysius. All these shew Dionysius to have been a man of taste in the belles lettres, and of great critical exactness; and nothing can more clearly convince us of the vast reputation and high authority he possessed at Rome among the learned, than Pompey's singling him out to give a judgment of the first Greek historians, and especially of Herodotus and Xenophon. There is extant a letter of his upon this subject, written to Pompey, at Pompey's own request; and if there be any thing exceptionable in that letter, or in the other critical and rhetorical pieces of Dionysius, it is, that he was too rigorous in his criticisms, and contended too obstinately for perfection in an historian or orator. His finding fault with Plato upon his rigid principles, was one of the occasions of the letter which Pompey wrote to him: and we see by his answer, that though, to gratify Pompey, he professes himself an admirer of Plato, he does not forbear to prefer Demosthenes to him; protesting, that it was only to give the whole advantage to the latter, that he exercised his censure against the former. Nevertheless it appears, that at another season he spared Demosthenes no more than the rest; so prone was his inclination to find fault, merely because writers did not, in their works, come up to that ideal perfection which he had conceived in his mind. The best edition of all Dionysius's works is that by Hudson, at Oxford, 1704, in 2 vols. fol. His Roman History was translated into English by Edward Spelman, esq. 1757, 4 vols. 4to, with considerable fidelity and elegance, and illustrated with some dissertations, by which it appears that Mr. Spelman had devoted much time and study to his favourite author, as well

as to his subject; but he has likewise bestowed very unnecessary pains in exhibiting the defects of the French translators.[1]

DIONYSIUS (HALICARNASSENSIS), junior, flourished, according to Suidas, under the emperor Adrian, and wrote twenty-six books of the "History of Musicians," in which he celebrated not only the great performers on the flute and cithara, but those who had risen to eminence by every species of poetry. He was, likewise, author of five books, written in defence of music, and chiefly in refutation of what is alleged against it in Plato's Republic. Aristides Quintilianus has also endeavoured to soften the severity of some animadversions against music in the writings of Cicero; but though time has spared the defence of this author, yet it does not indemnify us for the loss of that which Dionysius junior left behind him; as testimonies are still remaining of his having been a much more able writer than Aristides Quintilianus.

The loss of the entire works of this writer is severely felt by all musical historians, but particularly by those who seek information concerning the music and musicians of the ancient Greeks.[2]

DIONYSIUS (AREOPAGITA) was born at Athens, and educated there. He went afterwards to Heliopolis in Ægypt; where, if we may believe some writers of his life, he saw that wonderful eclipse which happened at our Saviour's passion, and was urged by some extraordinary impulse to cry out, "Aut Deus patitur, aut cum patiente dolet;" Either God himself suffers, or condoles with him who does. At his return to Athens he was elected into the court of Areopagus, from whence he derived his name of Areopagite. About the year 50 he embraced Christianity, and, as some say, was appointed first bishop of Athens by St. Paul, and consecrated by his hands. Of his conversion we have this account in Acts xvii.: Paul, preaching at Athens, was brought before the Areopagus, to give account of himself and his doctrine. He harangued in that court, taking occasion to speak against the prevailing idolatry of the place, from an altar which he found with this inscription, "To the unknown God." The event

1 Fabric. Bibl. Græc.—Vossius de Hist. Græc.—Dibdin's Classics—and Clarke's Bibliographical Dictionary.—Saxii Onomast.

2 Suidas.—Rees's Cyclopædia.

of which preaching was, as the sacred historian tells us, that "certain men clave unto him, and believed; among the which was Dionysius the Areopagite, a woman named Damaris, and others with them." He is supposed to have suffered martyrdom; but whether under Domitian, Trajan, or Adrian, is not certain.

The works ascribed to this Dionysius, printed at Cologne in 1536, at Antwerp, 1634, and at Paris, 1644, 2 vols. fol. are generally allowed to be spurious, and probably were written in the fifth or sixth century, as they abound with the mystical trifles of the Plotinian school.[1]

DIONYSIUS, bishop of Corinth, flourished under the reigns of Marcus Antoninus and Commodus; and is supposed to have suffered martyrdom about the year 178. We know little more of him than what appears from some of his epistles, preserved by Eusebius: from which we learn, that he was not only very diligent in his pastoral care over the flock committed to him, but that he extended this care likewise to the inhabitants of all other countries and cities. He wrote a letter to the Lacedæmonians, in which he exhorts them to peace and concord; another to the Athenians, in which he recommends purity of faith and evangelical holiness; a third to the Nicomedians, to guard them against the heresy of Marcion; a fourth to the churches of Crete; a fifth to the churches of Pontus; a sixth to the Gnossians, in which he admonishes Pinytus, their bishop, not to impose too severely upon the brethren the heavy burden of continence, but to consider the frailties and infirmities of the flesh; a proof that monastic austerities were beginning at this early period of the church. He wrote also a seventh letter to the Romans, in which he mentions the famous epistle of Clemens to the Corinthians; which, as we learn from him, was wont at that time to be publicly read in their churches. He recommends to them also to continue a charitable custom, which, from their first plantation, they had always practised; namely, to send relief to divers churches throughout the world, and to assist particularly those who were condemned to the mines; a strong proof, says a recent historian, both that the Roman church continued opulent and numerous, and that they still partook much of the spirit of Christianity. None of these epistles are now

[1] Cave.—Dupin.—Lardner's Works.—Saxii Onomast.

extant, but Eusebius has preserved some fragments of them.[1]

DIONYSIUS, bishop of Alexandria, a man of great renown in the church, was born a heathen, and of an antient and illustrious family. He was a diligent inquirer after truth, which he looked for in vain among the sects of philosophers; but at last found it in Christianity, in which he was probably confirmed by his preceptor Origen. He was made a presbyter of the church of Alexandria in the year 232; and in the year 247 was raised to that see upon the death of Heracles. When the Decian persecution arose, he was seized by the soldiers and sent to Taposiris, a little town between Alexandria and Canopus; but he escaped without being hurt, of which there is an extraordinary account in the fragments of one of his letters, which Eusebius has preserved. He was less fortunate under the Valerian persecution, which began in the year 257, being then forcibly hurried off in the midst of a dangerous illness, and banished to Cephrus, a most desert and uncultivated region of Libya, in which terrible situation he remained for three years. Afterwards, when Gallienus published an edict of toleration to the Christians, he returned to Alexandria, and applied himself diligently to the offices of his function, as well by converting heathens, as by suppressing heretics. To the Novatian heresy he laboured to put a stop; he endeavoured to quiet the dispute, which was risen to some height, between Stephen and Cyprian, concerning the re-baptization of heretics: both which he attempted with Christian moderation and candour, and it must be acknowledged to his credit, that he seems to have possessed more of that spirit of gentleness and meekness than was usually to be found in those zealous times. He does not indeed appear to have been quite so moderate in the next congress which he had with Sabellius, who had asserted, that "the substance in the trinity was nothing more than one person distinguished by three names;" which Dionysius opposed with such zeal and ardour, as to fall into the Arian opinion, and maintain, that there was "not only a distinction of persons, but of essence or substance also, and even an inequality of power and glory in them." Cave, however, excuses this error, or "blindness," as he calls it, in him, because it flowed from his

[1] Cave.—Dupin.—Milner's Church History, vol. I p. 283.

intemperate zeal and hatred of heretics, and because Dionysius was in all other respects a very sound and orthodox bishop. A little before his death he was called to a synod at Antioch, to defend the divinity of Jesus Christ against Paul of Samosata, bishop of Antioch: but he could not appear by reason of his great age and infirmities. He wrote a letter, however, to that church, in which he explained his own opinion of the matter, and refuted Paul, whom he thought so very blameable for advancing such an error, that he did not deign to salute him even by name. He died in the year 267; and though his writings were very numerous, yet scarce any of them are come down to us, except some fragments preserved by Eusebius.[1]

DIONYSIUS, surnamed EXIGUUS, or LITTLE, on account of his stature, was a monk by profession, and born in Scythia, where he is supposed to have died about the year 540, as Dupin reckons, or 556, according to Cave. He understood Greek and Latin, and was well acquainted with the holy scriptures. Cassiodorus, who was intimate with him, wrote his panegyric in the 23d chapter of his book on divine learning. At the desire of Stephen, bishop of Salone, he made a collection of canons, which contains, besides those which were in the code of the universal church, the fifty first canons of the apostles, those of the council of Sardica, and 138 canons of the council of Africa. This code of canons was approved and received by the church of Rome, and France, and by the Latin churches; and was printed by Justel in 1628, with a version of the letter of St. Cyril, and of the council of Alexandria against Nestorius, which is also the translation of Dionysius Exiguus. He afterwards joined these with the decretals of the popes, from Syricius to Anastasius, to which have been since added those of Hilary, Simplicius, and other popes, to St. Gregory. This second collection was printed by Justel in his Bibliotheca of Canon law. Dionysius was the first who introduced the way of counting the years from the birth of Jesus Christ, and who fixed it according to the epocha of the vulgar æra. He wrote also two letters upon Easter in the years 525 and 526, which were published by Petavius and Bucherius; and made a cycle of 95 years. Father Mabillon published a letter of his written to Eugippius, about the translation which he made of a work of

[1] Cave.—Dupin.

Gregory Nyssen, concerning the creation of man. With respect to the epoch which he invented, he began his account from the conception or incarnation, usually called the Annunciation, or Lady-day; which method obtained in the dominions of Great Britain till 1752, before which time the Dionysian was the same as the English epoch: but in that year the Gregorian calendar having been admitted by act of parliament, they now reckon from the first of January, as in the other parts of Europe, except in the court of Rome, where the epoch of the Incarnation still obtains for the date of their bulls.[1]

DIONYSIUS, a Greek poet and musician, was the author of the words and music of three hymns, of which the first is addressed to Calliope, the second to Apollo, and the third to Nemesis. Of these the music has been preserved and published by Dr. Fell, bishop of Oxford, in 1672. This precious manuscript, which was found in Ireland, among the papers of the famous archbishop Usher, was bought, after his decease, by Mr. Bernard, fellow of St. John's college, who communicated it to the editor, together with remarks and illustrations by the rev. Mr. Edmund Chilmead, of Christ church, who likewise reduced the ancient musical characters to those in common use. It appears by the notes, that the music of these hymns was composed in the Lydian mode, and diatonic genus. Vincenzo Galilei, father of the great Galileo, first published these hymns with their Greek notes, in his "Dialogues upon Ancient and Modern Music," printed at Florence, 1581, folio. He assures us, that he had them from a Florentine gentleman, who copied them very accurately from an ancient Greek manuscript, preserved in the library of cardinal St. Angelo, at Rome, which MS. likewise contained the treatises of music by Aristides Quintilianus, and Bryennius, since published by Meibomius and Dr. Wallis. The Florentine edition of these hymns entirely agrees with that printed at Oxford. In 1602, Hercules Bottrigari mentioned the same hymns in his harmonical discourse, called "Melone," printed at Ferrara, in 4to. But he derived his knowlege of these pieces only from the Dialogues of Galilei; however, he inserted, in the beginning of his book, some fragments of them in common notes; but they were disfigured by a number of

[1] Dupin.—Cave.—Fabric. Bibl. Lat. Med.—Saxii Onomast.

typographical errors. At length, in 1720, M. Burette published these three hymns in the "Memoirs of the Academy of Inscriptions," tom. v. from a copy found at the end of a Greek manuscript in the king of France's library at Paris, No. 3221, which likewise contained the musical treatises of Aristides Quintilianus, and of Bacchius senior. But though the words were confused, and confounded one with another, they appeared much more complete in this manuscript than elsewhere, particularly the hymn to Apollo, which had six verses more at the beginning; and that to Nemesis, which, though deficient at the end in all the other editions, was here entire, having fourteen verses, exclusive of the six first. [1]

DIOPHANTUS, a celebrated mathematician of Alexandria, has been reputed to be the inventor of algebra; at least his is the earliest work extant on that science. It is not certain when he lived. Some have placed him before Christ, and some after, in the reigns of Nero and the Antonines; Saxius places him in the fourth century. He appears to be the same Diophantus who wrote the "Canon Astronomicus, which Suidas says was commented on by the celebrated Hypatia, daughter of Theon of Alexandria. His reputation must have been very high among the ancients, since they ranked him with Pythagoras and Euclid in mathematical learning. Bachet, in his notes upon the 5th book "De Arithmeticis," has collected, from Diophantus's epitaph in the Anthologia, the following circumstances of his life; namely, that he was married when he was thirty-three years old, and had a son born five years after; that this son died when he was forty-two years of age, and that his father did not survive him above four years; from which it appears, that Diophantus was eighty-four years old when he died.

He wrote thirteen books of arithmetic, or algebra, which, Regiomontanus in his preface to Alfraganus tells us, are still preserved in manuscript in the Vatican library. Indeed Diophantus himself tells us that his work consisted of thirteen books, viz. at the end of his address to Dionysius, placed at the beginning of the work; and from hence Regiomontanus might be led to say the thirteen books were in that library. No more than six whole books, with part of a seventh, have ever been published; and it is probable

[1] Burney's Hist. of Music, vol. I, where the music is engraved.

there are no more in being; indeed Bombelli, in the preface to his Algebra, written in 1572, says there were but six of the books then in the library, and that he and another were about a translation of them. Those six books, with the imperfect seventh, were first published at Basil by Xylander in 1575, but in a Latin version only, with the Greek scholia of Maximus Planudes upon the two first books, and observations of his own. The same books were afterwards published in Greek and Latin at Paris in 1621, by Bachet, an ingenious and learned Frenchman, who made a new Latin version of the work, and enriched it with very learned commentaries. Bachet did not entirely neglect the notes of Xylander in his edition, but he treated the scholiast Planudes with the utmost contempt. He seems to intimate, in what he says upon the 28th question of the second book, that the six books which we have of Diophantus may be nothing more than a collection made by some novice, of such propositions as he judged proper, out of the whole thirteen: but Fabricius thinks there is no just ground for such a supposition. From him certain questions relating to square and cubic numbers, and to right-angled triangles, have been called Diophantine problems, because the nature of them was first and chiefly treated of by him in his arithmetic, or rather algebra.[1]

DIOSCORIDES (PEDACIUS), an eminent physician of Anaxarba, since called Cæsarea, in Cilicia, flourished in the reign of Nero, in the first century, and composed five books of the Materia Medica. Fabricius is certain, that he composed these books before Pliny wrote his Natural History, although he supposes Pliny might reach the age of Dioscorides. Pliny has indeed made no mention of him, and yet relates many things of a very similar nature; which circumstances Fabricius imputes to their both having collected their materials from the same store-house, and to Pliny's not having seen the books of Dioscorides. This physician tells us, in the preface of his first book, that he had consulted all who had written upon the Materia Medica before him; that to the information he had received from others, he had joined great application of his own; that he had travelled over many countries, for the sake of confirming by observation what he had learned from books;

[1] Fabric. Bibl. Græc.—Hutton's Dictionary.—Montucla Hist. Math.—Vossius de Scient. Math.—Moreri.

that he had corrected many errors of others, added many new things of his own, and digested the whole into a regular order. Salmasius considers all this as so much boasting, and treats Dioscorides as merely a laborious compiler, or pillager of others; but Galen has pronounced these books of Dioscorides to be the best that had been written upon the subject, and it is evident that in the early stages of botanical science he was looked up to with a reverence which is no longer paid. His object being solely the Materia Medica, he discusses each subject specifically, and in a separate chapter, dividing the whole into five books; in which, as far as any order takes place, they arrange into aromatic, alimentary, and medicinal plants. His descriptions are chiefly taken from colour, size, mode of growing, comparison of the leaves and roots, with other plants well known, and therefore left undescribed. In general they are short, and frequently insufficient to determine the species; and hence arise the endless and irreconcileable contentions among his commentators. In this manner, however, he has described near 700 plants; to which he subjoins the virtues and uses; and to him all posterity have appealed as decisive on the subject.

Besides these five books, there are a sixth and a seventh mentioned by Photius; but the genuineness of them is justly doubted, since Galen takes no notice of them in several places where he could hardly be supposed to overlook them. There are also two other books "upon simple and compound medicines easy to be come at," which have been attributed to Dioscorides; but these are supposed to be spurious, though they seem to have borne his name when Ætius read them. Several manuscripts of this author's works with figures are extant, which have often been cited by his commentators. Of these the most celebrated is in the imperial library at Vienna, the figures of which were partly engraved in the reign of the empress Maria Theresa, under the inspection of Jacquin. Two impressions only of these plates, as far as we can learn, have ever been taken off, as the work was not prosecuted. Of these, one was sent to Linnæus, with notes by Jacquin, and is now in the valuable library of Dr. Smith; the other was given, out of professor Jacquin's own library, to Dr. Sibthorp, to assist his inquiries in Greece, and remains at Oxford. The Linnæan copy consists of 142 plates, in oblong quarto, in alphabetical order; but nothing can be more rude than

these figures; and they scarcely afford any information that is not familiar to botanists versed in the subject. Haller asserts, that perhaps a third part of the plants of Dioscorides is still unknown, and it is to be feared they will never be entirely determined. The inquiry, indeed, at present, is rather a matter of curiosity than of any considerable medical importance. Dioscorides was first published at Cologn, in a Latin translation, 1478, folio, and in the original by Aldus, 1495, folio. It was afterwards published in Latin by Hermolaus Barbarus, and Ruellius, 1516; by Vergilius, 1518; and by Cornarus, 1529, all in folio. There are many other editions, but the learned prefer that with a translation by Saracenus, Lyons, 1598, and Francfort, 1620, folio.[1]

DIPPEL (JOHN CONRAD), an author famous for his extravagancies, and who styled himself in his writings Christianus Democritus, was born Aug. 10, 1672, at Frankenstein, near Darmstadt, where he commenced his studies. He afterwards studied philosophy and theology at Giessen, where he took his master's degree in 1693. He began his literary career by a controversy with the pietists, a sect against which he declaimed publicly at Strasburg. Being obliged, for some irregularities, to quit that city, he returned to Giessen, and shewed himself as zealous in behalf of pietism as he had been before in opposition to it. Having failed in his views of getting a wife, and a professor's chair, he threw off the mask, and openly attacked the reformed religion, in his "Papismus Protestantium vapulans." This book having incensed the protestants against him, he abandoned theology for chemistry; and gave out, that, after a process of eight months, he had succeeded in making a sufficient quantity of gold to enable him to keep a country house, which he bought for 50,000 florins; but he was at that time actually in the utmost indigence; and could think of no better expedient for avoiding the pursuit of his creditors than by commencing his travels. After having run over various countries, Berlin, Copenhagen, Francfort, Leyden, Amsterdam, Altona, Hamburgh, and having experienced the discipline of the prison in every one, he was invited to Stockholm in 1727 to prescribe for the king of Sweden. The clergy of that kingdom, pleased

[1] Moreri.—Haller Bibl. Bot.—Fabric. Bibl. Græc.—Pulteney's Sketches.—Rees's Cyclopædia.

with the hope of the king's recovery, but unwilling to owe it to a man that openly derided their religion, procured an order for the medical alchemist to quit the kingdom. Dippel returned to Germany, without having changed either his opinions or his conduct. The report of his death having been several times falsely propagated, he in 1733 published a sort of certificate, in which he affirmed that he should not die till the year 1808; a prophecy which was not fulfilled: for he was found dead in his bed at the castle of Witgenstein, the 25th of April, 1734, at the age of 62.

His works were published together in 1747, 5 vols. 4to, and, notwithstanding his many extravagancies and absurdities, many have considered him as an eminent teacher of true piety and wisdom. He probably deserved more praise as a physician and chemist. He is said to have invented Prussian blue; and there is still an oil called Dippel's oil, which he first discovered, a powerful sudorific, and deserving of more notice than it now receives.[1]

DIROIS (FRANCIS), a learned doctor of the Sorbonne, was at first a friend to the society of Port-royal, but afterwards disagreed with them on account of the formulary, which he defended in several of his writings. He was very intimate with Richard Simon, and died canon of Avranches at the end of the seventeenth century. Besides his works in favour of the formulary, he left a treatise, entitled "Preuves et Préjugés pour la Religion Chrétienne et Catholique, contre les fausses Religions, et l'Atheisme," 4to, much esteemed by his Roman catholic brethren. It was Dirois who inserted the ecclesiastical history of each century in Mezeray's History of France.[2]

DISNEY (JOHN), a learned English divine and magistrate, was born at Lincoln in 1677. At the grammar school in that city he received the early part of his education, and afterwards studied at a private academy among the dissenters, to whom his father was attached. He was next entered at the Middle Temple with a view of making himself so far acquainted with the law as to enable him to become respectable as a magistrate and an author. The former character he sustained with dignity and much reputation: he was diligent, disinterested, and impartial in his decisions: he took an active part with those who formed themselves into a society for the suppression of vice and

[1] Moreri.—Mosheim's Eccles. Hist.

[2] L'Avocat.—Moreri.

immorality. His regard to duty gained him the respect of the wise and good, and on some occasions he was singled out as meriting the thanks of the judges of the circuit for services that he had rendered his country. As he advanced in life, and after he had acted as a magistrate more than twenty years, he conceived the design of becoming a minister in the church of England, with which he had communicated from the time that he had attained to manhood. He was accordingly first ordained a deacon, and afterwards, in 1719, a priest. In the same year he was presented with the vicarage of Croft, and to the rectory of Kirby-super-Baine, both in his native county. In the year 1722, he was instituted to the vicarage of St. Mary in Nottingham, to which town he removed; and here he remained till his death, Feb. 3, 1729-30, in the 53d year of his age. He was buried, according to his own request, in the chancel of his church, near to the communion-table, having no other inscription over his grave than the initial letters of his name, and the year of his death. He left a widow, who afterwards lived at her own family-seat, Flintham-hall, in Nottinghamshire, and died there May 20, 1763, in the 86th year of her age, by whom he had five sons and three daughters.

He was a zealous advocate for, and a great friend to, the religious societies (particularly that for the reformation of manners), then in their infancy. His temper was naturally warm and impatient; but he was formed by nature also with a generous and forgiving mind, and his warmth and impatience were generally under the government of his reason. His principles of religion were orthodox in regard to points of doctrine and articles of faith: in respect to the principles of others, they were truly catholic. Mr. Disney's correspondence with some persons of high name for literature in his age does honour to both parties. His own learning was acknowledged, and the great work which he had designed to have published, under the title of "Corpus Legum de Moribus Reformandis," was greatly approved by several judicious and learned men, and forwarded by their ready answers to queries proposed to them by the writer, as occasion suggested them, and not unfrequently by their voluntary contributions. His own library contained a very extensive and valuable collection of books in all languages; but he spared not journies to the public libraries in London, and both of our universities, for th

consultation of such scarce books and manuscripts as were nowhere else to be met with. His manuscripts, which are numerous, are preserved in his family, and his exactness and precision in their arrangement, and the fairness of their transcript, are peculiar to himself.

He published: 1. "Primitiæ Sacræ, the reflections of a devout solitude, consisting of Meditations and Poems on divine subjects," London, 1701 and 1703, 8vo. 2. "Flora," in admiration of the Gardens of Rapin, and the translation of Mr. Gardiner, written in 1705, prefixed to Subdean Gardiner's translation of "Rapin of Gardens," the third edition of which was published 1728, 8vo. 3. "An Essay upon the Execution of the Laws against Immorality and Profaneness. With a Preface addressed to her Majesty's justices of the peace," London, 1708 and 1710, 8vo. His portrait is prefixed to several copies on large paper. 4. "A Second Essay upon the Execution of the Laws against Immorality and Profaneness. Wherein the case of giving informations to the magistrate is considered, and objections against it answered. By John Disney, esq. With a Preface addressed to grand juries, constables, and churchwardens," London, 1710, 8vo. The preface to this second essay was afterwards printed in a small size by itself, in order to distribute it among those whom it more particularly concerned. 5. "Remarks upon a Sermon preached by Dr. Henry Sacheverell, at the assizes held at Derby, Aug. 15, 1709. In a Letter to himself. Containing a just and modest defence of the Societies for Reformation of Manners, against the aspersions cast upon them in that Sermon," London, 1711, 8vo. 6. Proposals for the publication of his great work, entitled "Corpus Legum de Moribus Reformandis," dated Lincoln, 1713; a single sheet, and republished in the "View of ancient laws." 7. "The Genealogy of the most serene and most illustrious House of Brunswick Lunenburgh, the present royal family of Great Britain; drawn up from the best historical and genealogical writers," 1714. Dedicated to his majesty, king George I. and engraved by J. Sturt, on two sheets of imperial paper. N. B. A mistake in this Genealogical Table is corrected in the "Acta Regia," 1716, 8vo, vol. I. p. 102. Rymer says, that "Albert Great Duke of Brunswick married Adelhard, daughter to Henry the magnanimous duke of Brabant; whereas, Mr. Disney makes Adelhard daughter of the marquis of Montserrat,

8. "A Sermon, preached in the parish church of St. Botolph's, Aldgate, London, on Sunday, Nov. 22, 1719," London, 1720, 8vo. 9—14. Six other occasional Sermons. 15. "A View of ancient laws against Immorality and Profaneness, under the following heads: lewdness; profane swearing, cursing, and blasphemy; perjury; profanation of days devoted to religion; contempt or neglect of divine service; drunkenness; gaming, idleness, vagrancy, and begging; stage-plays and players; and duelling. Collected from the Jewish, Roman, Greek, Gothic, Lombard, and other Laws, down to the middle of the eleventh century." Dedicated to lord King, lord high chancellor," Cambridge, 1729, fol.[1]

DITHMAR, DITMAR, or DIETHUMAR, bishop of Mersburgh, in Misnia, was the son of Sigefroy, count of Saxony, and was born in the year 976. In his eighteenth or twentieth year, he embraced the monastic life, in the convent of St. John of Magdeburgh; and after he had executed the office of prior in another religious house, the emperor Henry II. advanced him in 1018, to the bishopric of Mersburgh. In 1027 he began his Chronicle, in seven books, which includes the history of the emperors Henry I.; Otto I. II. and III.; and Henry II. which is thought to be very faithful and accurate. Reinar Reineccius published an edition of it at Francfort, in 1584, fol. with a life of the author; and it has been also added to the collection of the German historians. Other editions, Francfort, 1600, and Helmstadt, 1664, followed; but the best is that of Leibnitz, among his writers on the history of the house of Brunswick, Hanover, fol. It was also translated into German, and published in 1606, 4to. Dithmar, after holding his bishopric a little more than ten years, died Oct. 1, 1028, revered for his piety.[2]

DITHMAR (Justus Christopher), professor of the law of nature and nations, and of history, at Francfort on the Oder, and a member of the royal society of Berlin, was born March 13, 1677, at Rottenburgh, in Hesse. His father was rector of that place, and became afterwards minister and dean. His son was at first educated under his care, which he amply repaid by a proficiency far beyond his years. In his seventeenth year he went to Mar-

[1] Life in Biog. Brit. by his grandson, Dr. Disney.
[2] Moreri.—Dupin, whose dates differ from the above.—Fabric. Bibl. Lat. Med.

purg, and studied under Otto, the celebrated orientalist, and Tilemann, professor of divinity, with whom he lodged, and who afterwards procured him the appointment of tutor to the two young barons of Morrien. Dithmar executed this office with general satisfaction, and when he went afterwards to prosecute his studies at Leyden, he was maintained at the expence of the landgrave of Hesse Cassel. He afterwards travelled over some parts of Germany and Holland, as tutor to the son of M. the great president Dancklemann. The learned Perizonius, with whom he became acquainted at Leyden, and who had a great esteem for him, procured him the offer of a professorship at Leyden, with a liberal salary; but Dithmar thought himself obliged first to return M. Dancklemann's son to his father, who was so sensible of the value of his services, as to procure him a settlement at Francfort on the Oder. Here he was appointed professor of history, then of the law of nature and nations, and lastly, gave lectures on statistics and finance. He had been before this admitted a member of the royal society of Berlin, and was created a counsellor of the order of St. John. His situation at Francfort was in all respects so agreeable, that he refused many offers to remove, and in 1715 again declined a very honourable opportunity of settling at Leyden. He died at Francfort March 13, 1737, after a short illness; and with the reputation of one of the most learned men of his time.

His works are: 1. "Maimonidis constit. de Jurejurando," with notes and additions, Leyden, 4to. 2. "Gregorii VII. pontif. Romani Vita," Francfort, 8vo. 3. "Historia belli inter imperium et sacerdotium," ibid. 8vo. 4. "Teschenmacheri Annalis Cliviæ, &c. notis, tabulis genealogicis et codice diplomatico illustrati," ibid. fol. 5. "Summa Capita Antiq. Judaicarum et Romanarum in usum prælectionum privatarum," ibid. 4to. 6. "Chytræi Marchia Brandenburgensis ad nostra tempora continuata," ibid. 8vo. 7. "Delineatio historiæ Brandenburgensis in privatis prælectionibus prolixius illustranda," ibid. 8vo. 8. "Delineatio historiæ præcipuorum juris, aut prætensium statibus Europæ competentium in collegio privato magis illustranda," ibid. 9. "C. Corn. Taciti Germania, cum perpetuo et pragmatico Commentario," ibid. 8vo, a very correct and valuable edition, which has been twice reprinted since its first appearance, in 1724. 10. "Dis-

sertatio de abdicatione regnorum, aliarumque dignitatum illustrium tam secularium quam ecclesiasticarum," ibid. 1724, 4to; a pamphlet. 11. "Commentatio de honoratissimo ordine militari de Balneo," ibid. 1729, fol. containing a history of the origin of the order of the Bath; its progress, restoration (by George I. about four years before this publication), the rules of the order, and a list of the members. 12. An edition of the history of the order of St. John, by Becman, in German, 4to. 13. Introduction to the knowledge of finance, police, &c.; also in German, 8vo. Besides these, he contributed some papers to the literary journals, and superintended before his death a collection of his dissertations on various subjects of law and history, which was published at Leipsic in 1737, 8vo.[1]

DITTON (HUMPHREY), an eminent mathematician, was born at Salisbury, on the 29th of May, 1675, being the fourteenth of that name in a direct line. His father was a gentleman possessed of a small estate in the county of Wilts. His mother was of the family of the Luttrells of Dunster-castle, near Taunton, in Somersetshire, whose fortune made a considerable increase to the family income. Mr. Ditton's father being of the sect of nonconformists, and extremely tenacious of his opinions, entered much into the religious controversies of those times, and in supporting such contentions impaired his fortune, almost to the ruin of his family. Mr. Humphrey Ditton was the only son; and his father, observing in him an extraordinary good capacity, was desirous that he should not want the advantage of a good education. Accordingly, he placed him in a private academy, under the direction of Dr. Olive, a clergyman of the established church, who, notwithstanding his religious sentiments were different from those of Mr. Ditton's family, was much esteemed by them for his candour and moderation in those troublesome times. When Mr. Ditton had finished his studies under Dr. Olive, he at the desire of his father, although contrary to his own inclination, engaged in the profession of divinity, and began to exercise his function at Tunbridge, in Kent, where he continued to preach some years; during which time he married Miss Ball, a lady at that place.

He was so indefatigable and assiduous in the exercise of his calling, that he very much impaired his health; so

[1] Moreri.—Chaufepié.—Bibl. Germanique, vol. X. and XII.—Republic of Letters, vol. IV.

that several of his friends foreseeing it would shorten his life, advised him to relinquish a profession which the weakness of his constitution could not support. These circumstances, together with the death of his father, which happened about the same time, determined him to quit the profession of divinity; and at the persuasion of Dr. Harris and Mr. Whiston, both eminent mathematicians, he engaged in the study of mathematics, to which he had always a great propensity. In the prosecution of this science he was much encouraged by the success and applause he received. He was highly esteemed by sir Isaac Newton, by whose interest and recommendation he was elected master of the new mathematical school in Christ's hospital, in which office he remained during his life.

Mr. Ditton published many mathematical and other tracts. His first works were a paper on the Tangents of Curves, and a treatise on Spherical Catoptrics, both which were published in the "Philosophical Transactions." This last was written in the Latin language, and was so highly approved, that it was republished in a foreign periodical work, called the "Acta Eruditorum," in 1707; and was afterwards printed in the "Memoirs of the Academy of Sciences at Paris." In 1706 he published a treatise, entitled, "An Institution of Fluxions, containing the first principles, operations, and applications of that admirable method, as invented by sir Isaac Newton." This work, with additions and alterations, was again published by Mr. John Clarke, in 1726, some years after Mr. Ditton's death. The same year, 1706, Mr. Ditton also published a treatise on the laws of nature and motion. Of this the celebrated Wolfius makes mention, and asserts, that it illustrates and renders easy the writings of Galileo, Huygens, and the "Principia" of sir Isaac Newton. It is also noticed by De la Roche, in "The Mémoires de Litérature," vol. VIII. p. 46. In 1709 he published the "Synopsis Algebraicum" of John Alexander Bernatus Helvetius; with many additions and corrections. His treatise on Perspective was published in 1712. In this work he explained the principles of that art mathematically; and besides teaching the methods then generally practised, gave the first hints of the new method afterward enlarged upon and improved by Dr. Brook Taylor; and which was published in 1715. Several publications of Mr. Ditton's appeared in 1714, one of which was a "Discourse upon the Resurrection of Jesus Christ;"

the truth of which he here endeavoured to demonstrate. This work went through four editions, and was translated into several of the modern languages. Tindal, Collins, and some other authors, opposed it, and endeavoured to confute the reasoning; to whom Ditton had begun an answer, but died before it was finished; and his friends, upon revising it, found it too incomplete to hazard its publication. Another of his works that appeared in the same year, was, "The new law of Fluids; or, a Discourse concerning the ascent of liquids, in exact geometrical figures, between two nearly contiguous surfaces." To this was annexed a tract, to demonstrate the impossibility of thinking or perception being the result of any combination of the parts of matter and motion; a subject much agitated in those days by the free-thinkers and their opponents. There was also adjoined to this work an advertisement from him and Mr. Whiston, concerning a method for discovering the longitude; which, it appears, they had published about half a year before. This attempt, it is thought, cost Mr. Ditton his life; for, although it was approved and countenanced by sir Isaac Newton, previously to its being presented to the Board of longitude, and the method has been since successfully put in practice, in finding the longitude between Paris and Vienna, yet that board then determined against it. Such a disappointment, together with the public ridicule incurred, is supposed to have affected his health, but this we think unlikely, as his death was occasioned by a putrid fever, which proved fatal Oct. 15, 1715, in the fortieth year of his age. He was much regretted by the philosophical literati of that time, who expected from his assiduity, learning, and penetrating genius, many useful and ingenious discoveries *.

* Doctor Arbuthnot, in a letter to dean Swift, dated July 17, 1714, says, "Whiston has at last published his project of the longitude; the most ridiculous thing that ever was thought on. But a pox on him, he has spoilt one of my papers of Scriblerus, which was a proposal for the longitude, not very unlike his, to this purpose; that, since there was no pole for east and west, all the princes of Europe should join and built two prodigious poles, upon high mountains, with a vast light-house, to serve for a pole-star. I was thinking of a calculation of the time, charges, and dimensions. Now you must understand, his project is by light-houses, and explosions of bombs at a certain hour." Absurd, however, as this might appear to the wits of the day, Whiston's plan was the cause of an act being passed in the British parliament, allowing 2000*l.* towards making experiments; and also offering a reward to the person who should discover the longitude at sea, proportioned to the degree of accuracy that might be attained by such discovery; viz. a reward of 10,000*l.* if it determines the longitude to one degree of

In an account of Mr. Ditton, prefixed to the German translation of his Discourse on the Resurrection, it is said, that he had published, in his own name only, another method for finding the longitude; but which Mr. Whiston denied*. However, Raphael Levi, a learned Jew, who had studied under Leibnitz, informed the German editor that he well knew that Ditton and Leibnitz had corresponded upon the subject; and that Ditton had sent to Leibnitz a delineation of a machine he had invented for that purpose; which was a piece of mechanism constructed with many wheels, like a clock, and which Leibnitz highly approved of for land use, but doubted whether it wouldanswer on ship-board, on account of the motion of the ship.

Mr. Ditton was buried in the cloisters of Christ's-hospital, on the north side of the quadrangle, and near the passage at its east end. A large blue grave-stone, with a Latin inscription cut in it, was laid over the grave. The stone yet remains; but the inscription is entirely effaced. From a private diary of Mr. Ditton's, he appears to have been a man of warm piety and simplicity of heart. His son, the rev. John Ditton, was many years lecturer of St. Mary's, Islington, where he died March 16, 1776.[1]

DLUGOSS (JOHN LONGINUS), a Polish historian, was born in 1415, at Brzeznich, a town in Poland, of which his father was governor. In his sixth year, his father being appointed governor of Korczyn, he was removed thither with the family, and began his education, which was continued in the different places of which his father was successively appointed governor, until he was sent to Cracow. Here and at other places he pursued his studies, with very little encouragement from his father, but found a friend in Zbigneus, bishop of Cracow, who was a patron of learned men. This prelate first placed him at the head of his chancery, after that of his house, and at last made him general manager of his affairs; and he acquitted him-

a great circle, or 60 geographical miles; 15,000*l.* if it determines the same to two-thirds of that distance; and 20,000*l.* if it determines it to half that distance; with other regulations and encouragements.

* So in the Biographia Britannica, which does not give us the date of this German translation. There was a German translation published in 1720, by Cornelius Coorn, which might have a life of Ditton prefixed to it, but in 1746, Whiston informs us that he wrote a life of his friend, to be prefixed to a German edition then in the press, and in which he would not have asserted what is here contradicted.

[1] Biog. Brit.—Whiston's Memoirs.—Gospel Magazine, by Vallance and Simmons, for 1777, where are many extracts from his Diary.

self so much to the satisfaction of the bishop, that on his death-bed he appointed him one of his executors. He had also ordained him priest at the age of twenty-five, and gave him some church preferment, particularly the living of St. Martin of Klobuczk, and a canonry of Cracow. He was afterwards promoted to be chanter, and treasurer of the church of Vissicza, canon of Sendomir, and got some other preferments less considerable. The only use he made of the wealth arising from these benefices, was to share it with poorer clergymen of talents and character; or to bestow it on the poor, on the repairs of churches, and other pious purposes. Eugene IV. having appointed Zbigneus to the dignity of cardinal, and several impediments being thrown in the way of this preferment, Dlugoss went to Rome in 1449, and had these difficulties removed. Pope Nicholas V. employed him to carry the cardinal's cap to the bishop, which he had the honour to put on his head in the cathedral of Cracow, in the same year. In 1450 he took a journey to the land of Palestine, where he contemplated with veneration the places dignified by being the site of Scripture history. On his return to Poland, king Casimir IV. appointed him tutor to his sons, which office he filled for many years with great reputation. On the death of his early patron, cardinal Zbigneus, in April 1455, Dlugoss was accused by the brother of the deceased for having abused his confidence, a charge which he had little difficulty in repelling, but was less successful with the king, whose displeasure he incurred by espousing the cause of an ecclesiastic whom the pope had nominated bishop of Cracow, while the king had nominated another; and for this slight reason Dlugoss was exiled for the space of three years; at the end of which, however, he was recalled, and his majesty restored him to his favour, and not only consulted him on many public affairs of importance, but employed him to negociate in various parts of Europe, on matters respecting the interests of Poland. At length he was appointed archbishop of Leopold, but died before his consecration, May 29, 1480. His principal historical work is entitled "Historia Polonica," the first volume of which was printed in 1615, fol. This edition, which is of rare occurrence, is one of the few scarce books which proceeded from the private press of Herburt of Dobromil. It contains, however, only the first six books, bringing the history down to 1240; the rest remained in manuscript

until 1711, when they were printed at Francfort, along with the preceding, under the title "J. Dlugossi historiæ Polonicæ libri duodecim, &c." This brings the history down to 1444, but a continuation was published by J. G. Krause, which he called the thirteenth book, at Leipsic, 1712, folio, and which extends to 1480, the year of the author's death. He is esteemed a very correct historian, although not free from the barbarism of his age. His other works are, 1. "Vita St. Stanislai episcopi et martyris," Cracow, 1611 and 1666. 2. "Plocensium episcoporum vitæ," which is inserted in "Stanislai Lubienski opera posthuma," Antwerp, 1643, fol. 3. "Vitæ episcoporum Postnaniensium," 1624, 4to; and some other lives of bishops.[1]

DOBSON (William), an English painter, was born in London, in 1610. His father was master of the Alienation office; but "spending his estate upon women, necessity forced his son to be the most excellent painter that England hath yet bred." He was put out early an apprentice to one Mr. Peake, a stationer and trader in pictures, with whom he served his time. Nature inclined him very powerfully to the practice of painting after the life, in which he had some instructions from Francis Cleyne; and, by his master's procurement, he had the advantage of copying many excellent pictures, especially some of Titian and Van Dyck. How much he was beholden to the latter, may easily be seen in all his works; no painter having ever so happily imitated that excellent master, who was so much pleased with his performances, that he presented him to Charles I. This monarch took him into his immediate protection, kept him in Oxford all the while his majesty continued in that city, sat several times to him for his picture, and obliged the prince of Wales, prince Rupert, and most of the lords of his court, to do the like. Dobson was a fair, middle-sized man, of a ready wit and pleasing conversation; but somewhat loose and irregular in his way of living; and, notwithstanding the opportunities he had of making his fortune, died poor at his house in St. Martin's-lane, in 1647. Although it was his misfortune to want suitable helps in beginning to apply himself to painting, and he was much disturbed by the commotions of the unhappy times he flourished in, yet he shone out through all disadvantages;

[1] Niceron, vol. XXXVIII.—Moreri.—Fabric. Bibl. Med. Lat.—Clement Bibl. Curieuse.—Saxii Onomasticon.

and it is universally agreed, that, had his education and encouragement been answerable to his genius, England might justly have been as proud of her Dobson, as Venice of her Titian, or Flanders of her Van Dyck. He was both a history and portrait painter; and there are in the collections of the dukes of Marlborough, Devonshire, Northumberland, and the earl of Pembroke, several of his pictures of both kinds.[1]

DOD (JOHN), usually styled the DECALOGIST, from his Commentary on the commandments, and called by Fuller, the "last of the Puritans," was a native of Shotledge, in Cheshire; in which county there were several ancient families of the Dods; but to which of them he belonged, we have not been able to ascertain. He was born, the youngest of seventeen children, in 1547, and sent to school at West-Chester, but Mr. Cole says he was educated at Winchester, a name which he probably transcribed hastily for the other. In 1561, when he was fourteen years of age, he was entered of Jesus college, Cambridge, of which he was chosen fellow in 1585, according to a MS note of Mr. Baker; and Mr. Cole adds, that he was junior proctor in 1614; both which dates must belong to some other person, as it does not appear that he remained in all more than sixteen years at college. At what time he took his master's degree is uncertain, but a few years after, being appointed to oppose in the philosophy act at the commencement, he exhibited such a display of talents, as highly gratified his hearers, and in consequence, he had liberal offers to remove to Oxford. These he declined, but was incorporated M. A. in that university in 1585. Associating much with Drs. Fulke, Chaderton, and Whitaker, he imbibed the principles and strictness for which they were famous, and conceived an early dislike to some of the ceremonies or discipline of the church, but to what we are not told. After taking orders, he first preached a weekly lecture at Ely, until invited by sir Anthony Cope to be minister of Hanwell, in Oxfordshire, in 1577, where he became a constant and diligent preacher, and highly popular. Nor was his hospitality less conspicuous, as he kept an open table on Sundays and Wednesdays—lecture days, generally entertaining on these occasions from eight to twelve persons at dinner. At Hanwell he remained twenty years,

[1] Biog. Brit.—Walpole's Anecdotes.—Pilkington.—Letters by eminent Persons, &c. 1813, 3 vols. 8vo.

in the course of which he married, and had a large family; but, owing to his nonconformity in some points, he was suspended by Dr. Bridges, bishop of Oxford. After this, he preached for some time at Fenny-Compton, in Warwickshire, and from thence was called to Cannons Ashby, in Northamptonshire, where he was patronized by sir Erasmus Dryden; but here again he was silenced, in consequence of a complaint made by bishop Neale to king James, who commanded archbishop Abbot to pronounce that sentence. During this suspension of his public services, he appears to have written his Commentary on the Decalogue and Proverbs, which he published in conjunction with one Robert Cleaver, probably another silenced puritan, of whom we can find no account. At length, by the interest of the family of Knightley, of Northamptonshire, after the death of king James, he was presented in 1624, to the living of Fawesley, in that county. Here he recommended himself as before, not more by his earnest and affectionate services in the pulpit, than by his charity and hospitality, and particularly by his frequent visits and advice; which last he delivered in a manner peculiarly striking. A great many of his sayings became almost proverbial, and remained so for above a century, being, as may yet be remembered, frequently printed in a small tract, or on a broad sheet, and suspended in every cottage. On the commencement of the rebellion he suffered considerably, his house being plundered, as the house of a puritan, although he was a decided enemy to the proceedings of the republicans. When they were about to abolish the order of bishops, &c. Dr. Brownrig sent to Mr. Dod, for his opinion, who answered, that "he had been scandalized with the proud and tyrannical practises of the Marian bishops; but now, after more than sixty years' experience of many protestant bishops, that had been worthy preachers, learned and orthodox writers, great champions for the protestant cause, he wished all his friends not to be any impediment to them, and exhorted all men not to take up arms against the king; which was his doctrine, he said, upon the fifth commandment, and he would never depart from it." He died in August, 1645, at the very advanced age of ninety-seven, and was buried on the 19th of that month, at Fawesley, in Northamptonshire. Fuller says, "with him the Old Puritan seemed to expire, and in his grave to be interred. Humble, meek, patient,

charitable as in his censures of, so in his alms to others. Would I could truly say but half so much of the next generation!" "He was," says the same author, "a passive nonconformist, not loving any one the worse for difference in judgment about ceremonies, but all the better for their unity of affections in grace and goodness. He used to retrench some hot spirits when inveighing against bishops, telling them how God under that government had given a marvellous increase to the gospel, and that godly men might comfortably comport therewith, under which learning and religion had so manifest an improvement." He was an excellent scholar, particularly in the Hebrew language, which he taught to the celebrated John Gregory, of Christchurch, Oxford. The no less celebrated Dr. Wilkins was his grandson, and born in his house at Fawesley, in 1614, a date which seems to interfere with that given above as the date of Mr. Dod's presentation to Fawesley, which we have taken from the register in Bridges's Northamptonshire, but he might probably have resided there previous to the living becoming vacant. Of his works we know only that which conferred on him the name of the Decalogist, "A plain and familiar Exposition of the Ten Commandments," London, 1606, 4to; and "A plain and familiar Exposition" of certain chapters of the Book of Proverbs, 1606, 4to, published at different times; and the prefaces signed by Dod and Cleaver. There are some original letters by Dod in the British Museum, (Ayscough, No. 4275), addressed to lady Vere. They consist chiefly of pious exhortations respecting the confused state of public affairs. In one of them, dated Dec. 20, 1642, he says, he is "not far off ninety-five years old," which has enabled us to ascertain his age, hitherto incorrectly given by his biographers.[1]

DODART (Denis), doctor regent of the faculty of medicine at Paris, where he was born in 1634, was educated not only in the learned languages, but in painting, music, and other elegant accomplishments, and exhibited early such traits of genius and learning, that Guy Patin, not in general very lavish of praise, considered him as one of the most learned men of his time. In a letter to a

[1] Clark's Lives of Eminent Divines.—Lloyd's Memoirs, fol.—Fuller's Worthies.—Fuller's Church History, book XI. p. 219.—Wood's Fasti.—Plume's Life of Bishop Hacket, p. xxv.—Cole's MS Athenæ in Brit. Mus.—Hawkins's Life of Johnson, p. 541.—Granger.

friend, he called him "Monstrum sine Vitio," a character which Adrian Turnebus applied to Scaliger; and in another letter, Patin redoubles his praise of young Dodart. Having in 1660 taken his degree of doctor, he soon attained to distinction in his profession, being the following year called to attend the princess dowager of Conti, and the princes, her children; and some time after he was appointed physician to the king, Louis XIV. In 1673 he was made a member of the academy of sciences, and in compliance with their wishes, he wrote a preface to the "Memoires pour servir a l'Histoire de Plantes," published by the academy, in 1676, which Chamberlayne in his Lives of the Academicians strangely mistakes for "Memoirs to serve for the History of France!" and gravely argues upon his fitness for the work. Dodart employed some labour in making chemical analyses of plants, with the view of acquiring a more intimate knowlege of their medical virtues, agreeably to the opinions that then prevailed, but which further experience has shewn not to be well founded. He pursued his statical experiments, to find the proportion that perspiration bears to the other excretions, for more than thirty years. The results first appeared in 1699, in the Memoirs of the academy, and were afterwards published separately, under the title of "Medicina Statica Gallica." In the course of those experiments, he found that during the Lent in one year, he had lost in weight eight pounds five ounces: returning to his ordinary way of living, he recovered what he had lost in a very short time. He once purposed writing a history of music, but only finished a memoir on the voice, which is published among the Memoirs of the Academy. He was of a grave disposition, Fontenelle says, pious and abstemius; and his death, which happened Nov. 5th, 1707, was much regretted.

His son, Claude-John-Baptiste Dodart, following in the steps of his father, was made M. D. in 1688, and in 1718 was appointed first physician to Louis XV. The only work in which he was concerned, was an edition of "Pomet's History of Drugs," with some useful notes. He died at Paris, in 1730.[1]

DODD (Charles), a Roman catholic historian, deserves a fuller memorial than can now be recovered. All we

[1] Moreri.—Rees's Cyclopædia.

know of him is derived from Mr. Berrington, who informs us that he was a clergyman of the Roman church, resided at Harvington in Worcestershire, and died there about the year 1745. His virtues and talents were eminent, and his labours in the range of literature were incessant and manifold. The work that has principally given celebrity to his name is a "Church History of England," 1737—1742, 3 vols. folio, with the place of Brussels, but evidently from the type, &c. printed in England. Having had repeated occasion to consult it, we are ready to acknowledge our obligations for information derived from this history, which cost the author the labour of thirty years; and we agree with Mr. Berrington, that it contains much curious matter, collected with great assiduity, and many original records. The author's style, when the subject admits expression, is pure and unincumbered, his narration easy, and his reflections just and liberal, at least as much so as can be expected from an undisguised zeal for a certain train of opinions, and certain views of history. His materials are perhaps not well arranged, and he was himself, we are told, so dissatisfied, as, with his own hand, to copy this voluminous work into two or three different forms. This history remained for many years almost unknown, and we can remember when it was sold almost at the price of waste-paper. Its worth is now better ascertained, and the last copy offered for sale, belonging to the marquis Townshend's library, was sold for ten guineas. [1]

DODD (Dr. William), an ingenious divine, of unfortunate memory, was born in 1729, at Bourne in Lincolnshire; of which place his father, of the same names, was many years vicar. After being educated at a private school in classical learning, he was admitted a sizar of Clare-hall in Cambridge in 1745, where he gave early proofs of parts and scholarship, and so early as in 1747 began to publish little pieces of poetry. In this year he published (without his name) "A Pastoral on the Distemper among the horned cattle;" in 1749, "The African prince, now in England, to Zara at his father's court," and "Zara's answer;" in 1750, "A day in Vacation at College," a mock-heroic poem in blank verse; abridgments of Grotius "De jure belli et pacis," and of Clarke on the

[1] Berrington's Preface to the Memoirs of Panzani, where Dodd's share in that work is acknowledged.

being and attributes of God, with sir Jeffrey Gilbert's Abstract of Locke on the human understanding, all inscribed to Dr. Keene, then vice-chancellor of the university, and afterwards bishop of Ely, under the title "Synopsis compendiaria Librorum H. Grotii de jure belli et pacis, S. Clarkii de Dei existentiâ et attributis, et J. Lockii de intellectu humano." He published also, while at Cambridge, "A new Book of the Dunciad, occasioned by Mr. Warburton's edition of the Dunciad complete," in which Warburton is made the hero. About the same time he published proposals for a translation, by subscription, of the Hymns of Callimachus, the fragments of Orpheus, &c. from the Greek; and wrote a tragedy, with choruses, called "The Syracusan." He continued to make frequent publications in this light way, in which there were always marks of sprightliness and ingenuity; but at the same time imbibed that taste for expence and dissipation which finally proved his ruin. In January 1750 he took the degree of B. A. with reputation; and that of master in 1757. Before he was in orders he had begun and finished his selection of "The Beauties of Shakspeare," which he published soon after in 2 vols. 12mo, and, at the conclusion of the preface, tells us, as if resigning all pursuits of the profane kind, that "better and more important things henceforth demanded his attention:" nevertheless, in 1755, he published his translation of the hymns of Callimachus, in English verse; in the preface to which he was assisted by Mr. (afterwards Dr.) Horne, bishop of Norwich. Happy would it have been, had he remained longer in the friendship of that excellent man, whom, however, he soon disgusted by his vanity and unbecoming conduct. His "Callimachus" was dedicated to the duke of Newcastle, by the recommendation of Dr. Keene, bishop of Chester; who, having conceived a good opinion of Dodd at the university, was desirous of bringing him forward into the world.

In 1753 he received orders; and, being now settled in London, soon became a very popular and celebrated preacher. He obtained several lectureships; that of West-Ham and Bow, that of St. James Garlickhithe, and that of St. Olave Hart-street; and was appointed to preach a course of lady Moyer's lectures: and he advanced his theological character greatly, by an almost uninterrupted publication of sermons and tracts of piety. And farther to keep up the profession of sanctity, and increase his popu-

larity, he was very zealous in promoting and assisting at charitable institutions, and distinguished himself much in regard to the Magdalen hospital, which was opened in August 1758: he became preacher at the chapel of this charity, for which he was allowed yearly 100*l*. But, notwithstanding his apparent attention to spiritual concerns, he was much more in earnest, and indeed in earnest only in cultivating his temporal interests; but all his expedients were not successful, and his subservient flattery was sometimes seen through. In 1759 he published in 2 vols. 12mo, bishop Hall's Meditations, and dedicated them to Miss Talbot, who lived in the family of archbishop Secker; and, on the honour the marquis of Granby acquired in Germany, addressed an ode to the marchioness. His dedication to Miss Talbot was too extravagant a piece of flattery not to miss its aim, and gave such offence to the archbishop, that, after a warm epistolary expostulation, his grace insisted on the sheet being cancelled in all the remaining copies.

Dr. Squire, who in 1760 was made bishop of St. David's, had published the year before a work entitled "Indifference for Religion inexcusable:" on the appearance of which, Dodd wrote a sonnet, and addressed it to the author, who was so well pleased with this mark of his attention, that in 1761 he made him his chaplain, and in 1763 procured for him a prebend of Brecon. He also egregiously flattered this prelate in "The Public Ledger," in which he then wrote: and about the same time he is supposed to have defended the measures of administration, in some political pieces. From 1760 to 1767 he superintended and contributed largely to "The Christian's Magazine," for which he received from the proprietors 100*l*. yearly. By all these employments and contrivances he earned money enough to support a man of moderate expences; but a very considerable fortune would have been too small for the luxurious style of living in which he delighted to indulge, and which in him may have been reckoned original, as he never lived in any situation where he could have acquired the habit.

Still, however, he preserved theological appearances; and he now meditated a design of publishing a large commentary on the Bible. In order to give the greater éclat to this undertaking, and draw the public attention upon it, it was announced, that lord Masham presented him with

MSS. of Mr. Locke, found in his lordship's library at Oates*; and that he had helps also from MSS. of lord Clarendon, Dr. Waterland, Gilbert West, and other celebrated men. He began to publish this commentary, 1765, in weekly and monthly numbers; and continued to publish it regularly till it was completed in 3 vols. folio. It was dedicated to his patron bishop Squire, who died in May the year following, 1766; and was lamented (we believe very sincerely) by our commentator, in a funeral sermon dedicated to his widow. This year he took the degree of LL. D. at Cambridge, having been made a chaplain to the king some time before. His next publication was a volume of his poems, in 8vo. In 1769 he published a translation from the French, of "Sermons preached before Lewis XV. during his minority, by Massillon, bishop of Clermont." They were called "Sermons on the duties of the great," and inscribed to the prince of Wales. In 1771 he published "Sermons to Young Men," 3 vols. 12mo. These he dedicated to his pupils Charles Ernst and Philip Stanhope, now earl of Chesterfield, he having become tutor to the latter, by the recommendation of bishop Squire.

In 1772 he was presented to the living of Hockliffe in Bedfordshire: but such a preferment was of little avail in supplying his wants. The habits of expence had gained an irresistible ascendancy over him: he was vain; he was pompous; which persons emerging from low situations in life are apt to be; and thus became involved and sinking under debts. To relieve himself, he was tempted to a step which ruined him for ever with those who had not before seen through his character; and this was, to procure by indirect means the rectory of St. George's, Hanover-square. On the preferment of Dr. Moss to the see of Bath and Wells, in 1774, that rectory fell to the disposal of the crown; on which, Dodd caused an anonymous letter to be sent to lady Apsley, offering the sum of 3000*l.* if by her means he could be presented to the living: the letter was immediately communicated to the chancellor; and, after being traced to the sender, laid before the king. His name was ordered to be struck out of the list of chaplains; the press abounded with satire and invective; he was abused and ridiculed in the papers of the day; and, to

* See the life of Chillingworth, where this matter is more fully explained.

crown the whole, the transaction became a subject of entertainment, in one of Foote's performances at the Haymarket. All the answer he made was a short letter in the newspapers, requesting the public to suspend their opinions, and promising an elucidation of the affair, which never appeared.

Stung with shame, if not remorse, he decamped for a season; and went to his pupil then at Geneva, who added to Hockliffe the living of Winge in Buckinghamshire: but his extravagance continued undiminished, and drove him to schemes which covered him with infamy. He now became the editor of a newspaper, and is said to have attempted a disengagement from his debts by a commission of bankruptcy, in which, however, he failed. From this period every step led to complete his ruin. In the summer of 1776 he went to France; and, as if he had a mind to wanton in folly, paraded in a phaeton at the races on the plains of Sablons, tricked out in all the foppery of French attire. He returned in the beginning of winter, and proceeded to exercise his function with the same formality and affected earnestness as formerly, particularly at the Magdalen chapel, where his last sermon was preached, Feb. 2, 1777 *. Two days after this, he signed a bond, which he had forged as from his pupil lord Chesterfield, for the sum of 4200*l.* and, upon the credit of it, obtained a considerable sum of money: but detection instantly following, he was committed to prison, tried and convicted at the Old Bailey, Feb. 24, and executed at Tyburn, June 27, where he exhibited every appearance of penitence. The unusual distance between the pronouncing and executing of his sentence was owing to a doubt for some time, respecting the admissibility of an evidence, whose testimony had been made use of to convict him.

Before concluding this part of his history, we shall enumerate such of his publications as remain unnoticed. These were, "An Elegy on the death of the Prince of Wales;" "The Sisters, or the History of Lucy and Caroline Sanson," 2 vols. 12mo, a work very unfriendly to morals; several occasional Sermons; three on "The Wisdom and Goodness of God in the Vegetable Creation," preached before the Apothecaries' Company; "Thoughts on the glorious

* It is said that his text was taken from Deut. ch. xxviii. verses 65 and 66. There was a fatality in all his actions, and every one could see their tendency, except himself.

Epiphany of our Lord Jesus Christ," a poem, 1758; "Sermons on the Parables and Miracles;" "Account of the Rise, Progress, &c. of the Magdalen Charity;" "A Familiar Explanation of the Poetical Works of Milton," 1762; "Reflections on Death," 1763; "Comfort for the Afflicted under every affliction, with suitable devotions," 1764, 12mo; "The Visitor," a collection of essays originally printed in the Public Ledger, 1766, 2 vols. 12mo; an edition of what is called "Locke's Common-place book to the Bible," 4to; and in 1776 he issued proposals for a History of Free-Masonry, to be comprized in 2 vols. 4to; and had projected an edition of Shakspeare, from which he had great expectations. But of all his works the most curious are, his "Thoughts in Prison, in five parts, viz. the Imprisonment, the Retrospect, public Punishment, the Trial, Futurity:" to which are added, his speech in court before sentence was pronounced on him; his last prayer, written the night before his death; the convict's address to his unhappy brethren, and other miscellaneous pieces, some of which were written for him by Dr. Johnson. Prefixed to the MS. is the ensuing note by himself: "April 23, 1777. I began these thoughts merely from the impression of my mind, without plan, purpose, or motive, more than the situation and state of my soul. I continued them on a thoughtful and regular plan: and I have been enabled wonderfully—in a state, which in better days I should have supposed would have destroyed all power of reflection—to bring them nearly to a conclusion. I dedicate them to God, and to the *reflecting serious* amongst my fellow-creatures; and I bless the Almighty for the ability to go through them, amidst the terrors of this dire place, and the bitter anguish of my disconsolate mind.—The thinking will easily pardon all inaccuracies, as I am neither *able* nor *willing* to read over these melancholy lines with a *curious* and *critical* eye. They are imperfect, but the language of the heart; and, had I time and inclination, might and should be improved. But—— W. D."

This wretched man was married so early as April 1751, even before he was in orders, or had any certain means of supporting himself; but his wife, "though largely endowed with personal attractions, was certainly deficient in those of birth and fortune." She survived to the year 1784. Dr. Dodd exhibits the most awful instance known in our days of the miserable consequences of indulging habits of

gaiety and expence in a profession to which the world looks for a more edifying example. His life, by his own confession, was for many years fearfully erroneous. But the most remarkable part of his history was the uncommon interest excited in the public mind, and the numerous petitions presented to the throne in his favour. Even the talents of Dr. Johnson were engaged to give a fair colouring to his case, and to combine with public sympathy a high opinion of the talents of which the world was about to be deprived. For this purpose the pen of that eminent writer was employed in writing those papers and documents which, to be any thing, ought to have been written by Dodd himself, but which, being immediately known to be Johnson's, could only be considered as a part of that literary quackery which Dodd had so often practised. Dr. Johnson appears indeed in this instance to have been more swayed by popular judgment, than he would perhaps have been willing to allow. The cry was, the honour of the clergy; but if the honour of the clergy was tarnished, it was by Dodd's crime, and not his punishment; for his life had been so long a disgrace to his cloth, that he had deprived himself of the sympathy which attaches to the first deviation from rectitude, and few criminals could have had less claim to such a display of popular feeling.[1]

DODINGTON (GEORGE BUBB), LORD MELCOMBE, the son of a gentleman of fortune in Dorsetshire*, was born in 1691, and appears to have been educated at Oxford. In 1715 he was elected member of parliament for Winchelsea, and was soon after appointed envoy-extraordinary at the court of Spain, in which capacity he signed the treaty of Madrid, and remained there until 1717. In 1720, by the death of his uncle George Dodington of Eastbury in Dorsetshire, he came into possession of a very large estate in that county, on which he built a magnificent

[1] Memoirs prefixed to his "Thoughts in Prison."—Historical Memoirs of his Life and Writings, 1777, 8vo, written by the late Isaac Reed.—Jones's Life of Horne, p. 54.—Gent. Mag. LX. 1010, 1066, 1077, where are some feeble attempts to prove him a penitent.—Boswell's Life of Johnson.

* It has usually been said that he was the son of an apothecary; but a correspondent in the British Critic for Feb. 1809, gives the following account of the family. There were two heiresses in Somersetshire of the name of Dodington; one was married into the family of the marquis of Buckingham, who, by that right became possessed of the estate and magnificent house at Eastbury, after the death of lord Melcombe. The other married an Irish fortune-hunter of the name of Bubb, and the offspring of this marriage was the subject of the present article.

seat at the expence of 140,000*l.* which was often the residence of the first writers of the times, of Thomson, Young, Pitt, Lyttelton, &c. and the beauties of which have been frequently celebrated by them. On this great accession of property, he took the surname of Dodington. In 1721 he was appointed lord lieutenant of the county of Somerset; in 1724 was constituted a lord of the treasury, and obtained the lucrative office of clerk of the pells in Ireland. While he was lord of the treasury, Thomson dedicated the first edition of his "Summer" to him, in 1727; but this dedication, of the flattery of which Thomson became probably ashamed, was never reprinted.

At this period Dodington closely connected himself with sir Robert Walpole, and in 1726 published a poetical epistle addressed to that minister, which is remarkable only for its servility, and which he afterwards, changing the name, addressed to lord Bute. In 1734 he was elected member for Weymouth, and in 1737 he took a very decided part in the contest between George II. and the prince of Wales, in the question about the augmentation of his allowance, and a jointure for the princess. This transaction forms one of the best parts of his "Diary," lately published. At this time he appears to have acted with some coolness towards sir Robert Walpole, in consequence of which he was, in 1740, dismissed from his seat in the treasury, and joined the ranks of opposition; but although his new friends succeeded in procuring the dismissal of the Walpole administration, Dodington was probably disappointed, since he became principally concerned in that opposition which brought about the downfall of this new administration. On their succession to power in 1745, he was made treasurer of the navy, and sworn of the privy-council, but his versatility would not permit him to remain steady to this party. In March 1749, the prince of Wales offered him a full return to his favour, and the principal direction of his affairs, to which Dodington agreed, and resigned his office of treasurer of the navy. He now fancied himself at the head of a formidable band, whom he was about to muster and train, when almost immediately an opposition was formed against him in the prince's household, and, as he informs us, he foresaw there was no prospect of "doing any good." He continued, however, in the household until the prince's death, which put an end to the hopes of all his highness's dependents.

For some time, Mr. Dodington, although desirous of regaining his influence at court, found all his efforts unsuccessful; but at length, on the sudden change which took place in 1755, he accepted his former post of treasurer of the navy under the duke of Newcastle, which he retained until, another change taking place the following year, he was again left alone, and gave up all hopes of establishing himself at court during that reign. On the accession of his present majesty he was very early received into the confidence of lord Bute, and in 1761 was advanced to the peerage by the title of lord Melcombe, yet he attained no ostensible post, nor indeed did he long survive his baronial honours, as he died at his house at Hammersmith, July 28, 1762.

Lord Melcombe is allowed to have been generous, magnificent, and convivial, but more respected as a private gentleman than as a politician. In the one character he was free, easy, and engaging; in the other intriguing, close, and reserved. His reigning passion was to be well at court, and to this object he sacrificed every circumstance of his life. Lord Orford says of him that he was "ostentatious in his person, houses, and furniture, and wanted in his expences the taste he never wanted in his conversation. Pope and Churchill treated him more severely than he deserved, a fate that may attend a man of the greatest wit, when his parts are more suited to society than to composition. The verse remains, the *bon-mots* and sallies are forgotten." He was handsome, and of a striking figure, but in his latter days was probably singular in his dress. Churchill ridicules his wig, and Hogarth has introduced it in one of his "orders of periwigs." His patronage of learned men descended from Young, Thomson, and Glover, to the meaner political hirelings who frequented the prince's court. And among his intimate friends, besides Young, Thomson, and Glover, were Fielding, Bentley, Voltaire, Lyttelton, lord Chesterfield, lord Peterborough, Dr. Gregory Sharpe, &c. and among his lower associates, Ralph, Paul Whitehead, and a Dr. Thomson, a physician without practice or manners, served to add to the hilarity of his table. Most of his biographers have reported that he was a single man, but he certainly was married, as in his letters he frequently speaks of Mrs. Dodington, whose heart was placed in an urn at the top of an obelisk which he erected at Hammersmith. When she died we know

not, but as she left no family, he is reported to have used some singular expedients for procuring an heir, which were as unsuccessful as immoral and foolish. He bequeathed his whole property, a few legacies excepted, to the late Thomas Wyndham, esq. of Hammersmith. The mansion which he built at Eastbury came, as already observed in the note, to the marquis of Buckingham, and was taken down a few years ago. Part of the offices were left standing, and have been converted into a very convenient house by J. Wedgewood, esq. who purchased the estate of the marquis of Buckingham. His villa at Hammersmith became a few years ago the property of the margrave of Anspach.

Lord Melcombe has some literary claims. Two of his Memorials to the court of Spain may be seen in the Historical Register for 1716, p. 205—207, &c. He was concerned in writing the "Remembrancer," an anti-ministerial paper, published in 1744; and was the avowed author of "Occasional observations on a double-titled paper about the clear produce of the Civil List Revenue, from Midsummer 1727 to Midsummer 1761." A pamphlet on the "Expedition to Rochefort" has also been ascribed to him. His poetical efforts, some of which have been admired, were, "An Epistle to sir Robert Walpole, written on his birth-day, Aug. 26," printed in Dodsley's Collection, and afterwards, as we have mentioned, addressed, *mutatis mutandis*, to lord Bute; "An Epistle from John More, apothecary in Abchurch lane, to lord Carteret, upon the treaty of *Worms*;" "Verses in his eating-room at Hammersmith;" "Verses to Mrs. Stubbs;" "Verses written a little before his death to Dr. Young;" some "Love Verses," and other poetry unpublished, and most of which, it is said, is too indelicate for publication; "An Elegy on the Death of queen Caroline" is printed in Coxe's Life of Walpole. But he will long be best known by his celebrated "Diary," published in 1784 by Henry Penruddock Wyndham, esq. On a publication so generally read, our remarks may be spared. The public owe much to the editor for thus "unveiling the mysterious intrigues of a court, and for exposing the latent causes of opposition." The whole proves, that while this publication reflects "some degree of honour on lord Melcombe's abilities, it shows his political conduct to have been wholly directed by the base motives of avarice, vanity, and selfishness."[1]

[1] Diary, as above, the best edition of which is that of 1809, with a copious

DODDRIDGE (SIR JOHN), an eminent English lawyer, the son of Richard Doddridge, of a Devonshire family, was born at Barnstaple in 1555. In 1572 he was entered of Exeter college, Oxford, where he studied four years; after which he was removed to the Middle Temple, London, where he became a great proficient in the law, and a noted counsellor. In the forty-fifth year of the reign of queen Elizabeth he was Lent reader of that house; and on the 20th of January, 1603-4, he was called to the degree of serjeant-at-law, at which time he had the honour of being appointed serjeant to Henry prince of Wales. From this employment he was raised, in the succeeding year, to be solicitor-general to the king, and on the 25th of June 1607, he was constituted his majesty's principal serjeant-at-law, and was knighted on the fifth of July following. In February 1612-13, he was created M. A. at his chambers in Serjeants Inn by the vice-chancellor, the two proctors, and five other members of the university of Oxford. This peculiar honour was conferred upon him in gratitude for the great service he had done to the university in several law-suits depending between the city of Oxford and the university. On the 22d of April 1613, he was appointed one of the judges of the court of king's bench, in which office he continued till his death. In this station he appears to have conducted himself with great integrity as well as ability. However, in April, 1628, he and the other judges of the court were called upon to assign their reasons in the house of lords, for having given judgment against admitting five gentlemen to bail, who had been imprisoned for refusing the loan which had lately been demanded by the crown. Sir Nicholas Hyde, lord chief justice, sir John Doddridge, Mr. Justice Jones, and Mr. Justice Whitlocke, each of them spoke upon the occasion, and made the best defence which the nature of the case would admit. If they were guilty of a mistake, which cannot now reasonably be doubted, they seem to have been led into it in the sincerity of their hearts, from the notions they entertained of regal power, and probably from their perceiving the drift of parliament in these proceedings. Sir John Doddridge, in his speech, asserts the

index.—Faulkner's Hist. of Fulham.—Park's Royal and Noble Authors.—Cumberland's Life.—Some account of his uncle, Knight's Life of Colet.—Hawkins's Life of Johnson.—Dodsley's, Pearch's, and Nichols's Poems.—Bowles's edition of Pope's Works.—Lounger's Common-place Book, vol. I.—Coxe's Life of Walpole.

purity of his own character in the following terms: "It is no more fit for a judge to decline to give an account of his doings than for a Christian of his faith. God knoweth I have endeavoured always to keep a good conscience; for a troubled one who can bear? I have now sat in this court fifteen years, and I should know something. Surely, if I had gone in a mill so long, dust would cleave to my clothes. I am old, and have one foot in the grave; therefore I will look to the better part as near as I can. But *omnia habere in memoria, et in nullo errare, divinum potius est quam humanum.*" He died Sept. 13, 1628, in the seventy-third year of his age, and was buried in the ambulatory before the door of the library, formerly called Lady Mary's Chapel, in the cathedral church of Exeter. Within that library is a very sumptuous monument erected to his memory, containing his figure and that of his wife, cut in alabaster, under a stately arch supported by marble pillars. This learned judge, by his happy education, accompanied with excellent natural parts and unremitted industry, became so general a scholar, that it was said of him, that it was difficult to determine whether he were the better artist, divine, civil or common lawyer. Among his other studies, he was a great lover of antiquities, and attained to such an eminence of knowledge and skill in that department of literature, that he was regarded as one of the ablest members of the famous society of antiquaries, which may be said to have begun in 1571, but which more particularly flourished from 1590 to 1614. He wrote, 1. "The Lawyer's Light; or, due direction for the study of the Law," London, 1629, 4to. 2. "A complete Parson, or a description of advowsons and church livings, delivered in several readings, in an inn of chancery called the New Inn," printed 1602, 1603, 1630, 4to. 3. "The History of the ancient and modern estate of the principality of Wales, duchy of Cornwall, and earldom of Chester," 1630, 4to. 4. "The English Lawyer, a treatise describing a method for the managing of the Laws of this Land, and expressing the best qualities requisite in the student, practiser, judges, &c." London, 1631, 4to. 5. "Opinion touching the antiquity, power, order, state, manner, persons, and proceedings, of the High Courts of Parliament in England," London, 1658, 8vo. 6. "A Treatise of particular Estates," London, 1677, duodecimo, printed at the end of the fourth edition of William Noy's Works,

entitled, "The Ground and Maxims of the Law." 7. "A true representation of forepassed Parliaments to the view of the present times and posterity." This still remains in manuscript. Sir John Doddridge also enlarged a book called "The Magazine of Honour," London, 1642. The same book was afterwards published under his name by the title of "The Law of Nobility and Peerage," Lond. 1657, 1658, 8vo. In the Collection of curious Discourses, written by eminent antiquaries, are two dissertations by our judge; one of which is on the dimensions of the land of England, and the other on the office and duty of heralds in this country. Mr. Bridgman, in his "Legal Bibliography," informs us that many valuable works have been attributed to sir John Doddridge, which in their title-pages have borne the names of others. He mentions particularly Sheppard's "Law of Common Assurances touching Deeds in general," and "Wentworth's office and dutie of Executors;" both which are said to have been written by Doddridge.[1]

DODDRIDGE (Philip), an eminent dissenting divine, great-grand-nephew to the preceding, was the son of the nonconformist rector of Shepperton in Middlesex, and was born in London, June 26th, 1702. At his birth he was so weakly that he was regarded as dead; but by attention and care he recovered some degree of strength. His constitution, however, was always feeble, and probably rendered more so by the assiduity with which he prosecuted his studies and public services. To his pious parents he was indebted for early instruction in religion, and for those salutary impressions which were never erased from his mind. His classical education commenced in London, but being left an orphan in his thirteenth year, he was removed to a private school at St. Alban's, where he had the happiness of commencing an acquaintance with Mr. (afterwards Dr.) Samuel Clark, the dissenting minister of the place; and having lost his whole patrimony after his father's death, the protection of this friend enabled him to pursue the course of his studies. In 1718 he left St. Alban's, and retired to the house of his sister, the wife of Mr. John Nettleton, a dissenting minister at Ongar, in Essex, and while deliberating on the course of life which he should

[1] Ath. Ox. vol. I.—Hearne's Discourses, vol. II. p. 432, &c.—Prince's Worthies of Devon.—Fuller's Worthies.—Biog. Brit. note on the Life of Dr. Doddridge, at the beginning.—Bridgman's Legal Bibliography.

pursue, he received offers of encouragement and support from the duchess of Bedford, if he chose to be educated in one of the universities for the church of England; but could not conscientiously comply with the terms of conformity. Others advised him to devote himself to the profession of the law; but before he had finally determined, he received a letter from Mr. Clark, with generous offers of assistance, if he chose the ministry among the dissenters. These offers he thankfully accepted; and after continuing for some months at St. Alban's in the house of his benefactor, he was placed, in October 1719, under the tuition of the reverend John Jennings, who kept an academy for the education of nonconformist ministers at Kibworth in Leicestershire. Here he paid particular attention to classical literature, and cultivated an acquaintance with the Greek writers, and also with the best authors of his own country.

In 1722, having obtained an ample testimonial from a committee of ministers, by whom he was examined, he became a preacher at Kibworth, which he preferred, because it was an obscure village, and the congregation was small, so that he could pursue his studies with little interruption. During his residence at this place, from June 1723 to October 1725, he is said to have excelled as a preacher. At first he paid particular attention to his compositions, and thus acquired a habit of delivering his sentiments usually with judgment, and always with ease and freedom of language, when he was afterwards, by a multiplicity of engagements, reduced to the necessity of extempore speaking. In 1725, he removed to Market-Harborough, to enjoy the conversation and advice of Mr. Some, the pastor of the congregation in that place; and after the year 1727, when he was chosen assistant to Mr. Some, he preached alternately at Kibworth and Market-Harborough. He received several invitations from congregations much more numerous than these; but he determined to adhere to the plan, which he had adopted, of pursuing his schemes of improvement in a more private residence. When he left the academy, his tutor, Mr. Jennings, not long before his death, which happened in 1723, advised him to keep in view the improvement of the course of lectures on which he had attended; and this advice he assiduously regarded during his retirement at Kibworth. Mr. Jennings foresaw, that, in case of his own death, Mr. Doddridge was the most likely of any of his pupils to com-

plete the schemes which he had formed, and to undertake the conduct of a theological academy. Mr. Doddridge's qualifications for the office of tutor were generally known and approved, in consequence of a plan for conducting the preparatory studies of young persons intended for the ministry, which he had drawn up at the desire of a friend, whose death prevented his carrying it into effect. This plan was shewn to Dr. Watts, who had then no personal acquaintance with the author; but he was so much pleased with it, that he concurred with others in the opinion, that the person who had drawn it up was best qualified for executing it. Accordingly he was unanimously solicited to undertake the arduous office; and after some hesitation, and with a very great degree of diffidence, he consented to undertake it. Availing himself of all the information and assistance which he could obtain from conversation and correspondence with his numerous friends, he opened his academy at Midsummer, in 1729, at Market-Harborough. Having continued in this situation for a few months, he was invited by a congregation at Northampton; and he removed thither in December 1729; and in March of the following year, he was ordained according to the mode usually practised among dissenters. In this place he engaged, in a very high degree, the love and attachment of his congregation; and he observes, in his last will, "that he had spent the most delightful hours of his life in assisting the devotions of as serious, as grateful, and as deserving a people, as perhaps any minister had ever the happiness to serve."

In 1730, Mr. Doddridge entered into the matrimonial relation, with a lady who possessed every qualification that could conduce to his happiness, and who survived him many years. At the first removal of the academy to Northampton, the number of students was small; but it increased every year; so that, in 1734, it became necessary to have a stated assistant, to whom the care of some of the junior pupils was committed. The number of students was, one year with another, thirty-four. The system of education being liberal, many received instruction in his academy, who were members of the established church. And in the course of the twenty years, during which Mr. Doddridge presided over it, he acquired high reputation both as a preacher, tutor, and author. Of his detached works, consisting of tracts and sermons, it would be unnecessary to

give a particular list, as they are now published in a collection of his works. The most popular of them was his "Rise and Progress of Religion in the Soul," which has gone through numerous editions, and been translated into the Dutch, German, Danish, and French languages; and the most useful is his "Family Expositor," in 6 vols. 4to, which has lately risen in reputation, and been often reprinted in 6 vols. 8vo. His "Course of Lectures," published after his death by the rev. Samuel Clark, 1763, 4to, is also a work of great utility, and was republished in 1794, 2 vols. 8vo, by Dr. Kippis, with very extensive and valuable additions. Dr. Doddridge also wrote some hymns, and though inferior to those of Dr. Watts, he gave at least one evidence of his poetical taste and powers, in the excellent lines which he wrote on the motto to the arms of his family, "dum vivimus vivamus," which are highly commended by Dr. Johnson, and represented as containing one of the finest epigrams in the English language.

"Live, while you live," the epicure would say,
"And seize the pleasures of the present day."
"Live, while you live," the sacred preacher cries,
"And give to God each moment as it flies:"
Lord, in my views let both united be,
I live in pleasure, when I live to thee.

From the course of Dr. Doddridge's life, and the multiplicity of his labours, his application must have been incessant, and with little time for exercise and recreation. His constitution was always feeble, and his friends deprecated the injurious effects of his unintermitting assiduity and exertion. By degrees, however, his delicate frame was so impaired, that it could not bear the attack of disease. In December 1750, he went to St. Alban's to preach the funeral sermon of his friend Dr. Clark, and in the course of his journey he caught a cold, which brought on a pulmonary complaint, that resisted every remedy. But notwithstanding the advice and remonstrances of those who apprehended his death, and wished to prolong his usefulness, he would not decline or diminish the employments in the academy, and with his congregation, in which he took great delight. At length he was obliged to submit; and to withdraw from all public services to the house of his friend Mr. Orton, at Shrewsbury. Notwithstanding some relief which his recess from business afforded him, his disorder gained ground; and his medical friends ad-

vised him to make trial of the Bristol waters. The physicians of this place afforded him little hope of lasting benefit; and he received their report of his case with Christian fortitude and resignation. As the last resort in his case, he was advised to pass the winter in a warmer climate; and at length he was prevailed upon to go to Lisbon, where he met with every attention which friendship and medical skill could afford him. But his case was hopeless. Arriving at Lisbon on the 13th of October, the rainy season came on, and prevented his deriving any benefit from air and exercise, and in a few days he was seized with a colliquative diarrhœa, which rapidly exhausted his remaining strength. He preserved, however, to the last the same calmness, vigour, and joy of mind, which he had felt and expressed through the whole of his disease. The only anxiety he seemed to feel was occasioned by the situation in which Mrs. Doddridge would be left upon his removal. To his children, his congregation, and his friends in general, he desired to be remembered in the most affectionate manner; nor did he forget a single person, not even his servant, in the effusions of his benevolence. Many devout sentiments and aspirations were uttered by him on the last day but one preceding that of his death. At length, his release took place on the 26th of October, O. S. about 3 o'clock in the morning; and though he died in a foreign land, and in a certain sense among strangers, his decease was embalmed with many tears, nor was he molested, in his last moments, by the officious zeal of any of the priests of the church of Rome. His body was opened, and his lungs were found to be in a very ulcerated state. His remains were deposited in the most respectful manner in the burying-ground belonging to the British factory at Lisbon. His congregation erected in his meeting-house a handsome monument to his memory, on which is an inscription drawn up by his much esteemed and ingenious friend, Gilbert West, esq. Dr. Doddridge left four children, one son and three daughters, and his widow survived him more than forty years. His funeral sermon was preached by Mr. Orton from 1 Cor. xv. 54; and it was extensively circulated under the title of "The Christian's triumph over death." His character stands high among the dissenters, no man with equal powers and equal popularity having appeared among them in the course of the last century, Dr. Watts excepted. Dr. Doddridge was

an indefatigable student, and his mind was furnished with a rich stock of various learning. His acquaintance with books, ancient and modern, was very extensive; and if not a profound scholar, he was sufficiently acquainted with the learned languages to make a considerable figure as a critic and commentator. To history, ecclesiastical as well as civil, he had paid no small degree of attention; and while from his disposition he was led to cultivate a taste for polite literature in general, more than for the abstruser parts of science, he was far from being a stranger to mathematical and philosophical studies. But the favourite object of his pursuit, and that in which his chief excellence lay, was divinity, taking that word in its largest sense. As a preacher, Dr. Doddridge was much esteemed and very popular. But his biographers have had some difficulty in vindicating him from the charge of being what is called a *trimmer*, that is, accommodating his discourses to congregations of different sentiments; nor do we think they have succeeded in proving him exempt from the appearance at least of inconsistency, or obsequious timidity. We are informed, however, that his piety was ardent, unaffected, and cheerful, and particularly displayed in the resignation and serenity with which he bore his affliction. His moral conduct was not only irreproachable, but in every respect exemplary. To his piety he joined the warmest benevolence towards his fellow-creatures, which was manifested in the most active exertions for their welfare within the compass of his abilities or influence. His private manners were polite, affable, and engaging; which rendered him the delight of those who had the happiness of his acquaintance. No man exercised more candour and moderation towards those who differed from him in religious opinions. Of these qualities there are abundant proofs in the extensive correspondence he carried on with many eminent divines in the establishment, and of other persuasions.

His reputation was such, and the respect of persons of all parties and denominations for his various excellent qualities was so great, that in the close of his life, and in the scene of his last decline, all seemed to vie in testifying their solicitude for his recovery, and their wishes for his obtaining every accommodation that would render his mind and his circumstances easy. During his stay at Bristol, previously to his voyage to Lisbon, he received very par-

ticular expressions of regard from a clergyman of the established church. When Dr. Doddridge undesignedly threw out a hint of the principal reason which caused him to demur about the voyage, and that was the expence of it, this gentleman was both generous and active in promoting a subscription to defray the charges of his voyage. Nathaniel Neal, esq. an eminent solicitor in London, was also very zealous in the management of this business, which he conducted with such success as to be able to inform the doctor, that instead of selling what our author had in the funds, he should be able through the benevolence of friends, to add something to it, after the expence of the voyage was defrayed. As Mrs. Doddridge forfeited a considerable annuity, to which as a widow she would have been entitled, by her husband's dying abroad, a subscription was opened for her, chiefly in London, and in a great measure under the direction of Mr. Neal, by means of which a sum was raised, which was more than equal to the annuity that had been forfeited.[1]

DODOENS, or DODONÆUS (Rembert), a learned physician and botanist, of a West Friesland family of good repute, was born at Mechlin, in 1517. He studied medicine at Louvaine, and afterwards visited the celebrated universities of France and Italy, and to his medical knowledge added an acquaintance with the classics and polite literature. On his return from Italy, his reputation procured him the honour of being appointed physician to the emperors Maximilian II. and Rodolph II. Having been obliged during the civil wars of his time to quit the imperial court, in order to take care of his property at Mechlin and Antwerp, he resided awhile at Cologne, from whence he was persuaded to return to Antwerp; but soon afterwards he became professor of physic in the newly-founded university of Leyden, with an ample stipend. This took place in 1582, and he sustained the credit of his appointment by his lectures and various writings, till death put a period to his labours in March 1585, in the sixty-eighth year of his age. It appears by his epitaph at Leyden, that he left a son of his own name behind him.

[1] Life by Kippis, in the Biog. Brit. a most prolix and disproportioned article, judiciously abridged in the Cyclopædia. Much information may be derived from Orton's Life.—Letters to and from Dr. Doddridge, 1790, 8vo.—Orton's Letters, 2 vols. 12mo.—Palmer's Letters to Dissenting Ministers, 2 vols. 12mo, &c.

Dodoens is recorded to have excelled in a knowledge of the history of his own country, and especially in genealogical inquiries, as well as in medicine. His chief fame at present rests on his botanical publications, particularly his "Pemptades," or 30 books of the history of plants, in 1 vol. folio, published at Antwerp in 1583, and again in 1612 and 1616. This is still a book of general reference on account of the wooden cuts, which are numerous and expressive. Haller reckons it "a good and useful work, though not of the first rate." The author had previously published some lesser works in 8vo, as "Frugum Historia," printed at Antwerp, in 1552, including the various kinds of corn and pulse, with their virtues and qualities, often copied, as Haller remarks, literally from ancient authors, who perhaps do not always speak of the same plants. This work, likewise, is illustrated by wooden cuts. His "Herbarium Belgicum" first appeared in the German language in 1553, and again in 1557; which last Clusius translated into French. From the French edition "Henry Lyte, esquyer" composed his Herbal, which is pretty nearly a translation of the whole. It was published in 1578, and went through several subsequent editions. This work, in its various languages and editions, is accompanied by wooden cuts, very inferior, for the most part, to those in the above-mentioned "Pemptades." Haller records an epitome of Dodoens by William Kam, printed at London, in 1606, 4to, under the title of "Little Dodoen." This we have never seen.

Dodoens published two 8vo volumes of "Imagines" or wooden cuts of plants, with a few remarks, which went through several impressions, but are now seldom used, being superseded by his "Pemptades." Some of the best of these cuts were employed in his "Florum et Coronariarum Odoratarumque nonnullarum Herbarum Historia," 8vo, published at Antwerp, in 1569; an elegant little volume, resembling the 8vo editions of Clusius; but all these figures are reprinted in the "Pemptades." Haller speaks with praise of the figures in his work on purging and poisonous herbs, barks and roots, Antwerp, 1574, 8vo, and mentions a little book on the Vine, &c. without cuts, neither of which has come under our inspection.[1]

[1] Moreri.—Rees's Cyclopædia.—Niceron, vol. XXXVIII.—Freheri Theatrum.—Foppen Bibl. Belg.—Haller Bibl. Bot.

DODSLEY (Robert), an English poet and miscellaneous writer, was born at Mansfield, in Nottinghamshire, in 1703. His father is said to have kept the free-school at Mansfield, a situation in which it is natural to suppose he could have bestowed some education on his children, yet it is not easy to reconcile this with the servile track of life into which they were obliged to enter. He is described as a little deformed man, who, after having a large family by his first wife, married at the age of seventy-five a young girl of only seventeen years, by whom he had a child. Of his sons, Alvory lived many years, and died in the service of the late sir George Saville; Isaac was for some time gardener to Mr. Allen, of Prior-park, and afterwards to lord Weymouth, at Long-leat. In these two families he spent fifty-two years of his life; and has the credit of being the projector of some of the beautiful plantations at both those seats. He retired from Long-leat at the age of seventy-eight, and died about three years after. There was a third, John, whose name with that of Alvory, and of the father, is among the subscribers to our poet's first publication. James, who was twenty-two years younger than Robert, will come to be mentioned hereafter; when he was taken into partnership. How he passed the preceding part of his time is not known. Of Robert, nothing is now remembered in his native town, but a traditional story, that he was put apprentice to a stocking-weaver of that place, and that, being almost starved, he ran away, and was hired by a lady as her footman: this lady, it is added, observing that he employed his leisure hours in reading, gave him every encouragement; and soon after he wrote an entertainment, which was shewn to Pope and others. Part of this story is probable, but too much of his history is crowded into it. His first service was not that of a lady, nor was the entertainment (The Toy-shop) his first production.

Although he was probably not in many stations of the menial kind, it is certain that he was once footman to Charles Dartiquenave, (or, as spelt by Swift, Dartineuf,) esq. paymaster of the works, and the *Darty* who is noticed by Pope,

> "Each mortal has his pleasure; none deny,
> Scarsdale his bottle, Darty his ham-pye."

His gluttony, which was long proverbial, suggested to lord Lyttelton to introduce him, in his Dialogues of the

Dead, holding a conversation with Apicius. The story of the *Ham-pye*, Dr. Warton assures us, was confirmed by Dodsley, who knew Dartineuf, and, as he candidly owned, had waited on him at dinner; or, as he said more explicitly to Dr. Johnson, "was his footman." He served afterwards, in the same humble station, in the family of the hon. Mrs. Lowther, where his conduct procured him respect, and his abilities, distinction. Several of his smaller poems were written while in this family, and being shewn to his mistress and her visitors, he was encouraged to publish them by a very liberal subscription, including about two hundred names of considerable note. His volume had the very appropriate title of "The Muse in Livery; or, The Footman's Miscellany," a thin 8vo, published in 1732. In his preface he alludes very feelingly to the many disadvantages of his humble condition; and in an emblematical frontispiece is a figure intended to represent himself, the right foot chained to *despair*, the right hand chained by *poverty* to *misery*, *folly*, and *ignorance*, the left hand *winged*, and endeavouring in vain to reach *happiness*, *virtue*, and *knowledge*.

The volume contains the "Epistle to Stephen Duck;" "Kitty," a pastoral; "The Petition;" "Rome's pardon," under the title of "The Devil is a Dunce;" "Religion," a simile; "The Epithalamium," called here, an Entertainment designed for the Wedding of governor Lowther and miss Pennington; and the "Advice," which were reprinted in his volume of Trifles."

His next attempt was more successful than the publication of his poems, and, considering the disadvantages of a life of servitude, more extraordinary; he wrote a dramatic piece, entitled "The Toy-shop," the style of which discovers an improvement which to those who had just read "The Muse in Livery," must have appeared wonderful. This the author determined to submit to Pope in manuscript. He tells us he had a great regard for that poet, before he had the honour of being known to him, and "it was a great mortification to him that he used to think himself too inconsiderable ever to merit his notice or esteem. However, some time after I had wrote the Toy-shop, hoping there was something in it which might recommend me to him in a moral capacity, at least, though not in a poetical one, I sent it to him, and desired his opinion of it; expressing some doubt, that though I designed it for the

stage, yet, unless its novelty would recommend it, I was afraid it would not bear a public representation, and therefore had not offered it to the actors."

Pope's answer to this application may appear in this place without impropriety, as it has escaped the collectors of his letters, and exhibits his kindness to unprotected genius in a very favourable light.

"Sir, *Feb.* 5, 1732-3.

I was very willing to read your piece, and do freely tell you, I like it, as far as my particular judgment goes. Whether it has action enough to please the stage, I doubt; but the morality and satire ought to be relished by the reader. I will do more than you ask me; I will recommend it to Mr. Rich. If he can join it to any play, with suitable representations, to make it an entertainment, I believe he will give you a benefit night; and I sincerely wish it may be turned any way to your advantage, or that I could show you my friendship in any instance. I am, &c."

Pope accordingly recommended it to Mr. Rich, and ever after bestowed his "favour and acquaintance" on the author. The hint of this excellent satire, for it scarcely deserves the name of drama, was taken from Randolph's "Muse's Looking-glass." It was acted at Covent-garden theatre in 1735, and met with great success; but was yet more popular, when printed, being indeed much better calculated for the closet than the stage. There is an ease and elegance in the style which raise our opinion of Dodsley's natural talents; and so many circumstances of public and private absurdities are brought together, as to afford decisive proof that he had a mind far above his situation, and that with habits of attentive observation of life and manners, he cherished the justest moral feelings. Such was his situation, however, that for some time he was supposed to be only the nominal author of the "Toy-shop;" but when he asserted his claim, he became more noticed, and the theatre more easily accessible to his future dramatic attempts. The profits of his volume of poems, and the Toy-shop, enabled him to set up in business, and with much judgment he chose that of a bookseller, which his friends might promote, and which might afford him leisure and opportunity to cultivate his talents. At what time he quitted service is not known, but he commenced the bookselling trade at a shop in Pall Mall, in 1735, and

by Pope's friendly interest, and his own humble and prudent behaviour, soon drew into his little premises such a society of men of genius, taste, and rank, as have seldom met. Many of these he afterwards had the honour to unite together in more than one scheme of literary partnership.

In the mean time, the success of his first dramatic piece encouraged him to attempt another better adapted to stage rules. This was his farce of "The King and the Miller of Mansfield," the plot of which is founded on a traditional story in the reign of Henry II. It was performed in 1736-7, and with applause scarcely inferior to that of the "Toy-shop." In 1737-8, he produced "Sir John Cockle at Court," intended as a sequel to the King and the Miller, but it had the usual fate of sequels, to suffer by comparison. His next dramatic performance was "The Blind Beggar of Bethnal-green," a ballad farce, acted in 1741, but with little success. The songs, however, are not unfavourable specimens of lyric simplicity.

Almost from the commencement of trade, Dodsley became a speculator in various literary undertakings, either original or compiled. So rapid was his success, that before he had been three years in business, he became a purchaser of copyrights; and it is among the most striking of those occurrences which diversify the lives of men of literary eminence, that, in 1738, the truly illustrious Dr. Samuel Johnson was glad to sell his first original publication to humble Robert Dodsley, for the small sum of ten guineas. We find by Mr. Boswell's very interesting account of this transaction, that Dodsley was the first to discover the merits of Johnson's "London," and was desirous to purchase an article of which as a tradesman he had not miscalculated the value. But before this time Dodsley's shop must have been in considerable reputation, as in April 1737 he published Pope's "Second Epistle of the Second Book of Horace," and in the following month Pope assigned over to him the sole property of his "Letters," and afterwards that of vols. V. and VI. of his Works, and some of his detached pieces. Not long after, Young and Akenside published their works at his shop, and as early as March 1738-9, he became a partner with some of his brethren in the copyright of established authors*.

* About this time he had the misfortune to incur the displeasure of the house of lords by publishing Paul Whitehead's satire entitled "Manners."

The first of his literary schemes was a periodical journal, which appears to have escaped the researches of his biographers, entitled "The Public Register, or Weekly Magazine," begun Jan. 3, 1741, each number of which consisted of sixteen 4to pages, handsomely printed, and was sold for three-pence. Although Dodsley appears to have lived on friendly terms with Cave, the printer, who referred Johnson to him as a fit publisher of the "London," yet this Register was undoubtedly one of the many attempts made at that time to rival the uncommon and much envied success of the Gentleman's Magazine, and like them was soon obliged to yield to the superior popularity of that valuable miscellany. Dodsley and Cave abused one another a little, as rival projectors, but were probably reconciled when the cause was removed. The contents of Dodsley's "Public Register" were original letters and essays in prose and verse; records of literature; the substance of the parliamentary debates, with news foreign and domestic, and advertisements relating to books. The original essays were contributed by his friends, and many of them probably by himself. It proceeded as far as the twenty-fourth number, when the editor thought proper to stop. He urges in his farewell address, "the additional expense he was at in stamping it, and the ungenerous usage he met with from one of the proprietors of a *certain monthly pamphlet*, who prevailed with most of the common newspapers not to advertise it." In 1745, he wrote a little poetical piece called "Rex et Pontifex," which he meant as an attempt to introduce a new species of pantomime upon the stage. It was not, however, received by any of the theatres, and probably was considered only as a political effusion for a temporary purpose.

In 1746, he projected another periodical work, entitled "The Museum, or the Literary and Historical Register," published every fortnight, in an 8vo size. Of this concern he had only a fourth share, the rest being the property of Mess. Longman, Shewell, Hitch, and Rivington. It extended to three volumes, and contains a greater va-

Ben Victor was partly the means of saving him from the worst consequences of this affair, by requesting the earl of Essex (one of those libelled in the poem) to present an humble petition from Dodsley, which his lordship did with so much effect, that Dodsley was discharged on paying his fees, which came "to seventy odd pounds; a tolerable sum," Victor adds, "for one week's scurvy lodging in the Butcher-row." Victor's Letters, vol. I.

riety of original essays of real merit than any similar undertaking within our memory, nor will this be doubted, when it is added that among the contributors were Spence, Horace Walpole, the two Wartons, Akenside, Lowth, Smart, Gilbert Cooper, William Whitehead, Merrick, and Campbell. This last wrote those political papers which he afterwards collected, enlarged, and published under the title of "The Present State of Europe."

In 1748 our author published a work of yet greater popularity and acknowledged value in the instruction of youth, his "Preceptor," to which some of the parties just mentioned contributed. Dr. Johnson furnished the Preface, and "The Vision of Theodore the Hermit." In the beginning of the following year, Dodsley purchased Johnson's "Vanity of Human Wishes," for the small sum of fifteen guineas, but Johnson reserved the right of printing one edition. It is a better proof of Dodsley's enterprizing spirit that he was the first who suggested the scheme of the English Dictionary, upon which Dr. Johnson was at this time employed; and is supposed to have procured some hints from Pope, among whose friends a scheme of this kind had been long entertained. Pope, however, did not live to see the excellent Prospectus which Johnson published in 1747. In 1748, Dodsley collected together in one volume his dramatic pieces, under the modest title of "Trifles." On the peace of Aix-la-Chapelle, he wrote the "Triumph of Peace," a masque, which was set to music by Dr. Arne, and performed at Drury-lane in 1748-9. In 1750 he published a small volume, unlike any of his former attempts, entitled "The Œconomy of Human Life, translated from an Indian manuscript, written by an ancient Bramin; to which is prefixed, an account of the manner in which the said manuscript was discovered. In a letter from an English Gentleman, now residing in China, to the earl of *****." Whether from modesty, fear, or merely a trick of trade, Dodsley affected to be only the publisher of this work, and persisted in his disguise for some time. Conjecture gave it to the earl of Chesterfield, and not quite so absurdly as Mrs. Teresa Constantia Phillips complimented that nobleman on being author of the "Whole Duty of Man." Chesterfield had a friendship for Dodsley, and would not contradict a report which rendered the sale of the "Œconomy" both rapid

and extensive. The critics, however, in the Monthly Review, and Gentleman's Magazine, were not to be deceived.

It would be unnecessary to say much on the merit of a piece which is so well known. During its early popularity, it occasioned many imitations, the principal of which were, "The Second part of the Œconomy of Human Life;" "The Œconomy of Female Life;" "The Œconomy of the Sexes;" and "The Œconomy of a Winter's Day," an humourous burlesque. Dodsley's "Œconomy," however, outlived these temporary efforts, and continued to be praised and read as the production of lord Chesterfield. The real author, although he might secretly appropriate this praise to himself, was perhaps not very well pleased to find that he seldom was suspected to have deserved it. His next production appears to have occupied his thoughts and leisure hours for a considerable time. This was a poem, intended to be comprized in three books, treating of agriculture, commerce, and arts. Of these, by way of experiment, he published the first, under the general title of "Public Virtue," in 1754; but it did not meet with such encouragement as to induce him to complete his design. It is written in blank verse, to which his ear was not very well attuned; but with many imperfections, this poem has likewise many beauties. He appears to have contemplated rural scenery with the eye of a poet. In the didactic part, he fails as others have failed before him, who wished to convey mechanical instruction with solemn pomp, and would invoke the heroic muse to tell what an unlettered farmer knows better. To console himself for the cool reception of this work, he told Dr. Johnson that "*Public Virtue* was not a subject to interest the age."

About this time, he established, in conjunction with Moore, a periodical paper, entitled "The World," a name which Dodsley is allowed to have suggested after the other partners had perplexed themselves in vain for a proper one. Lord Lyttelton, although no contributor himself, used his influence with his friends for that purpose, and Dodsley procured papers from many of his friends and customers. One paper only, No. 32, is acknowledged to come from his own pen. By undertaking to pay Moore a stipulated sum for each paper, whether contributed by that writer, or sent by volunteers, Dodsley secured to himself the copyright, and was amply repaid not only by its sale in

single numbers, but by the many editions printed in volumes. When it was concluded in 1756, he obtained permission of the principal writers to insert their names, which gave it an additional interest with the public. A few chose, at that time, to remain concealed, who have since been discovered, and some are yet unknown. Chesterfield and Horace Walpole were known at the time of publication.

In 1758, Dodsley wrote "Melpomene, or the Regions of Terror and Pity," an ode, but concealed his being the author, and employed Mrs. Cooper as his publisher. The consequence was that this ode, in which it is universally acknowledged that there are many sublime passages, was attributed to some promising young man, whom years and cultivation would lead to a high rank among poets. Mary Cooper, who was also the publisher of the World, lived in Paternoster-row, and appears to have been frequently employed in this capacity by Dodsley and others, when they did not choose that their names should appear to the first edition of any work.

In the same year, Dodsley produced his tragedy of "Cleone," at Covent-garden theatre. This is said to have been rejected by Garrick with some degree of contempt, principally because there was not a character in it adapted to the display of his talents; and when it was performed for the first time at the rival theatre, he endeavoured to diminish its attraction by appearing the same night in a new character at Drury-lane. The efforts of jealousy are sometimes so ridiculous, as to make it difficult to be believed that they are seriously intended. But notwithstanding this malicious opposition, Cleone was played with great success for many nights, although the company at Covent-garden, with the exception of Mrs. Bellamy, were in no reputation as tragedians. How powerfully the author has contrived to excite the passions of terror and pity, was lately seen, when this tragedy was revived by Mrs. Siddons. Its effect was so painful, and indignation at the villainy of Glanville and Ragozin approached so near to abhorrence, that the play could not be endured. There are, indeed, in this piece, many highly-wrought scenes, and the madness of Cleone deserves to rank among the most pathetic attempts to convey an idea of the ruins of an amiable and innocent mind. For Garrick's opinion we can have little respect, and perhaps he was not sincere in giving it. The prologue to Cleone was written by Melmoth, and the epi-

logue by Shenstone. Dodsley omitted about thirty lines of the latter, and substituted twelve or fourteen of his own, but restored the epilogue as originally written, in the fourth edition, at which it arrived in less than a year. Such was the avidity of the public, occasioned probably in a great measure by the opposition given to the performance of the play, that two thousand copies were sold on the first day of publication. Pope, when very young, had attempted a tragedy on the same subject, which he afterwards burnt, as he informed Dodsley, when the latter sent him his Cleone, in its first state, requesting his advice. Pope encouraged him to bring it out, but wished he would extend the plan to the accustomed number of five acts. Dodsley acted with sufficient caution in keeping his piece rather more than "nine years," and then submitted it to lord Chesterfield and other friends, who encouraged him to offer it to the stage, and supported it when produced. Dr. Johnson was likewise among those who praised its pathetic effect, and declared that "if Otway had written it, no other of his pieces would have been remembered." Dodsley, to whom this was told, said very justly, that "it was too much."

This was an important year (1758) to our author in another respect. He now published the first volume of the "Annual Register," projected in concert with the illustrious Edmund Burke, who is supposed to have contributed very liberally to its success. This work was in all its departments so ably conducted, that although he printed a large impression, he and his successor were frequently obliged to reprint the early volumes. Its value as an useful and convenient record of public affairs was so universally felt, that every inquirer into the history of his country must wish it had been begun sooner. Dodsley, however, did not live to enjoy its highest state of popularity; but some years after his death it became irregular in its times of publication, and the general disappointment which such neglect occasioned, gave rise, in 1780, to another work of the same kind, under the name of the New Annual Register. This for many years was a powerful rival, until the unhappy æra of the French revolution, when the principles adopted in the New Register gave disgust to those who had been accustomed to the Old, and the mind, if not the hand of Burke appearing again in the latter, it resumed and still maintains its former reputation, under the manage-

ment of Messrs. Rivington, who succeeded the late James Dodsley in the property.

In 1760, our author published his "Select Fables of Esop and other Fabulists," in three books, which added very considerably to his reputation, although he was more indebted than has been generally supposed to his learned customers, many of whom seem to have taken a pleasure in promoting all his schemes. The Essay on Fable, prefixed to this collection, is ascribed to Dodsley by the author of his life in the Biographia. Dodsley probably drew the outline of the essay, but Shenstone produced it in the shape we now find it.

When, after selling two thousand copies of this excellent collection, within a few months, Dodsley was preparing a new edition, Shenstone informs us that Mr. Spence offered to write the life afresh; and Spence, Burke, Lowth, and Melmoth, advised him to discard *Italics*.—Such particulars may appear so uninteresting as to require an apology, but they add something to the history of books, which is a study of importance as well as of pleasure, and they show the very high respect in which our author was held. Here we have Shenstone, Spence, Burke, Lowth, and Melmoth clubbing their opinions to promote his interest, by improving the merit of a work, which, however unjustly, many persons of their established character would have thought beneath their notice*.

On the death of Shenstone, in the beginning of the year 1763, Dodsley endeavoured to repay the debt of gratitude, by publishing a very beautiful edition of the works of that poet, to which he prefixed a short account of his life and writings, a character written with much affection, a description of the Leasowes, &c. He had now retired from the active part of his business, having realized a considerable fortune, and was succeeded by his brother James, whom he had previously admitted into partnership,

* Among other of Dodsley's publications, may be enumerated his "Fugitive Pieces," in two volumes, written by Spence, lord Whitworth, Burke, Clubbe, Hay, Cooper, Hill, and others; "London and its Environs," 6 vols. 8vo, in which he was assisted by Horace Walpole, who procured the lists of paintings; "England Illustrated," 2 vols. 4to. His collection of "Poems," in 6 vols. 8vo, the last edition of which was edited by Mr. Isaac Reed in 1782, with biographical notes; and his collection of "Old Plays," a second edition of which was published in 1780 by the same editor. During the publication of his Poems in separate volumes he solicited and obtained original pieces from most of his literary friends. See Hull's Select Letters, *passim*.

and who continued the business until his death in 1797, but without his brother's spirit or intelligence.

During the latter years of our author's life, he was much afflicted with the gout, and at length fell a martyr to it, while upon a visit to his learned and useful friend the rev. Joseph Spence at Durham. This event happened September 25, 1764, in the sixty-first year of his age. He was interred in the abbey church-yard of that city, with a homely tribute to his memory on his tomb-stone.

In 1772, a second volume of his works was published, under the title of "Miscellanies," viz. Cleone, Melpomene, Agriculture, and the Œconomy of Human Life. Two of his prose pieces, yet unnoticed, were inserted in the later editions of his first volume; the "Chronicle of the Kings of England," in imitation of the language of Scripture, and an ironical Sermon, in which the right of mankind to do what they will is asserted. Neither of these has contributed much to his reputation.

After the incidental notices taken of his different writings in this sketch of his life, little remains to be added as to their general character. As a poet, if poets are classed by rigorous examination, he will not be able to maintain a very elevated rank. His "Agriculture" was probably intended as the concentration of his powers, but the subject had not been for many years of town-life very familiar to him, and had he been more conversant in rural œconomy, he could not give dignity to terms and precepts which are neither intelligible nor just when translated from the homely language of the farm and the cottage. Commerce and the Arts, had he pursued his plan, were more capable of poetical illustration, but it may be doubted whether they were not as much above his powers, as the other is beneath the flights of the heroic muse. The "Art of Preaching" shows that he had not studied Pope's versification in vain. It is not, however, so strictly an imitation of Horace's Art of Poetry, which probably he could not read, as of Pope's manner of modernizing satire. It teaches no art, but that which is despicable, the art of casting unmerited obloquy on the clergy.

Upon the whole, the general merit of his productions, and the connexions he formed with many of the most eminent literary characters of his time, have given a considerable popularity to the name of Dodsley; and his personal character was excellent. Although flattered for his early

productions, and in a situation where flattery is most dangerous, he did not yield to the suggestions of vanity, nor considered his patrons as bound to raise him to independence, or as deserving to be insulted, if they refused to arrogant indolence what they willingly granted to honest industry. With the fair profits of his first pieces, he entered into business, and while he sought only such encouragement as his assiduity might merit, he endeavoured to cultivate his mind by useful, if not profound erudition. His whole life, indeed, affords an important lesson. Without exemption from some of the more harmless artifices of trade, he preserved the strictest integrity in all his dealings, both with his brethren, and with such authors as confided to him the publication of their works; and he became a very considerable partner in those large undertakings which have done so much credit to the booksellers of London.

In his more private character, Dodsley was a pleasing and intelligent companion. Few men had lived on more easy terms with authors of high rank, as well as genius; and his conversation abounded in that species of information which, unfortunately for biographers, is generally lost with those by whom it has been communicated. By his letters, some of which we have seen, he appears to have written with ease and familiar pleasantry, and the general style of his writings affords no reason to remember that he was deprived of the advantages of education. So much may application, even with limited powers, effect, while those who trust to inspiration only, too frequently are content to excite wonder, and dispense with industry, mistaking the bounty-money of fame for its regular pay.[1]

DODSON (Michael), an English barrister, was the son of the Rev. John Dodson, M. A. a dissenting minister of Marlborough, in Wiltshire, and of Elizabeth, one of the daughters of Mr. Foster, an attorney-at-law of the same place. He was born at Marlborough on the 20th or 21st Sept. 1732, and educated partly under the care of his father, and partly at the grammar-school of that town; and under the direction of his maternal uncle, sir Michael Foster, he was brought up to the profession of the law. After being admitted of the Middle Temple, London, August 31, 1754, he practised many years with considerable

[1] Johnson and Chalmers's English Poets, 1810.—Biog. Brit.

reputation, as a special pleader. His natural modesty and diffidence discouraged him from attending the courts, and therefore he did not proceed to be called to the bar till July 4, 1783. This measure contributed, as was intended, more to the diminution than to the increase of professional business. He was appointed one of the commissioners of bankrupts in 1770, during the chancellorship of lord Camden, and was continued in that situation till the time of his death. On December 31, 1778, Mr. Dodson married miss Elizabeth Hawkes, his cousin-german, and eldest daughter of Mr. Hawkes, of Marlborough. He enjoyed a life of uninterrupted good health, and indeed little alteration was observeable in his strength or general habits till nearly the last year of his life. It was not till the month of October 1799, that he began more sensibly to feel the effect of disease; and, after a confinement to his room of about a fortnight, he died of a dropsy in his chest, at his house in Boswell-court, Carey-street, London, on the 13th of November of that year; and was buried in Bunhill-fields the 21st of the same month. Mr. Dodson's legal knowledge and discrimination were deservedly estimated by those to whom he was known, and who had occasion to confer with him upon questions of law. He was deliberate in forming his opinion, and diffident in delivering it, but always clear in the principles and reasons on which it was founded. His general acquaintance with the laws, and veneration for the constitution of his country, evinced his extensive acquaintance with the principles of jurisprudence, and his regard for the permanence of the liberties of Britain. In 1762, Mr. Justice Foster published his book, entitled, "A Report of some proceedings on the commission for the trial of the Rebels in the year 1746, in the county of Surrey; and of other crown cases; to which are added, Discourses upon a few branches of the Crown Law." This work will be to him, said Mr. Dodson, "monumentum ære perennius." The impression being large, and a pirated edition being made in Ireland, a new edition was not soon wanted in England; but in 1776 Mr. Dodson published a second edition with some improvements, and with remarks in his preface on some objections made by Mr Barrington in his "Observations on the more ancient Statutes." In 1792 he published a third edition, with an appendix, containing three new cases, which the author had intended to insert in the first edition, and had

caused to be transcribed for that purpose. In 1795 Mr. Dobson drew up a life of his truly learned and venerable uncle sir Michael Foster, which was to have formed a part of the sixth volume of the new edition of the Biographia Britannica. It has since been printed separately in 1811, 8vo. But the public are in possession of more ample documents of Mr. Dodson's deep research and critical judgment in biblical literature, than in legal disquisitions. He had very attentively and dispassionately examined the evidences of revelation, and was firmly convinced of the truth of its pretensions. He was zealous for the true and rational interpretation of its scriptures, because he was strongly persuaded of the great influence such interpretation would have on its reception in the world, and on the consequent happiness of mankind. But having a turn for biblical criticism, and having embraced the principles of the unitarians, he published many papers in a work entitled "Commentaries and Essays," written by the members of a small "Society for promoting the knowledge of the Scriptures." Mr. Dodson was a very early member of this society, not only communicating some papers of his own, but conducting through the press some of the contributions of others. In 1790 he laid before the public, as the result of many years' study, "New translation of Isaiah, with notes supplementary to those of Dr. Lowth, late bishop of London, and containing remarks on many parts of his Translation and Notes, by a Layman." In this he has taken more freedoms than can be justified by the principles of sound criticism; which drew forth an able answer from the pen of Dr. Sturges, in "Short remarks on a new Translation of Isaiah," 8vo. To this Mr. Dodson replied, with urbanity and candour, in "A Letter to the Rev. Dr. Sturges, &c." 8vo, 1791.[1]

DODSWORTH (Roger), an eminent antiquary, the son of Matthew Dodsworth, registrar of York cathedral, and chancellor to archbishop Matthews, was born July 24, 1585, at Newton Grange, in the parish of St. Oswald, in Rydale, Yorkshire. He died in August 1654; and was buried at Rufford, Lancashire. He was a man "of wonderful industry, but less judgment; always collecting and transcribing, but never published any thing." Such is

[1] Biographical Memoir privately circulated by Dr. Disney.—Preface to the 8vo edition of the Life of sir Michael Foster.

the report of him by Wood; who in the first part of it, Mr. Gough observes, drew his own character. "One cannot approach the borders of this county," adds this topographer, in his account of Yorkshire, "without paying tribute to the memory of that indefatigable collector of its antiquities, Roger Dodsworth, who undertook and executed a work, which, to the antiquaries of the present age, would have been the stone of Tydides." One hundred and twenty-two volumes of his own writing, besides original MSS. which he had obtained from several hands, making all together 162 volumes folio, now lodged in the Bodleian library, are lasting memorials what this county owes to him, as the two volumes of the Monasticon (which, though published under his and Dugdale's names conjointly, were both collected and written totally by him) will immortalize that extensive industry which has laid the whole kingdom under obligation. The patronage of general Fairfax (whose regard to our antiquities, which the rage of his party was so bitter against, should cover his faults from the eyes of antiquaries) preserved this treasure, and bequeathed it to the library where it is now lodged. Fairfax preserved also the fine windows of York cathedral; and when St. Mary's tower, in which were lodged innumerable records, both public and private, relating to the northern parts, was blown up during the siege of York, he gave money to the soldiers who could save any scattered papers, many of which are now at Oxford; though Dodsworth had transcribed and abridged the greatest part before. Thomas Tomson, at the hazard of his life, saved out of the rubbish such as were legible; which, after passing through several hands, became the property of Dr. John Burton, of York, being 1868, in thirty bundles. Wallis says they are in the cathedral library. Fairfax allowed Dodsworth a yearly salary to preserve the inscriptions in churches.

Fairfax died in 1671; his nephew, Henry Fairfax, dean of Norwich, gave Roger Dodsworth's 162 volumes of collections to the university of Oxford; but the MSS. were not brought thither till 1673, and then in wet weather, when Wood with much difficulty obtained leave of the vice-chancellor to have them brought into the muniment-room in the school-tower, and was a month drying them on the leads. Many transcripts from them are in various collections, particularly the British museum, where are

also many of Dodsworth's letters. Hearne, in a transport of antiquarian enthusiasm, "blesses God that he was pleased, out of his infinite goodness and mercy, to raise up so pious and diligent a person, that should, by his blessing, so effectually discover and preserve such a noble treasure of antiquities as is contained in these volumes: most of them written with his own hand, and the genealogical tables, and the notes on them, done with that exquisite care and judgment, that I cannot but think otherwise of this eminent person than the author of the 'Athenæ Oxonienses.' For it plainly appears to me, that his judgment and sagacity were equal to his diligence; and I see no reason to doubt, but that if he had lived to write the Antiquities of Yorkshire (as he once designed), it would have appeared in a very pleasing and entertaining method, and in a proper and elegant style, and set out with all other becoming advantages."[1]

DODWELL (HENRY), a very learned writer, was born in the parish of St. Warburgh in Dublin, towards the latter end of October 1641, and baptized November 4th. His father, who was in the army, had an estate at Connaught, but it being seized by the Irish rebels, he came, with his wife and child, to England in 1648, to obtain some assistance among their relations. After some stay in London, they went to York, and placed their son in the free-school of that city, where he continued five years, and laid the foundation of his extensive learning. His father, after having settled him with his mother at York, went to Ireland, to look after his estate, but died of the plague at Waterford: and his mother, going thither for the same purpose, fell into a consumption, of which she died, in her brother sir Henry Slingsby's house. Being thus deprived of his parents, Mr. Dodwell was reduced to such streights that he had not money enough to buy pen, ink, and paper; and suffered very much for want of his board being regularly paid *. Thus he continued till 1654, when his uncle, Mr. Henry Dodwell, rector of Newbourn

* In this more liberal age it will scarcely be credited that this youth was forced to use such paper as young gentlewomen had covered their work with, and thrown away as no longer fit for their use, he having no other to write his exercises on; and to make use of charcoal, instead of pen and ink, which he had not money to purchase; and then, when he came to school, to borrow pen and ink of his school-fellows to fit his exercises for his master's sight.

[1] Gough's Topography, vol. I.—Archæologia, vol. I.

and Hemley in Suffolk, sent for him, discharged his debts, and assisted him in his studies. With him he remained about a year, and then went to Dublin, where he was at school for a year longer. In 1656 he was admitted into Trinity-college in that city, of which he was successively chosen scholar and fellow. But in 1666 he quitted his fellowship, in order to avoid going into holy orders, for by the statutes of that college, the fellows are obliged to take orders when they are masters of arts of three years standing. The learned bishop Jer. Taylor offered to use his interest to procure a dispensation of the statute, but Mr. Dodwell refused to accept of it, lest it should be construed into a precedent injurious afterwards to the college. The reasons given for his declining the ministerial function were, 1. The great weight of that office, and the severe account which the ministers of Christ have to give to their Lord and Master. 2. His natural bashfulness, and humble opinion, and diffidence of himself; though he was, unquestionably, very well qualified in point of learning. 3. That he thought he could do more service to religion, and the church, by his writings, whilst he continued a layman, than if he took orders; for then the usual objections made against clergymen's writings on those subjects, *viz.* "That they plead their own cause, and are biassed by self-interest," would be entirely removed.

Mr. Dodwell came the same year to England, and resided at Oxford for the sake of the public library. Thence he returned to his native country, and in 1672 published, at Dublin, in 8vo, a posthumous treatise of his late learned tutor John Stearn, M. D. to which he put a preface of his own. He entitled this book, "De Obstinatione: Opus posthumum Pietatem Christiano-Stoicam scholastico more suadens:" and his own preface, "prolegomena Apologetica, de usu Dogmatum Philosophicorum," &c. in which he apologizes for his tutor; who, by quoting so often and setting a high value upon the writings and maxims of the heathen philosophers, might seem to depreciate the Holy Scriptures. Mr. Dodwell therefore premises first, that the author's design in that work is only to recommend moral duties, and enforce the practice of them by the authority of the ancient philosophers; and that he does not meddle with the great mysteries of Christianity, which are discoverable only by divine revelation. His second work was, "Two letters of advice. 1. For the Susception of

Holy Orders. 2. For Studies Theological, especially such as are rational." To the second edition of which, in 1681, was added, "A Discourse concerning the Phœnician History of Sanchoniathon," in which he considers Philo-Byblius as the author of that history. In 1673, he wrote a preface, without his name, to "An introduction to a Devout Life," by Francis de Sales, the last bishop and prince of Geneva; which was pnblished at Dublin, in English, this same year, in 12mo. He came over again to England in 1674, and settled in London; where he became acquainted with several learned men; particularly, in 1675, with Dr. William Lloyd, afterwards successively bishop of St. Asaph, Litchfield and Coventry, and Worcester *. With that eminent divine he contracted so great a friendship and intimacy, that he attended him to Holland, when he was appointed chaplain to the princess of Orange. He was also with him at Salisbury, when he kept his residence there as canon of that church; and spent afterwards a good deal of time with him at St. Asaph. In 1675 he published "Some Considerations of present Concernment; how far the Romanists may be trusted by princes of another persuasion," in 8vo, levelled against the persons concerned in the Irish remonstrance, which occasioned a kind of schism among the Irish Roman catholics. The year following he published "Two short Discourses against the Romanists. 1. An Account of the fundamental Principle of Popery, and of the insufficiency of the proofs which they have for it. 2. An Answer to six Queries proposed to a gentlewoman of the Church of England, by an emissary of the Church of Rome," 12mo, but reprinted in 1688, 4to, with "A new preface relating to the bishop of Meaux, and other modern complainers of misrepresentation." In 1679, he published, in 4to, "Separation of Churches from episcopal government, as practised by the present non-conformists, proved schismatical, from such principles as are least controverted, and do withal most popularly explain the sinfulness and mischief of schism." This, being animadverted upon by R. Baxter, was vindicated, in 1681, by Mr. Dodwell, in "A Reply to Mr. Baxter's pretended confutation of a book, entitled, Sepa-

* Mr. Dodwell, when in London, used daily to frequent a coffee-house near Temple-bar, where he was willing to answer all who asked his opinion concerning matters of literature. Many of his countrymen resorted to the same coffee-house, and regularly saw him home every night.

ration of Churches," &c. To which were added, "Three Letters to Mr. Baxter, written in 1673, concerning the Possibility of Discipline under a Diocesan Government," &c. 8vo. In 1682 came out his "Dissertations on St. Cyprian," composed at the request of Dr. Fell, bishop of Oxford, when he was about to publish his edition of that father. They were printed in the same size, but reprinted at Oxford in 1684, 8vo, under the title "Dissertationes Cyprianæ." The eleventh dissertation, in which he endeavours to lessen the number of the early Christian martyrs, brought upon him the censure of bishop Burnet, and not altogether unjustly. The year following, he published "A Discourse concerning the One Altar, and the One Priesthood, insisted on by the ancients in the disputes against Schism *," Lond. 8vo. In 1684, a dissertation of his on a passage of Lactantius, was inserted in the new edition of that author at Oxford, by Thomas Spark, in 8vo. His treatise "Of the Priesthood of Laicks," appeared in 1686, in 8vo. The title was "De jure Laicorum," &c. It was written in answer to a book published by William Baxter, the antiquary, and entitled "Anti-Dodwellism, being two curious tracts formerly written by H. Grotius, concerning a solution of the question, whether the eucharist may be administered in the absence of, or want of pastors." About the same time he was preparing for the press the posthumous works of the learned Dr. John Pearson, bishop of Chester, Lond. 1688, 4to. He published also, "Dissertations on Irenæus," 1689, 8vo. On the 2d of April, 1688, he was elected, by the university of Oxford, Camden's professor of history, without any ap-

* Before Mr. Dodwell committed this book to the press, he brought it to Dr. Tillotson, and desired his judgment concerning it. The doctor freely expressed his dislike of it; and told the author, that though his work was written with such great accuracy and close dependence of one proposition upon another, as that it seemed to be little less than demonstration, "so that (added Tillotson) I can hardly tell you, where it is, that you break the chain; yet I am sure, that it is broken somewhere: for such and such particulars are so palpably false, that I wonder you do not perceive the absurdity of them; they are so gross, and grate so much upon the inward sense." When Dr. Tillotson, after the revolution, had consented to be archbishop of Canterbury, before he was consecrated to the see, Mr. Dodwell wrote him a letter to dissuade him from being the aggressor in the new-designed schism, and in erecting another altar against that of the deprived fathers and brethren. "If," says he, "their places be not vacant, the new consecration must, by the nature of the spiritual monarchy, be null, invalid, and schismatical." He affirmed, likewise, that such as were concerned in this practice, cut themselves off from the communion of which they were before members; as did all others who joined with them.

plication of his own, and when he was at a great distance from Oxford; and the 21st of May was incorporated master of arts in that university. But this beneficial and creditable employment of professor he did not enjoy long; being deprived of it in November, 1691, for refusing to take the oaths of allegiance to king William and queen Mary. When their majesties had suspended those bishops who would not acknowledge their authority, Mr. Dodwell published "A cautionary discourse of Schism, with a particular regard to the case of the bishops, who are suspended for refusing to take the new oath," London, 8vo. And when those bishops were actually deprived, and others put in their sees, he joined the former, looking upon the new bishops, and their adherents, as schismatics. He wrote likewise "A Vindication of the deprived Bishops:" and "A Defence of the same," 1692, 4to, being an answer to Dr. Hody's "Unreasonableness of Separation," &c. After having lost his professorship, he continued for some time in Oxford, and then retired to Cookham, a village near Maidenhead, about an equal distance between Oxford and London; and therefore convenient to maintain a correspondence in each place, and to consult friends and books, as he should have occasion. While he lived there, he became acquainted with Mr. Francis Cherry of Shottesbrooke, a person of great learning and virtue, for the sake of whose conversation he removed to Shottesbrooke, where he chiefly spent the remainder of his days. In 1692, he published his Camdenian lectures read at Oxford; and, in 1694, "An Invitation to Gentlemen to acquaint themselves with ancient History;" being a preface to Degory Whear's "Method of reading history," translated into English by Mr. Bohun. About this time having lost one or more of the Dodwells, his kinsmen, whom he designed for his heirs, he married on the 24th of June, 1694, in the 52d year of his age, a person, in whose father's house at Cookham he had boarded several times, and by her had ten children *. In 1696 he drew up the annals of Thucydides

* The reason of his marrying late in life was the offence he took at some of his relations, who did not pay him a certain pittance which he had agreed with them should be transmitted to him yearly out of the fortune he possessed. The fact, as stated by Mr. Harris, in his edition of sir James Ware's works, was as follows: he had a good estate in Ireland, the profits of which he gave to his next kinsman, reserving only a small part for his own subsistence. But upon his marriage he took the whole to himself; his kinsman having raised a fair fortune out of the estate, while he enjoyed it.

and Xenophon, to accompany the editions of those two authors by Dr. John Hudson and Mr. Edward Wells. Having likewise compiled the annals of Velleius Paterculus, and of Quintilian, and Statius, he published them altogether in 1698, in one volume, 8vo. About the same time he wrote an account of the lesser Geographers, published by Dr. Hudson; and "A Treatise concerning the lawfulness of instrumental music in holy offices:" occasioned by an organ being set up at Tiverton in 1696: with some other things on chronology, inserted in "Grabe's Spicilegium." In 1701, he published his account of the Greek and Roman cycles, which was the most elaborate of all his pieces, and seems to have been the work of the greatest part of his life. The same year was published a letter of his, inserted in Richardson's "Canon of the New Testament," &c. concerning Mr. Toland's disingenuous treatment of him. The year following appeared "A Discourse [of his] concerning the obligation to marry within the true communion, following from their style of being called a Holy Seed;" and "An Apology for the philosophical writings of Cicero," against the objections of Mr. Petit; prefixed to Tully's five books De Finibus, or, of Moral Ends, translated into English by Samuel Parker, gent. as also the annals of Thucydides and Xenophon, Oxon. 4to. In 1703 he published "A Letter concerning the Immortality of the Soul, against Mr. Henry Layton's Hypothesis," 4to; and, "A Letter to Dr. Tillotson about Schism," 8vo, written in 1691. The year following came out, his "Chronology of Dionysius Halicarnasseus," in the Oxford edition of that historian by Dr. Hudson, folio; his "Two Dissertations on the age of Phalaris and Pythagoras," occasioned by the dispute between Bentley and Boyle; and his "Admonition to Foreigners, concerning the late Schism in England." This, which was written in Latin, regarded the deprivation of the nonjuring bishops. When the bill for preventing occasional conformity was depending in parliament, he wrote a treatise, entitled, "Occasional Communion fundamentally destructive of the discipline of the primitive catholic Church, and contrary to the doctrine of the latest Scriptures concerning Church Communion;" London, 1705, 8vo. About the same time, observing that the deprived bishops were reduced to a small number, he wrote, "A Case in View considered: in a Discourse, proving that (in case our present invalidly deprived fathers shall leave all their sees vacant, either by

death or resignation) we shall not then be obliged to keep up our separation from those bishops, who are as yet involved in the guilt of the present unhappy schism," Lond. 1705, 8vo. Some time after, he published "A farther prospect of the Case in View, in answer to some new objections not then considered," Lond. 1707, 8vo. Hitherto Mr. Dodwell had acted in such a manner as had procured him the applause of all, excepting such as disliked the nonjurors; but, about this time, he published some opinions that drew upon him almost universal censure. For, in order to exalt the powers and dignity of the priesthood, in that one communion, which he imagined to be the *peculium* of God, and to which he had joined himself, he endeavoured to prove, with his usual perplexity of learning, that the doctrine of the soul's natural mortality was the true and original doctrine; and that immortality was only at baptism conferred upon the soul, by the gift of God, through the hands of one set of regularly-ordained clergy. In support of this opinion, he wrote "An Epistolary Discourse, proving, from the scriptures and the first fathers, that the soul is a principle naturally mortal; but immortalized actually by the pleasure of God, to punishment, or to reward, by its union with the divine baptismal spirit. Wherein is proved, that none have the power of giving this divine immortalizing spirit, since the apostles, but only the bishops," Lond. 1706, 8vo. At the end of the preface to the reader is a dissertation, to prove "that Sacerdotal Absolution is necessary for the Remission of Sins, even of those who are truly penitent." This discourse being attacked by several persons, particularly Chishull, Clarke, Norris, and Mills afterwards bishop of Waterford, our author endeavoured to vindicate himself in the three following pieces: 1. "A Preliminary Defence of the Epistolary Discourse, concerning the distinction between Soul and Spirit: in two parts. I. Against the charge of favouring Impiety. II. Against the charge of favouring Heresy," Lond. 1707, 8vo. 2. "The Scripture account of the Eternal Rewards or Punishments of all that hear of the Gospel, without an immortality necessarily resulting from the nature of the souls themselves that are concerned in those rewards or punishments. Shewing particularly, I. How much of this account was discovered by the best philosophers. II. How far the accounts of those philosophers were corrected, and improved, by the Hellenistical Jews, assisted by the Revelations of the Old Testa-

ment. III. How far the discoveries fore-mentioned were improved by the revelations of the Gospel. Wherein the testimonies also of S. Irenæus and Tertullian are occasionally considered," Lond. 1708, 8vo. And, 3. "An Explication of a famous passage in the Dialogue of S. Justin Martyr with Tryphon, concerning the immortality of human souls. With an Appendix, consisting of a letter to the rev. Mr. John Norris, of Bemerton; and an expostulation relating to the late insults of Mr. Clarke and Mr. Chishull," Lond. 1708, 8vo. Upon the death of Dr. William Lloyd, the deprived bishop of Norwich, on the first of January 1710-11, Mr. Dodwell, with some other friends, wrote to Dr. Thomas Kenn, of Bath and Wells, the only surviving deprived bishop, to know, whether he challenged their subjection? He returned for answer, that he did not: and signified his desire that the breach might be closed by their joining with the bishops possessed of their sees; giving his reasons for it. Accordingly, Mr. Dodwell, and several of his friends, joined in communion with them. But others refusing this, Mr. Dodwell was exceedingly concerned, and wrote, "The case in view now in fact. Proving, that the continuance of a separate communion, without substitutes in any of the late invalidly-deprived sees, since the death of William late lord bishop of Norwich, is schismatical. With an Appendix, proving, that our late invalidly-deprived fathers had no right to substitute successors, who might legitimate the separation, after that the schism had been concluded by the decease of the last survivor of those same fathers," Lond. 1711, 8vo. Our author wrote some few other things, besides what have been already mentioned*. At length, after a

* Namely, 1. "Dissertatio ad Fragmentum quoddam T. Livii," extant among archbishop Laud's MSS. in the Bodleian library. Mr. Dodwell likewise settled the times of the actions related by that author, by the years ab Urbe Cond. according to the Varronian account, set at the top of each page. At the request of a gentleman in the Isle of Man, who had desired his thoughts on this point, "Whether the church of England had just reasons, when she reformed, to lay aside the use of incense, which was practised in all churches before our quarrel with the church of Rome?" he wrote, in 1709, 2. "A Discourse concerning the Use of Incense in Divine Offices," London, 1711, 8vo. 3. "Julii Vitalis Epitaphium, cum notis Henrici Dodwelli, et commentario G. Musgrave. Accedit Dodwelli Epistola ad cl. Goezium de Puteolanâ & Bajanâ Inscriptionibus." Iscæ Dunmoniorum & Londini, 1711, 8vo. This epitaph of Julius Vitalis, on which Mr. Dodwell wrote notes, was found at Bath, and published by Mr. Hearne at the end of his edition of King Alfred's Life by sir John Spelman, 8vo. The letter to Mr. Goetz, professor at Leipsic, was written by Mr. Dodwell in 1700, being an explanation of an inscription on Memonius Calistus, found at Puteoli, and on another found at Baiæ. 4. "De ætate & patriâ Dionysii Periegetæ." Printed in the

very studious and ascetic course of life, he died at Shottesbrooke the 7th of June 1711, in the seventieth year of his age; and was buried in the chancel of the church there, where a monument is erected to him. Mr. Dodwell, as to his person, was of a small but well-proportioned stature, of a sanguine and fair complexion, of a grave and serious, but a comely, pleasant countenance: of a piercing eye, of a solid judgment, and ready apprehension. He naturally enjoyed so strong and vigorous a constitution of body, that he knew not, by his own experience, what the head-ach was. His industry was prodigious, as appears by the many books he published. He was extremely frugal of his time, and indefatigable in his studies, by which means he became acquainted with almost all authors, both sacred and profane, ancient and modern. He studied, not for his own benefit only, but also for that of others: for he was generously communicative, and always ready to assist others in worthy undertakings; very zealous to promote learning, and though learned almost beyond any one of his age, yet (what is very uncommon) of singular humility and modesty. Accordingly he was courted and admired by the most eminent men abroad, who bestow the highest encomiums upon him, on all occasions. It must, however, be owned, that, as he conversed more with books than men, his style is, for that reason, obscure and intricate, and full of digres-

Oxford edition of that author in 1710, 8vo. 5. "De Parmâ Equestri Woodwardianâ Dissertatio," &c.; on the ancient Roman shield, formerly in Dr. Woodward's possession, whereon was represented the sacking of Rome by the Gauls. This dissertation, which Mr. Dodwell was prevented by death from finishing, was published by Hearne in 8vo, Oxon. 1713, but brought Hearne into a dispute with the university, owing to some supposed reflections on the jurors, and he was ordered to suppress the work. After, however, he had cancelled the preliminary matter, the publication was suffered to go on. Mr. Dodwell supposes this Roman shield to have been made about the time of Nero. 6. Four letters, which passed between the right reverend the lord bishop of Sarum, and Mr. Henry Dodwell, were printed from the originals, Lond. 1713, 12mo.

Mr. Dodwell wrote likewise, 7. A Tract concerning the Death of Judas, wherein he showed, that ἀπήγξατο does not signify his being strangled with grief, as Grotius and Dr. Hammond understood it, but that he hanged himself. It was never printed: nor the following, which was left unfinished. 8. "A Dissertation concerning the Time of the Greek translation of the Old Testament by the LXX." 9. "A Dissertation concerning the Laws of Nature and Nations;" in which the author proposed to shew, that these laws were not the result of reason, but laws delivered by God to Adam, or Noah, and were transmitted to us by tradition. 10. He designed to publish "The Epistle of St. Barnabas," with a literal translation, and notes; having ever since the year 1691, wrote "Prolegomena" to it; but it was left imperfect. 11. Lastly, He began to settle the time and order in which Tertullian wrote each of his books, on which he made but very little progress.

sions: for he often complained to his friends, that he was not able to comprise his thoughts in few words. With regard to his moral character, he was a person of great sobriety and temperance; of exemplary charity, notwithstanding the narrowness of his fortune; of strict piety; a great lover of the clergy, and a zealous member of the church of England. His failings may be discovered even from the titles of his works. His judgment bore very little proportion to his learning, and for want of this very necessary ingredient in controversy, he often unintentionally injured the cause he meant to support. But while his theological paradoxes are forgot, his critical works will still support his reputation. Speaking of his "Annales Quintilianæ," Gibbon says, Dodwell's learning was immense; "in this part of history especially (that of the upper empire) the most minute fact or passage could not escape him; and his skill in employing them is equal to his learning." Gibbon adds the general opinion that "the worst of this author is his method and style; the one perplexed beyond imagination, the other negligent to a degree of barbarism."

Of Mr. Dodwell's ten children, six survived him; four daughters, and two sons, Henry and William. HENRY was brought up to the law, and became sceptical in his principles. In 1742, he published a pamphlet, entitled "Christianity not founded upon Argument," which, under the cover of zeal for religion, was an attack upon revelation. It was written with ingenuity and subtlety; excited great attention for a time; and was answered effectually by Dr. Doddridge, Leland, and other able and learned men. This Mr. Henry Dodwell took a very active part in the society for the encouragement of arts, manufactures, and commerce, during the early period of that society; and is said to have been a polite, humane, and benevolent man. Mr. Dodwell's son William will require a separate article.[1]

DODWELL (WILLIAM), was born at Shottesbrooke, in Berkshire, June 17, 1709, and was educated at Trinity college, Oxford, where he took the degree of master of arts, on the 8th of June, 1732. In the course of his life, he obtained several considerable preferments. He was rector of Shottesbrooke, and vicar of Bucklesbury and of

[1] Life by Brokesby, 1715. 8vo.—Biog. Brit.—Gibbon's Life, vol. II. p. 55.—Birch's Life of Tillotson.—Mosheim's History.—Wood's Fasti, vol. II.—Letters written by Eminent Persons, 1813, 3 vols. 8vo.

White-Waltham. Dr. Sherlock, when bishop of Salisbury, gave him a prebendal stall in that cathedral, and he afterwards became a canon of the same church. Bishop Thomas promoted him to the archdeaconry of Berks. The principal works by which he was distinguished, were, "A Free Answer to Dr. Middleton's Free Enquiry," published in 1749; and "A full and final Reply to Mr. Toll's "Defence of Dr. Middleton," which appeared in 1751. Both these works were written with temper, as well as with learning. Our author was judged to have performed such good service to the cause of religion by his answer to Dr. Middleton, that the university of Oxford conferred upon him the degree of doctor in divinity by diploma, in full convocation on Feb. 23, 1749-50. He published also, "Two Sermons on the eternity of future punishment, in answer to Whiston; with a Preface," Oxford, 1743; "Visitation Sermon on the desireableness of the Christian Faith, published at the request of bishop Sherlock," Oxford, 1744; "Two Sermons on a rational faith," Oxford, 1745; "Sermon on the practical influence of the doctrine of the Holy Trinity," Oxford, 1745; "Dissertation on Jepthah's Vow, occasioned by Romaine's Sermon on that subject," London, 1745; "Practical Discourses (14) on moral subjects, vol. I." London, 1748. A Dedication to his patron Arthur Vansittart, esq. of Shottesbrooke, precedes a masterly preface of considerable length, stating the great duties of morality, &c.; "Vol. II. London, 1749, containing 14 more;" and preceded by a Dedication to bishop Sherlock, whose "unsolicited testimony of favour" to him laid him "under *personal* obligations. Such a testimony from such a patron, and the obliging manner of conferring it, added much to the value of the favour itself." "Assize Sermon on Human Laws," Oxford, 1750; "Sermon on St. Paul's Wish," Oxford, 1752; "Two Sermons on Superstition," Oxford, 1754; "Assize Sermon on the equal and impartial discharge of Justice," Oxford, 1756; "Letter to the Author of Considerations on the Act to prevent Clandestine Marriages; with a Postscript occasioned by Stebbing's Enquiry into the annulling Causes," &c. London, 1755. This Letter "by a Country Clergyman" was known, at the time, as Dr. Dodwell's; "Two Sermons on the Doctrine of the Divine Visitation by Earthquakes," Oxford, 1756; "Assize Sermon on the False Witness, Oxford, 1758; "Sermon at the Meeting of the Charity Schools," London, 1758;

"Two Sermons on a particular Providence," Oxford, 1760; "Sermon before the Sons of the Clergy," London, 1760; "Charge to the Clergy of the archdeaconry of Berks," London, 1764; "Sermon at the Consecration of Bishop Moss, in 1766," London, 1767; "The Sick Man's Companion; or the Clergyman's Assistant in visiting the Sick; with a Dissertation on Prayer," London, 1767; "The Prayer, on laying the foundation stone of the Salisbury infirmary, subjoined to dean Greene's Infirmary Sermon," Salisbury, 1767; "Infirmary Sermon," Salisbury, 1768. In 1802, the eldest son of our author permitted the "Three Charges on the Athanasian Creed," in consequence of the request of some Oxford friends, to see the light. They were accordingly printed at the university press; and contributed, as the author expresses himself in his second page, "to obviate all real mistakes, to silence all wilful misrepresentations, to remove prejudices, to confirm the faith of others, and to vindicate our own sincerity in the profession of it:" and it was considered by him as "not unseasonable or unuseful to review and justify that which is called the Athanasian Creed; not, we well know, as composed by him whose name it bears, but as explaining the doctrine which he so strenuously maintained."

Dr. Dodwell died Oct. 21, 1785, with the character, which his publications amply justify, of an orthodox, diligent, and learned divine.[1]

DOES (JACOB VANDER), first of this family of artists, was born at Amsterdam in 1623, and after having been a disciple of N. Moyart, travelled to Rome, and formed himself on the manner of Bamboccio. He excelled in landscapes and animals. His temper was melancholy and austere, so that he incurred the displeasure of all his acquaintance, and was deserted by them. He died at Amsterdam in 1673. His tone is dark, but his composition has dignity, his figures are well designed, and touched with spirit, and his animals, especially the sheep, are painted with equal truth and delicacy. The etchings of this master from compositions of his own, ornamented with animals, are executed in a slight, free, masterly style.[2]

DOES (JACOB VANDER), the son of the former, was born at Amsterdam in 1654. He was successively a dis-

[1] Biog. Brit.—Nichols's Bowyer.—Gent. Mag. see Index.

[2] Argenville, vol. III who, however, confounds the first two artists of this family.—Descamps, vol. III.—Pilkington and Strutt.

ciple of Karel du Jardin, Netscher, and Gerard Lairesse. He was a very ready designer, and possessed a lively imagination and good invention; but the impetuosity of his temper was such, that he destroyed his compositions, if his pictures did not please him in the progress of their execution; nor could the interposition and remonstrances of his best friends avail for their preservation. His death, in 1693, at the age of 39 years, prevented his acquiring that fortune and high reputation, which the fame of his abilities and performances gave him reason to expect.[1]

DOES (SIMON VANDER), brother to the preceding, was born at Amsterdam in 1653. Having learned the art of painting from his father, and pursuing the same style and manner in the choice of the same subjects, he travelled to Friesland and to England, and afterwards settled at the Hague. Notwithstanding the difficulties in which the extravagance of a dissolute wife involved him, and the depression of circumstances and spirits which they occasioned, he persevered in the exercise of his profession. On some occasions he painted portraits, resembling in their touch and colouring those of the old Netscher; but though his works were much admired and sought after, he fell into great poverty, and died in 1717 at the age of 64 years. The works of this artist are peculiarly pleasing; and though his figures want elegance, and his colouring inclines to the yellow and light brown, yet his cattle are so correct, his touch so free and easy, his distances and the forms of his trees so agreeable, his colouring so transparent and delicate, and his pastoral subjects distinguished by so much nature and simplicity of rural life, that his works have been very highly esteemed, and have been sold for very large prices. This artist has etched some few small landscapes, with animals, from his own compositions.[2]

DOGGET (THOMAS), an author and an actor, was born in Castle-street, Dublin, in the latter end of the seventeenth century, and made his first theatrical attempt on the stage of that metropolis; but not meeting with encouragement suitable to his merit, he came over to England, and entered himself in a travelling company, but from thence very soon was removed to London, and established in Drury-lane and Lincoln's-inn-fields theatres, where he

[1] Argenville, vol. III.—Descamps, vol. III.—Pilkington and Strutt.
[2] Ibid.

was universally liked in every character he performed, but in none more than those of Fondlewife in the "Old Bachelor," and Ben in "Love for Love," which Mr. Congreve, with whom he was a very great favourite, wrote in some measure with a view to his manner of acting.

In a few years after he removed to Drury-lane theatre, where he became joint manager with Wilks and Cibber, in which situation he continued, till, on a disgust he took, in the year 1712, at Mr. Booth's being forced on him as a sharer in the management, he threw up his part in the property of the theatre, though it was looked on to have been worth 1000*l.* per annum. He had, however, by his frugality, saved a competent fortune to render him easy for the remainder of his life, with which he retired from the hurry of business in the very meridian of his reputation. As an actor he had great merit, and his contemporary, Cibber, informs us that he was the most an original, and the strictest observer of nature, of any actor of his time. His manner, though borrowed from none, frequently served for a model to many; and he possessed that peculiar art which so very few performers are masters of, viz. the arriving at the perfectly ridiculous, without stepping into the least impropriety to attain it. And so extremely careful and skilful was he in the dressing of his characters to the greatest exactness of propriety, that the least article of what he wore seemed in some measure to speak and mark the different humour he presented.

Dogget died at Eltham in Kent, Sept. 22, 1721, and was interred there. In his political principles he was, in the words of sir Richard Steele, a "whig up to the head and ears;" and so strictly was he attached to the interests of the house of Hanover, that he never let slip any occasion that presented itself of demonstrating his sentiments in that respect. The year after George I. came to the throne, this actor gave a waterman's coat and silver badge, to be rowed for by six watermen, on the 1st day of August, being the anniversary of that king's accession to the throne; and at his death bequeathed a certain sum of money, the interest of which was to be appropriated annually, for ever, to the purchase of a like coat and badge, to be rowed for in honour of the day. This ceremony still continues to be performed every year on the 1st of August, the claimants, according to the rules of the match, setting out on a signal given at that time of the tide when the current is strongest

against them, and rowing from the Old Swan near London-bridge to the White Swan at Chelsea.

As a writer, Dogget has left behind him only one comedy, which has not been performed in its original state for many years, entitled "The Country Wake, 1696," 4to. It has been altered, however, into a ballad farce, which frequently makes its appearance under the title of "Flora; or, Hob in the Well."[1]

DOGHERTY (THOMAS), an eminent special pleader and law writer, was born in Ireland, and educated at a country school. He came to England early in life, with an able capacity and habits of industry, but without any direct prospect of employment, or choice of profession. He became, however, clerk to the late Mr. Bower, a very profound lawyer, where, with assiduous study, he acquired a knowledge of special pleading, and the law connected with that abstruse science; and such was his diligence, that in a comparatively short time, he accumulated a collection of precedents and notes that appeared to his employer an effort of great labour and ingenuity. After having been many years with Mr. Bower, the latter advised him to commence special pleader, and in this branch of the profession he soon acquired great reputation; his drafts, which were generally the work of his own hand, being admired as models of accuracy. They were formed according to the neat and concise system of Mr. Bower, and his great friend and patron sir Joseph Yates, many of whose books, notes, and precedents, as well as those of sir Thomas Davenport, Mr. Dogherty possessed. This intense application, however, greatly impaired his health, which was visibly on the decline for many months before his decease. This event took place at his chambers in Clifford's-inn, Sept. 29, 1805, and deprived the profession of a man of great private worth, modest and unassuming manners, independent mind, and strict honour and probity. Mr. Dogherty was the author and editor of some valuable works on criminal law. He published a new edition of the "Crown Circuit Companion;" and an original composition, in 1786, "The Crown Circuit Assistant," which is a most useful supplement to the former. In 1800 he edited a new edition of Hale's "Historia Placitorum Coronæ," in 2 vols. 8vo, with an abridgment of the statutes relating to felonies,

[1] Biog. Dram.—Cibber's Apology.

continued to that date, and with notes and references. His common-place and office-books, still in manuscript, are said to be highly valuable.[1]

DOLBEN (JOHN), archbishop of York, was a prelate of considerable worth, abilities, and eminence, in the reigns of Charles II. and James II. a man who, to the courage and fidelity which had first deserved a military reward, united all those talents and qualifications which could justify his subsequent advancement to the honours of the church. He was born at Stanwick, in Northamptonshire, March 20, 1625, being the fifth in descent from William Dolben of Denbighshire; and descended from an ancient family of that name, settled at Segrayd, in the same county. Dr. William Dolben, the father of the archbishop, was at that time rector of Stanwick, and of Benefield, to both of which he was instituted in one day; and prebendary of Lincoln, through the interest of the lord keeper Williams, whose niece Elizabeth Williams he had married. Few marriages have been more fortunate in their issue: besides the subject of the present article, their second son William proved highly eminent in the profession to which he was educated. He became recorder of London, received the honour of knighthood, and in 1678 was appointed one of the judges in the court of common pleas. In 1683 he was removed from that situation, very highly to his honour, being the only judge that gave his opinion against the legality of dissolving corporations by *quo warranto*. His rank was justly restored by king William; who, in 1689, appointed him a judge of the king's bench; and in that station he remained till his death, which happened in 1693, the 65th year of his age. He was buried in the Temple church, and left a character of high estimation for strict integrity, and the most penetrating discernment. Dr. William Dolben, however, neither lived to see the eminence of his sons, nor to complete his own career of advancement; for he died in 1631, when his eldest son John was only six years old, being himself nominated, at the time, for the succession to a vacant bishopric*, but his death produced an affecting testimony to his merit, of no small value in the moral estimate

* The compiler of the "Baronetage" names Gloucester as the see to which he was to have succeeded; but this must be an error, as Gloucester was not then vacant: it was probably Bangor, to which his relation, David Dolben, was then appointed.

[1] Gent. Mag. vol. LXXV.

of honours. This was conferred by his parishioners of Stanwick, by whom he was so sincerely beloved, that on his falling ill at London of the sickness which proved fatal to him, they plowed and sowed his glebe lands at their own expence, that his widow might have the benefit of the crop; which she accordingly received after his decease: an anecdote more felt and valued by his family than any thing that usually adorns the page of the biographer.

John Dolben, afterwards archbishop, was educated at Westminster-school, where he was admitted a king's scholar in 1636; and in 1640 was elected to Christ church, Oxford, where he was admitted, in the same year, a student on queen Elizabeth's foundation. It has been thought worthy of remark, as a strong instance of hereditary attachment to those seminaries, that he was the second in order, of six succeeding generations, which have passed through the same steps of education, and it has been remarked that since his time, Westminster-school has rarely been without a Dolben.

When the civil wars broke out, Mr. Dolben took arms for the royal cause in the garrison at Oxford, and served as an ensign in the unfortunate battle of Marston-Moor, in 1644, where he received a dangerous wound in the shoulder from a musquet-ball; but in the defence of York, soon after, he received a severer wound of the same kind in the thigh; which broke the bone, and confined him twelve months to his bed. In the course of his military service he was advanced to the rank of captain, and, according to Wood, of major. In 1646, when there appeared no longer any hope of serving the king's cause by arms, when Oxford and his other garrisons were surrendered, and himself in the hands of his enemies, Mr. Dolben retired again to his college, and renewed his studies; a sense of duty had made him an active soldier; inclination and natural abilities rendered him at all times a successful student. In 1647 he took the degree of master of arts, and remained at college till ejected by the parliamentarian visitors in 1648. In the interval between this period and the year 1656, when he entered into holy orders, we have no account of him; but it is most probable that his time was, in general, studiously employed, and especially from the moment when he took up that design. From 1657, when he married Catharine daughter of Ralph, elder brother of archbishop Sheldon, to the time of the king's restoration,

he lived in Oxford, at the house of his father-in-law, in St. Aldate's parish; and throughout that interval, in conjunction with Dr. Fell and Dr. Allestree, constantly performed divine service and administered the sacraments, according to the Liturgy of the church of England, to the great comfort of the royalists then resident in Oxford, particularly the students ejected in 1648, who formed a regular and pretty numerous congregation*. The house appropriated to this sacred purpose was then the residence of Dr. Thomas Willis, the celebrated physician, and is yet standing, opposite to Merton college. The attachment of Mr. Dolben to what he considered as the right cause had before been active and courageous; it was now firm and unwearied, with equal merit, and with better success.

When the regal government was restored, for the sake of which Mr. Dolben had so often hazarded his life, his zeal for the cause and sufferings in it were not forgotten by the king†. In that very year, 1660, he took his degree of D. D. on being appointed a canon of Christ Church, Oxford. In the same year he was also presented to the rectory of Newington-cum-Britwell, in Oxfordshire, in the gift of the archbishop of Canterbury. His preferments and honours now succeeded each other rapidly; the time of trial was past, and the time of reward had arrived. In 1661 he became a prebendary of St. Paul's (the prebend of Cadington major), and was one of those who signed the revised Liturgy, which passed the house of convocation December 20th, in that year. In 1662 he was appointed archdeacon of London, and presented to the vicarage of St. Giles's, Cripplegate; but resigned both a short time after, with his other parochial preferment, on being installed dean of Westminster. He was chosen prolocutor of the lower house of convocation in 1664, and soon after became clerk of the closet to the king. In 1666 he was consecrated bishop of Rochester, and allowed to hold the deanery of Westminster in commendam. In 1675 he was

* In the mansion of the Dolben family in Northamptonshire is a fine painting by sir Peter Lely, grounded upon the above circumstance. In this piece Dr. Fell, Dr. Dolben, and Dr. Allestree, are represented in their canonical habits, as joining in the liturgy of the church. A copy of this picture has lately been presented by sir William Dolben to the society of Christ church, Oxford, and is placed in their hall. Chalmers's History of Oxford, p. 312.

† When the regicides were condemned, Dr. Dolben and Dr. Barwick were appointed to visit some of them in prison. See an account of this in Barwick's Life, p. 295, &c.

appointed lord high almoner; an office, says Wood, which he discharged with such justice and integrity as was for the great benefit of the poor. It would betray great ignorance of the ways of courts to suppose, that in all these steps he was not in part indebted to the interference and interest of archbishop Sheldon; yet where merit is conspicuous, the effect of patronage is greatly facilitated, which appears to have been the case in the instance now before us.

Translation to the see of York was the final gradation of his honours, and enjoyed only for a short time, as between the last advancement and his death something less than three years intervened. He was translated to York in August 1683 *, and then became, by an unusual transition, the ecclesiastical governor of that place which he had formerly assisted in defending by military force. His activity was not yet exhausted, though exerted in a different way; he diligently contributed to the good administration of the service in his cathedral, and in 1685 made a new regulation of archbishop Grindal's order of preachers, and appointed a weekly celebration of the holy sacrament: and was, in all respects, as his epitaph expresses it, an example both to the flock and to the pastors under him. The death of archbishop Dolben was occasioned, not by natural decay, but by criminal neglect. At an inn on the North road he was suffered by the proprietors to sleep in a room where the infection of the small-pox remained; he there caught the disorder, which being of a virulent kind, and attended with lethargy, put an end to his life at Bishopthorp, on the 11th of April 1686, in the sixty-second year of his age, after a confinement to his bed of only four days. The body of the archbishop was deposited in the cathedral at York, where a handsome monument, with a very copious inscription, records his merits, and the principal circumstances of his life.

Anthony Wood says of archbishop Dolben, that "he was a man of a free, generous, and noble disposition, and of a natural, bold, and happy eloquence." The latter circumstance is confirmed by the testimony of his epitaph;

* Burnet, in speaking of his translation to York, characterizes him as "a man of more spirit than discretion, and an excellent preacher, but of a free conversation, which laid him open to much censure in a vicious court. And indeed he proved a much better archbishop than he had been a bishop." Some part of this character redounds to the honour of archbishop Dolben, and some part, perhaps our readers will think, is not very intelligible.

and by another, which we shall presently cite at large. The former, by the following instances of his liberality at the different places with which he was connected. The pulpit at Stanwick is inscribed as his gift when bishop of Rochester. He contributed one hundred pounds to the rebuilding of St. Paul's cathedral, and two hundred and fifty to the repairs of Christ Church, Oxford. He rebuilt part of the episcopal palace at Bromley; and, when dean of Westminster, influenced the chapter to assign an equal share with their own, in the dividends of fines, to the repairs and support of that venerable church. At York he gave one hundred and ninety-five ounces of plate for the use of the cathedral.

But the fullest account of his person, talents, and character, was drawn up by his friend sir William Trumbull, and is still extant in his own hand-writing; which, as it proceeds from a person who had the fullest knowledge of him, and is certainly authentic, we shall preserve in the original words. "He was an extraordinary comely person, though grown too fat; of an open countenance, a lively piercing eye, and a majestic presence. He hated flattery, and guarded himself with all possible care against the least insinuation of any thing of that nature, how well soever he deserved: he had admirable natural parts, and great acquired ones; for whatever he read he made his own, and improved it. He had such an happy genius, and such an admirable elocution, that his extempore preaching was beyond not only most of other men's elaborate performances, but (I was going to say) even his own. I have been credibly informed, that in Westminster-abbey a preacher falling ill after he had named his text, and proposed the heads of his intended discourse, the bishop went up into the pulpit, took the same text, followed the same method, and, I believe, discoursed much better on each head than the other would have done.

"In the judgment he made of other men, he always preferred the good temper of their minds above all other qualities they were masters of: and it was this single opinion he had of my integrity, which made him the worthiest friend to me I ever knew. I have had the honour to converse with many of the most eminent men at home and abroad, but I never yet met with one that in all respects equalled him. He had a large and generous soul, and a courage that nothing was too hard for: when he was

basely calumniated, he supported himself by the only true heroism, if I may so phrase it; I mean by exalted Christianity, and by turning all the slander of his enemies into the best use of studying and knowing himself, and keeping a constant guard and watch upon his words and actions, practising ever after (though hardly to be discovered, unless by nice and long observers), a strict course of life, and a constant mortification.

"Not any of the bishop's bench, I may say not all of them, had that interest and authority in the house of lords which he had. He had easily mastered all the forms of proceeding. He had studied much of our laws, especially those of the parliament, and was not to be brow-beat or daunted by the arrogance or titles of any courtier or favourite. His presence of mind and readiness of elocution, accompanied with good breeding and an inimitable wit, gave him a greater superiority than any other lord could pretend to from his dignity of office. I wish I had a talent suitable to the love and esteem I have for this great and good man, to enlarge more upon this subject; and, when I think of his death, I cannot forbear dropping some tears, for myself as well as for the public; for in him we lost the greatest abilities, the usefullest conversation, the faithfullest friendship, and one who had a mind that practised the best virtues itself, and a wit that was best able to recommend them to others, as Dr. Sprat expresses it in his Life of Mr. Cowley."

As an author, not much remains to testify his abilities. It is said by Wood, that he was not very careful to print his sermons, though they much deserved publication: and, in fact, only three are known to be extant. 1. "A Sermon preached before the king at Whitehall, on Good Friday, March 24, 1664." The text from John xix. part of ver. 19. 2. "A Sermon on Psal. liv. ver. 6 and 7," on a day of thanksgiving for a naval victory; namely, June 20, 1665. 3. Another on a similar occasion in 1666, the text from Psal. xviii. 1, 2, 3. Both these were also preached before the king. They are all printed in quarto.

The wife of archbishop Dolben (by whom he had three children, Gilbert and John, and a daughter Catharine, who died an infant), survived him till 1706, when she died at Finedon, in Northamptonshire, in her eightieth year. His eldest son, Gilbert, who furnished Dryden with the various editions of Virgil, when about to translate that

poet, was afterwards created a baronet by queen Anne, and for many years represented the city of Peterborough in parliament. He was appointed a justice of the common pleas in Ireland by William III. and held that office for twenty years. He died in 1722. The probity and worth of the present representatives of this family are well known.[1]

DOLCE (CARLO, or CARLINO), a very eminent artist, was born at Florence in 1616, and was a disciple of Jacopo Vignali. His first attempt was a whole figure of St. John, painted when he was only eleven years of age, which received extraordinary approbation; and afterwards he painted the portrait of his mother, which gained him such general applause as placed him in the highest rank of merit. From that time his new and delicate style procured him great employment in Florence, and other cities of Italy, as much, or even more than he was able to execute. This great master was particularly fond of painting sacred subjects, although he sometimes painted portraits. His works are easily distinguished; not so much by any superiority to other renowned artists in design or force, as by a peculiar delicacy with which he perfected all his compositions; by a pleasing tint of colour, improved by a judicious management of the chiaroscuro, which gave his figures a surprising relief; by the graceful airs of his heads; and by a placid repose diffused over the whole. His pencil was tender, his touch inexpressibly neat, and his colouring transparent; though it ought to be observed, that he has often been censured for the excessive labour bestowed on his pictures and carnations, that have more the appearance of ivory than the look of flesh. In his manner of working he was remarkably slow; and it is reported of him that his brain was affected by having seen Luca Giordano dispatch more business in four or five hours, than he could have done in so many months. In the Palazzo Corsini, at Florence, there is a picture of St. Sebastian painted by Carlino Dolce, half figures of the natural size. It is extremely correct in the design, and beautifully coloured; but it is rather too much laboured in regard to the finishing, and hath somewhat of the ivory look in the flesh colour. In the Palazzo Ricardi is another picture of his,

[1] Biog. Brit.—Le Neve's Lives of the Archbishops, vol. II.—Wood's Athenæ, vol. II.—Wood's Annals, and Colleges and Halls.

representing the Four Evangelists; the figures are as large as life, at half length; and it is a lovely performance; nor does there appear in it that excessive high finishing for which he is censured. The two best figures are St. Matthew and St. John; but the latter is superior to all; it is excellent in the design, the character admirable, and the whole well executed. There is also a fine picture by him in the Pembroke collection at Wilton, of which the subject is the Virgin; it is ornamented with flowers, and those were painted by Mario da Fiori. This artist died at Florence in 1686. His daughter Agnesè Dolce was taught painting by him, and strove to imitate him, which, however, she did best by furnishing copies from his numerous pictures. Sir Robert Strange, who had a fine St. Margaret by Carlo, observes, that however perfect, and however studied his pictures are, it must be allowed that he laboured more to please the eye than to enrich the understanding by conveying to it great or noble ideas.[1]

DOLCE (LEWIS), a most laborious Italian writer, was born at Venice in 1508. His family was one of the most ancient in the republic, but reduced in circumstances. Lewis remained the whole of his life in his native city, occupied in his numerous literary undertakings, which procured him some personal esteem, but little reputation or wealth. Perhaps his best employment was that of corrector of the press to the celebrated printer Gabriel Giolito, whose editions are so much admired for the beauties of type and paper, and yet with the advantage of Dolce's attention, are not so correct as could be wished. As an original author, Dolce embraced the whole circle of polite literature and science, being a grammarian, rhetorician, orator, historian, philosopher, editor, translator, and commentator; and as a poet, he wrote tragedies, comedies, epics, lyrics, and satires. All that can be called events in his life, were some literary squabbles, particularly with Ruscelli, who was likewise a corrector of Giolito's press. He died of a dropsical complaint in 1569, according to Apostolo Zeno, and, according to Tiraboschi, in 1566. Baillet, unlike most critics, says he was one of the best writers of his age. His style is flowing, pure, and elegant; but he was forced by hunger to spin out his works, and to neglect that frequent revisal which is so necessary to the

[1] Pilkington.—Sir R. Strange's Catalogue.

finishing of a piece. Of his numerous works, a list of which may be seen in Niceron, or Moreri, the following are in some reputation: 1. "Dialogo della pittura, intitolato l'Aretino," Venice, 1557, 8vo. This work was reprinted, with the French on the opposite page, at Florence, 1735. 2. "Cinque primi canti del Sacripante," Vinegia, 1535, 8vo. 3. "Primaleone," 1562, 4to. 4. "Achilles;" and "Æneas," 1570, 4to. 5. "La prima imprese del conte Orlando," 1572, 4to. 6. Poems in different collections, among others in that of Berni. And the Lives of Charles V. and Ferdinand the First.[1]

DOLET (STEPHEN), a voluminous French writer, who was burnt for his religious opinions at Paris, was born at Orleans about 1509, of a good family. Some have reported that he was the natural son of Francis I. but this does not agree with the age of that monarch, who was born in 1494. Dolet began his studies at Orleans, and was sent to continue them at Paris when twelve years old. He applied with particular diligence to the belles lettres, and to rhetoric under Nicholas Berauld. His taste for these studies induced him to go to Padua, where he remained for three years, and made great progress under the instructions of Simon de Villa Nova, with whom he contracted an intimate friendship, and not only dedicated some of his poetical pieces to him, but on his death in 1530, composed some pieces to his memory, and wrote his epitaph. After the death of this friend, he intended to have returned to France, but John de Langeac, the Venetian ambassador, engaged him as his secretary. During his residence at Venice, he received some instructions from Baptiste Egnatio, who commented on Lucretius and Cicero's Offices, and he became enamoured of a young lady whose charms and death he has celebrated in his Latin poems. On his return to France with the ambassador, he pursued his study of Cicero, who became his favourite author; and he began to make collections for his commentaries on the Latin language. His friends having about this time advised him to study law, as a profession, he went to Toulouse, and divided his time between law and the belles lettres. Toulouse was then famous for law studies, and as it was frequented by students of all nations,

[1] Tiraboschi.—Ginguené Hist. Lit. d'Italie.—Niceron, vol. XXXII.—Moreri.—Saxii Onomast.

each had its little society, and its orator or president. The French scholars chose Dolet into this office, and he, with the rashness which adhered to him all his life, commenced by a harangue in which he praised the French at the expence of the Toulousians, whom he accused of ignorance and barbarism, because the parliament of Toulouse wished to prohibit these societies. This was answered by Peter Pinache, to whom Dolet replied with such aggravated contempt for the Toulousians, that in 1533 he was imprisoned for a month, and then banished from the city. Some think he harboured Lutheran opinions, which was the cause of his imprisonment and banishment, but there is not much in his writings to justify this supposition, except his occasional sneers at ecclesiastics. As soon, however, as he reached Lyons, he took his revenge by publishing his harangues against the Toulousians, with some satirical verses on those whom he considered as the most active promoters of his disgrace; and that he might have something to plead against the consequences of such publications, he pretended that they had been stolen from him and given to the press without his knowledge. The verses were, however, inserted in the collection of his Latin poems printed in 1538.

After residing for some time at Lyons, Dolet came to Paris in October 1534, and published some new works; and was about to have returned to Lyons in 1536, but was obliged to abscond for a time, having killed a person who had attacked him. He then came to Paris, and presented himself to Francis I. who received him graciously, and granted him a pardon, by which he was enabled to return to Lyons. All these incidents he has introduced in his poems. It appears to have been on his return to Lyons at this time that he commenced the business of printer, and the first work which came from his press in 1538, was the four books of his Latin poems. He also married about the same time, and had a son, Claude, born to him in 1539, whose birth he celebrates in a Latin poem printed the same year. From some parts of his poems in his "Second Enfer," it would appear that the imprisonment we have mentioned, was not all he suffered, and that he was imprisoned twice at Lyons, and once at Paris, before that final imprisonment which ended in his death. For all these we are unable to account; his being confined at Paris appears to have been for his religious opinions, but after-

fifteen months he was released by the interest of Peter Castellanus, or Du Chatel, then bishop of Tulles. He was not, however, long at large, being arrested at Lyons, Jan. 1, 1544, from which he contrived to make his escape, and took refuge in Piemont, when he wrote the nine epistles which form his "Deuxieme Enfer." We are not told whether he ever returned to Lyons publicly, but only that he was again apprehended in 1545, and condemned to be burnt as a heretic, or rather as an atheist, which sentence was executed at Paris, Aug. 3, 1546. On this occasion it is said by some that he made profession of the catholic faith by invoking the saints; but others doubt this fact. Whether pursuant to his sentence, or as a remission of the most horrible part of it, we know not, but he was first strangled, and then burnt. Authors differ much as to the real cause of his death; some attributing it to the frequent attacks he had made on the superstitions and licentious lives of the ecclesiastics; others to his being a heretic, or Lutheran; and others to his impiety, or atheism. Jortin, in his Life of Erasmus, and in his "Tracts," contends for the latter, and seems disinclined to do justice to Dolet in any respect. Dolet certainly had the art of making enemies; he was presumptuous, indiscreet, and violent in his resentments, but we have no direct proof of the cause for which he suffered. On one occasion a solemn censure was pronounced against him by the assembly of divines at Paris, for having inserted the following words in a translation of Plato's Axiochus, from the Latin version into French: "Apres la mort tu ne seras rien du tout," and this is said to have produced his condemnation; but, barbarous as the times then were, we should be inclined to doubt whether the persecutors would have condemned a man of acknowledged learning and genius for a single expression, and that merely a translation. On the other hand, we know not how to admit Dolet among the protestant martyrs, as Calvin, and others who lived at the time, and must have known his character, represent him as a man of no religion.

Dolet contributed not a little to the restoration of classical literature in France, and particularly to the reformation of the Latin style, to which he had applied most of his attention. He appears to have known little of Greek literature but through the medium of translations, and his own Latin style is by some thought very laboured, and composed of expressions and half sentences, a sort of

cento, borrowed from his favourite Cicero and other authors. He wrote much, considering that his life was short, and much of it spent in vexatious removals and in active employments. His works are: 1. "S. Doleti orationes duæ in Tholosam; ejusdem epistolarum libri duo; ejusdem carminum libri duo; ad eundem epistolarum amicorum liber," 8vo, without date, but most probably in 1534, when he had been driven from Toulouse and was at Lyons, as mentioned above. 2. "Dialogus de imitatione Ciceroniana, adversus Desiderium Erasmum pro Christophoro Longolio," Lyons, 1535, 4to. This was an attack on Erasmus in defence of Longolius, in which he had been partly anticipated by Scaliger in his "Oratio pro Cicerone contra Erasmum." 3. "Commentariorum linguæ Latinæ tomi duo," Lyons, 1536 and 1538, fol. This is a kind of Latin dictionary, in the manner of a common-place book, and evidently a work of great labour. He began it in his sixteenth year. An abridgment of it was published at Basil in 1537, 8vo. 4. "De re navali liber ad Lazarum Bayfium," Lyons, 1537, 4to, and inserted by Gronovius in vol. XI. of his Greek antiquities. 5. "S. Doleti Galli Aurelii Carminum libri quatuor," printed by himself at Lyons, 1538, 4to. Dolet's Latin verses have been too much undervalued by Jortin and others. 6. "Genethliacon Claudii Doleti, Stephani Doleti filii; liber vitæ communi in primis utilis et necessarius; autore patre, Lugduni, apud eundem Doletum," 1539, 4to. A French translation was printed by the author in the same year. 7. "Formulæ Latinarum locutionum illustriorum in tres partes divisæ," Lyons, 1539, folio, and with additions by Sturmius and Susannæus, Strasburgh, 1596, 4to. 8. "Francisci Valesii, Gallorum regis, fata, ubi rem omnem celebriorem a Gallis gestam noscas, ab anno 1513 ad annum 1539," Lyons, 1539, 4to. This which is in Latin verse, was translated by the author into French prose, and printed in 1540, 4to, 1543, 8vo, and Paris, 1546, 8vo. 9. "Observationes in Terentii Andriam et Eunuchum," Lyons, 1540, 8vo. 10. "La maniere de bien traduire d'une langue en une autre; de la ponctuation Françoise, &c." Lyons, 1540, 8vo. 11. "Liber de imitatione Ciceroniana adversus Floridum Sabinum; Responsio ad convitia ejusdem Sabini; Epigrammata in eundem," Lyons, 1540, 4to. Dolet was unfortunately not content with arguing with his antagonists, but more frequently exasperated them by his sarcastic

attacks. 12. "Libri tres de legato, de immunitate legatorum, et de Joannis Langiachi Lemovicensis episcopi Legationibus," Lyons, 1541, 4to. 13. "Les epitres et evangiles des cinquante-deux dimanches, &c. avec brieve exposition," Lyons, 1541, 8vo. 14. A translation of Erasmus's "Miles Christianus," Lyons, 1542, 16mo. 15. "Claudii Coteræi Turonensis de jure et privilegiis militum libri tres, et de officio imperatoris liber unus," Lyons, 1539, folio. 16. "On Confession," translated from Erasmus, ibid. 1542, 16mo. 17. "Discours contenant le seul et vrai moyen, par lequel un serviteur favorisé et constitué au service d'un prince, peut conserver sa felicité eternelle et temporelle, &c." Lyons, 1542, 8vo. 18. "Exhortation a la lecture des saintes lettres," ibid. 1542, 16mo. 19. "La paraphrase de Jean Campensis sur les psalmes de David, &c. faite Françoise," ibid. 1542. 20. "Bref discours de la republique Françoise, desirant la lecture des livres de la sainte ecriture lui etre loisible en sa langue vulgaire," in verse, Lyons, 1544, 16mo. 21. A translation of Plato's Axiochus and Hipparchus, Lyons, 1544, 16mo. This was addressed to Francis I. in a prose epistle, in which the author promises a translation of all the works of Plato, accuses his country of ingratitude, and supplicates the king to permit him to return to Lyons, being now imprisoned. 22. "Second Enfer d'Etienne Dolet," in French verse, Lyons, 1544, 8vo. This consists of nine poetical letters addressed to Francis I. the duke of Orleans, the duchess d'Estampes, the queen of Navarre, the cardinal Lorraine, cardinal Tournon, the parliament of Paris, the judges of Lyons, and his friends. The whole is a defence of the conduct for which he was imprisoned at Lyons in the beginning of 1544. He had written a first "Enfer," consisting of memorials respecting his imprisonment at Paris, and was about to have published it when he was arrested at Lyons, but it never appeared. Besides these, he published translations into French of Cicero's Tusculan Questions and his Familiar Epistles, which went through several editions. Almost all Dolet's works are scarce, owing to their having been burnt by sentence of the divines of Paris, whose decisions on them may be seen in D'Argentre's "Collectio judiciorum de novis erroribus." In 1779, M. Nee, a bookseller at Paris, published a curious Life of Dolet, 8vo, by an anonymous author, which we

have not seen, but many additional particulars to our sketch may be found in our authorities.[1]

DOLLOND (JOHN), an eminent optician, and the inventor of the achromatic telescope, was born in Spitalfields, June 10, 1706. His parents were French protestants, and at the time of the revocation of the edict of Nantz, in 1685, resided in Normandy, but in what particular part cannot now be ascertained. M. de Lalande does not believe the name to be of French origin; but, however this may be, the family were compelled soon after this period to seek refuge in England, in order to avoid persecution, and to preserve their religion. The fate of this family was not a solitary case; fifty thousand persons pursued the same measures, and we may date from this period the rise of several arts and manufactures, which have become highly beneficial to this country. An establishment was given to these refugees, by the wise policy of our government, in Spitalfields, and particular encouragement granted to the silk manufactory.

The first years of Mr. Dollond's life were employed at the loom; but, being of a very studious and philosophic turn of mind, his leisure hours were engaged in mathematical pursuits; and though by the death of his father, which happened in his infancy, his education gave way to the necessities of his family, yet at the age of fifteen, before he had an opportunity of seeing works of science or elementary treatises, he amused himself by constructing sun-dials, drawing geometrical schemes, and solving problems. An early marriage and an increasing family afforded him little opportunity of pursuing his favourite studies: but such are the powers of the human mind when called into action, that difficulties, which appear to the casual observer insurmountable, yield and retire before perseverance and genius; even under the pressure of a close application to business for the support of his family, he found time, by abridging the hours of his rest, to extend his mathematical knowledge, and made a considerable proficiency in optics and astronomy, to which he now principally devoted his attention, having, in the earlier

[1] Moreri.—Niceron, vol. XXI.—Gen. Dict.—Baillet Jugemens.—Clement Bibl. Curieuse.—Jortin's Erasmus.—Maittaire's Annales Typographici, vol. IV.—Three letters in the Gent. Mag. vol. LXI. LXIII. and LXIV.—Saxii Onomasticon.

stages of his life, prepared himself for the higher parts of those subjects by a perfect knowledge of algebra and geometry.

Soon after this, without abating from the ardour of his other literary pursuits, or relaxing from the labours of his profession, he began to study anatomy, and likewise to read divinity; and finding the knowledge of Latin and Greek indispensably necessary towards attaining those ends, he applied himself diligently, and was soon able to translate the Greek Testament into Latin; and as he admired the power and wisdom of the Creator in the mechanism of the human frame, so he adored his goodness displayed in his revealed word. It might from hence be concluded that his sabbath was devoted to retired reading and philosophical objects; but he was not content with private devotion, as he was always an advocate for social worship, and with his family regularly attended the public service of the French protestant church, and occasionally heard Benson and Lardner, whom he respected as men, and admired as preachers. In his appearance he was grave, and the strong lines of his face were marked with deep thought and reflection; but in his intercourse with his family and friends, he was cheerful and affectionate; and his language and sentiments are distinctly recollected as always making a strong impression on the minds of those with whom he conversed. His memory was extrordinarily retentive; and amidst the variety of his reading, he could recollect and quote the most important passages of every book which he had at any time perused.

He designed his eldest son, Peter Dollond, for the same business with himself; and for several years they carried on their manufactures together in Spital-fields; but the employment neither suited the expectations nor disposition of the son, who, having received much information upon mathematical and philosophical subjects from the instruction of his father, and observing the great value which was set upon his father's knowledge in the theory of optics by professional men, determined to apply that knowledge to the benefit of himself and his family; and, accordingly, under the directions of his father, commenced optician. Success, though under the most unfavourable circumstances, attended every effort; and in 1752, John Dollond, embracing the opportunity of pursuing a profession congenial with his mind, and without neglecting the rules of pru-

dence towards his family, joined his son, and in consequence of his theoretical knowledge, soon became a proficient in the practical parts of optics.

His first attention was directed to improve the combination of the eye-glasses of refracting telescopes; and having succeeded in his system of four eye-glasses, he proceeded one step further, and produced telescopes furnished with five eye-glasses, which considerably surpassed the former; and of which he gave a particular account in a paper presented to the royal society, and which was read on March 1, 1753, and printed in the "Philosophical Transactions," vol. XLVIII. Soon after this he made a very useful improvement in Mr. Savery's micrometer; for, instead of employing two entire eye-glasses, as Mr. Savery and M. Bouguer had done (see BOUGUER), he used only one glass cut into two equal parts, one of them sliding or moving laterally by the other. This was considered to be a great improvement, as the micrometer could now be applied to the reflecting telescope with much advantage, and which Mr. James Short immediately did. An account of the same was given to the royal society, in two papers, which were afterwards printed in the "Philosophical Transactions," vol. XLVIII. This kind of micrometer was afterwards applied by Mr. Peter Dollond to the achromatic telescope, as appears by a letter of his to Mr. Short, which was read in the royal society Feb. 7, 1765.

Mr. Dollond's celebrity in optics became now universal; and the friendship and protection of the most eminent men of science, flattered and encouraged his pursuits. To enumerate the persons, both at home and abroad, who distinguished him by their correspondence, or cultivated his acquaintance, however honourable to his memory, would be only an empty praise. Yet among those who held the highest place in his esteem as men of worth and learning, may be mentioned, Mr. Thomas Simpson, master of the royal academy at Woolwich; Mr. Harris, assay-master at the Tower, who was at that time engaged in writing and publishing his "Treatise on Optics;" the rev. Dr. Bradley, then astronomer royal; the rev. William Ludlam, of St. John's college, Cambridge; and Mr. John Canton, a most ingenious man, and celebrated not less for his knowledge in natural philosophy, than for his neat and accurate manner of making philosophical experiments. To this catalogue of the philosophical names of those days,

we may add that of the late venerable astronomer-royal, the rev. Dr. Maskelyne, whose labours have so eminently benefited the science of astronomy.

Surrounded by these enlightened men, in a state of mind prepared for the severest investigation of philosophic truths, and in circumstances favourable to liberal inquiry, Mr. Dollond engaged in the discussion of a subject, which at that time not only interested this country, but all Europe. Sir Isaac Newton had declared, in his Treatise on Optics, p. 112, "That all refracting substances diverged the prismatic colours in a constant proportion to their mean refraction," and drew this conclusion, "that refraction could not be produced without colour," and consequently, "that no improvement could be expected in the refracting telescope." No one doubted the accuracy with which sir Isaac Newton had made the experiment; yet some men, particularly M. Euler and others, were of opinion that the conclusion which Newton had drawn from it went too far, and maintained that in very small angles refraction might be obtained without colour. Mr. Dollond was not of that opinion, but defended Newton's doctrine with much learning and ingenuity, as may be seen by a reference to the letters which passed between Euler and Dollond upon that occasion, and which were published in the "Philosophical Transactions," vol. XLVIII.; and contended, that, "if the result of the experiment had been as described by sir Isaac Newton, there could not be refraction without colour."

A mind constituted like Mr. Dollond's, could not remain satisfied with arguing in this manner, from an experiment made by another, but determined to try it himself, and accordingly in 1757 began the examination; and, to use his own words, with "a resolute perseverance," continued during that year, and a great part of the next, to bestow his whole mind on the subject, until in June 1758 he found, after a complete course of experiments, the result to be very different from that which he expected, and from that which sir Isaac Newton had related. He discovered "the difference in the dispersion of the colours of light, when the mean rays are equally refracted by different mediums." The discovery was complete, and he immediately drew from it this practical conclusion, "that the object-glasses of refracting telescopes were capable of being made without the images formed by them being affected by the

different refrangibility of the rays of light." His account of this experiment, and of others connected with it, was given to the royal society, and printed in their Transactions, vol. L. and he was presented in the same year, by that learned body, with sir Godfrey Copley's medal, as a reward of his merit, and a memorial of the discovery, though not at that time a member of the society. This discovery no way affected the points in dispute between Euler and Dollond, respecting the doctrine advanced by sir Isaac Newton. A new principle was in a manner found out, which had no part in their former reasonings, and it was reserved for the accuracy of Dollond to have the honour of making a discovery which had eluded the observation of the immortal Newton. The cause of this difference of the results of the 8th experiment of the second part of the first book of Newton's Optics, as related by himself, and as it was found when tried by Dollond in 1757 and 1758, is fully and ingeniously accounted for by Mr. Peter Dollond in a paper read at the royal society, March 21, 1789, and afterwards published in a pamphlet.

This new principle being now established, he was soon able to construct object-glasses, in which the different refrangibility of the rays of light was corrected, and the name of achromatic was given to them by the late Dr. Bevis, on account of their being free from the prismatic colours, and not by Lalande, as some have said. As usually happens on such occasions, no sooner was the achromatic telescope made public, than the rivalship of foreigners, and the jealousy of philosophers at home, led them to doubt of its reality; and Euler himself, in his paper read before the academy of sciences at Berlin in 1764, says, "I am not ashamed frankly to avow that the first accounts which were published of it appeared so suspicious, and even so contrary to the best established principles, that I could not prevail upon myself to give credit to them;" and he adds, "I should never have submitted to the proofs which Mr. Dollond produced to support this strange phenomenon, if M. Clairaut, who must at first have been equally surprized at it, had not most positively assured me that Dollond's experiments were but too well founded." And when the fact could be no longer disputed, they endeavoured to find a prior inventor, to whom it might be ascribed; and several conjecturers were honoured with the title of discoverers. But Mr. Peter Dollond in the paper we have

just mentioned, has stated and vindicated, in the most unexceptionable and convincing manner, his father's right to the first discovery of this improvement in refracting telescopes, as well as of the principle on which it was founded. In so doing he has corrected the mistakes of M. de la Lande in his account of this subject; those of M. N. Fuss, professor of mathematics at St. Petersburg, in his "Eulogy on Euler," written and published in 1783; and those of count Cassini, in his "Extracts of the Observations made at the Royal Observatory at Paris in the year 1787;" and it must appear to every impartial and candid examiner, that Mr. Dollond was the sole discoverer of the principle which led to the improvement of refracting telescopes.

This improvement was of the greatest advantage in astronomy, as they have been applied to fixed instruments; by which the motions of the heavenly bodies are determined to a much greater exactness than by the means of the old telescope. Navigation has also been much benefited by applying achromatic telescopes to the Hadley's Sextant; and from the improved state of the lunar tables, and of that instrument, the longitude at sea may now be determined by good observers, to a great degree of accuracy; and their universal adoption by the navy and army, as well as by the public in general, is the best proof of the great utility of the discovery.

In the beginning of 1761, Mr. Dollond was elected F. R. S. and appointed optician to his majesty, but did not live to enjoy these honours long; for on Nov. 30, in the same year, as he was reading a new publication of M. Clairaut, on the theory of the moon, and on which he had been intently engaged for several hours, he was seized with apoplexy, which rendered him immediately speechless, and occasioned his death in a few hours afterwards. His family, at his death, consisted of three daughters and two sons, Peter and John, who, possessing their father's abilities, carried on the optical business in partnership, until the death of John, when it was continued, and still flourishes, under the management of Mr. Peter Dollond, well known as an able philosopher and artist, and Mr. George Huggins, his nephew, who, upon the king's permission, has taken the name of Dollond.[1]

[1] From the Life of John Dollond, F. R. S. by John Kelly, LL. D. rector of Copford, in Essex; author of the Triglott Celtic Dictionary, and a translator

DOLMAN. See PARSONS (ROBERT).

DOLOMIEU (DEODATE-GUY-SILVAIN-TANCRED GRATET DE), a very able mineralogist, was born in Dauphiny, June 24, 1750. Of his early history our authorities give but a confused account. He was inspector of the mines, and commander of the order of Malta. He first went to sea at the age of eighteen, when being insulted by one of his companions, who was on board the same ship, he fought and killed him; for which, on his return to Malta, he was sentenced to death by the chapter of the order. The grand-master, however, granted him his pardon, but as it was necessary that it should be confirmed by the pope, and as his holiness was at that time out of humour with the knights, he remained inflexible, and Dolomieu was confined for nine months in a dungeon in the island. He afterwards resumed his studies, and accompanied the regiment of carabineers in which he was an officer. At Metz he took his first lessons in chemistry and natural history, and his progress became so rapid, that the academy of sciences granted him the title of corresponding member, which favour attached him entirely to natural philosophy. He then quitted the service, and almost immediately began his travels through Sicily, which produced "Voyage aux Isles de Lipari," 1783, 8vo; a very interesting account of these volcanic isles, and forming very useful materials for a history of volcanoes. In the same year he published "Memoire sur le tremblemens de terre de la Calabre in 1783," 8vo, which the following year was translated into Italian; and in 1788, "Memoire sur les isles Ponces, et Catalogue raisonné de l'Etna," 8vo.

On the commencement of the revolution, he embraced the principles of the popular party, but refusing any public employment, pursued his favourite studies. In the "Journal de Physique," for 1790, we find a dissertation by him on the origin of basaltes; and he prepared the mineralogical articles of the new Encyclopædia. The revolutionary horrors, which were fatal to his friend the duke de Rochefoucault, who was murdered before his eyes, had likely to have been equally fatal to himself, his name being inserted in the lists of the proscribed by the tyrants of the

of the Bible into the Manks Gaelic. Dr. Kelly married a daughter of Mr. Peter Dollond. This Life was printed for private distribution by Messrs. Dollond, and obligingly presented to the Editor of this Dictionary by Mr. G. H. Dollond. Besides the Life, there is an Appendix of various important papers relating to the discovery and uses of the achromatic telescope.

day; but he escaped by wandering from place to place, until calmer times, when he was appointed inspector of the mines, and at length Bonaparte took him with him in his expedition to Egypt. He is said to have contributed to the surrender of Malta to the French, by the connections which he still preserved there; but after the memorable battle of Aboukir, when obliged to land in Calabria, he was seized by order of the king of Naples, and thrown into a dungeon at Messina. Here he was detained, notwithstanding the earnest applications of the French government, the king of Spain, sir Joseph Banks, and other eminent characters in Europe, nor was he released until the peace of 1800. He then resumed his wonted occupations, visited the mountains of Swisserland, and was about to have published the result of his observations, when he died Nov. 28, 1801, at Drée, near Maçon. He had been appointed member of the conservative senate immediately after his return, and was a member of the Institute. After his death was published his essay "Sur la philosophie mineralogique," composed during his imprisonment at Malta, where such were his privations, that, as he informs us, the black of his lamp, diluted with water, served him for ink; his pen was a fragment of bone, shaped with great labour on the floor of his prison, and the principal part of his work was written on the margins, and between the lines of some books which had been left in his possession. These contrivances gave him the pleasure which is felt on overcoming difficulties; and he adds, that had it not been that he found himself placed in such a situation, perhaps he never would have undertaken this work at all. His last journey to the Alps was lately published by Bruun Neergaard, in 8vo.[1]

DOMAT (JOHN), a French lawyer, was born of a good family, at Clermont, in Auvergne, in 1625. Father Sirmond, who was his great uncle, had the care of his education, and sent him to the college at Paris, where he learned the Latin, Greek, Italian, and Spanish tongues, applied himself to the study of philosophy and the belles-lettres, and made himself a competent master in the mathematics. Afterwards he went to study the law, and to take his degrees at Bourges, where professor Emerville made him an offer of a doctor's hood, though he was but twenty years of age. Upon his return from Bourges, he attended the bar of

[1] Dict. Hist.—Biographie Moderne.

the high court of judicature at Clermont, and began to plead with extraordinary success. In 1648 he married, and by that marriage had thirteen children. Three years before he had been made advocate to the king, in the high court of Clermont; which place he filled for thirty years with such uncommon reputation for integrity as well as ability, that he became arbiter, in a great measure, of all the affairs of the province. The confusion which he had observed in the laws, put him upon forming a design of reducing them to their natural order. He drew up a plan for this purpose, and communicated it to his friends, who approved of it so much, and thought it so useful, that they persuaded him to shew it to some of the chief magistrates. With this view he went to Paris in 1685, where the specimen of his work, which he carried along with him, was judged to be so excellent, that Lewis XIV. upon the report which Pelletier, then comptroller general, made to him of it, ordered Domat to continue at Paris, and settled upon him a pension of 2000 livres. Henceforward he employed himself at Paris, in finishing and perfecting his work; the first volume of which, in 4to, was published there, under the title of "Les Lois civiles, dans leur ordre naturel," 1689. Three other volumes were published afterwards, which did their author the highest honour; who, upon the publication of the first, was introduced by Pelletier, to present it to the king. It was usual to recommend this work to young lawyers and divines, who wished to apply themselves to the study of morality and the civil law; and an improved edition was published so recently as 1777. It was also translated and published in English by Dr. William Strahan, 1720, 2 vols. fol. and reprinted and enlarged in 1741. His "Legum Delectus," which is a part of this great work, was printed separately, and very elegantly by Wetstein; and in 1806, M. d'Agard published the first volume of a translation of this "Delectus," with notes, &c.

Domat died at Paris Mar. 14, 1696. He was intimately acquainted with the celebrated Pascal, who was his countryman, and with whom he had many conferences upon religious subjects. He used also to make experiments with him upon the weight of the air, and in other branches of natural philosophy. He was at Paris when Pascal died there Aug. 19, 1662, and was entrusted by him with his most secret papers.[1]

[1] Moreri.—Dict. Hist.

DOMBEY (JOSEPH), an eminent French botanist and traveller, was born at Macon, Feb. 22, 1742. He was brought up to the study of medicine, and took the degree of doctor of physic in the university of Montpellier. He there imbibed, under the celebrated professor Gouan, a taste for natural history, more especially for botany. To this taste he sacrificed his profession, and all prospect of emolument from that source, and cultivated no studies but such as favoured his darling propensity. Whatever time was not devoted to that, was given to the pleasures and dissipation incident to his time of life, his gay and agreeable character, and the society with which he was surrounded. To this dissipation he perhaps sacrificed more than prudence could justify; and it was fortunate for his moral character and worldly interest, probably also for his scientific success, that he removed to Paris in 1772, to improve his botanical knowledge. In 1775, while returning from a visit to Haller at Berne, he was informed that M. Turgot, the French minister, had chosen him to go to Peru, in search of plants that might be naturalized in Europe. On this he immediately returned to Paris, was presented to the minister, and received his appointment, with a salary of 3000 livres. Part of this was obliged to be mortgaged to pay his debts, and he was detained until the Spanish court had consented to the undertaking, which was not until next year. On arriving at Madrid, in November 1776, he found that the Spanish court had encumbered his expedition with futile instructions, and had added four companions, who, although of very little use, had each a salary of 10,000 livres. He accomplished his voyage, however, in six months, arriving at Lima April 8, 1778, where he obtained a favourable reception from the viceroy of Peru, Don Emanuel de Guirrior, and from M. de Bordenave, one of the canons of Lima.

His first botanical expedition towards Quito was not without danger, from hordes of run-away negroes, but it afforded him an abundant harvest of specimens of plants, as well as of antiquities from the sepulchres of the ancient Peruvians. These, with thirty-eight pounds of platina, and a collection of seeds, he sent immediately to Europe. He was also employed by the viceroy to analyse some mineral waters in that neighbourhood. He afterwards settled for a time in the mountainous province of Tarma, beyond the Cordilleras, and in May 1780, visited Huanuco, the extremity of the Spanish settlements in that direction.

To investigate the vast and almost impervious forests beyond, swarming with insects, and filled with stagnant pestiferous vapours, proved a labour of no less danger than difficulty; not only from these natural impediments, but from the savages, 200 of whom were advancing by night to plunder them, had they not escaped by a precipitate and perilous retreat to Huanuco. From thence Dombey returned alone to Lima, where, although he was much discouraged by the ignorance and bigotry of the Spanish priests, he met with some enlightened and disinterested characters, who could appreciate his merit, and rendered him, from time to time, the most essential services.

Having sent off his second collection to Europe, Dombey returned to Huanuco, in the end of December 1780, where he had shortly after the mortification of hearing that his first collection had been taken by the English, and redeemed at Lisbon, by the Spanish government, consequently that the antiquities were now detained in Spain, and that duplicates only of the dried plants and seeds had been forwarded to Paris. Dombey in the mean while, leaving his more recent acquisitions in safety at Lima, undertook a journey to Chili, and although his journey was necessarily attended with vast expence, his character was now so well known, that he readily met with assistance. He arrived at La Conception in the beginning of 1782, where, the town being afflicted with a pestilential fever, he devoted himself to the exercise of his medical skill, assisting the poor with advice, food, and medicine. This example having the effect to restore the public courage, the grateful people wished to retain him, with a handsome stipend, as their physician; and the bishop of La Conception endeavoured to promote his union with a young lady of great beauty and riches, on whom his merit had made impressions as honourable to herself as to him; but neither of these temptations prevailed. Having added greatly to his collection of drawings, shells, and minerals, as well as of plants, and having discovered a new and most valuable mine of quicksilver, and another of gold, he revisited Lima, to take his passage for Europe. A journey of 100 leagues among the Cordilleras, made at his own expence, had much impaired his finances and his health, but he refused the repayment which the country offered him, saying, that "though he was devoted to the service of Spain, it was for his own sovereign, who had sent him, to pay his expences." In Chili he discovered the majestic

tree, of the tribe of Pines, 150 feet high, now named after him, Dombeya, of which the Norfolk-island pine is another species. While he still remained at Lima, the labours of arranging and packing his collections of natural history, added to the fatigues he had already undergone, and the petty jealousies and contradictions he experienced from some of the Spaniards in power, preyed upon his health and spirits; and under the idea that he might possibly never reach Europe, he wrote to his friend Thouin, to take the necessary precautions for the safety of his treasures on their arrival in a Spanish port. He survived, however, to undergo far greater distresses than he had yet known. After narrowly escaping shipwreck at Cape Horn, and being obliged to wait at the Brasils till his ship could be refitted, which last circumstance indeed was favourable to his scientific pursuits and acquisitions, he reached Cadiz on the 22d of February, 1785; but, instead of the reception he expected and deserved, he was not only tormented with the most pettifogging and dishonest behaviour concerning the property of his collections, but those collections were exposed, without discrimination or precaution, to the rude and useless scrutiny of the barbarians at the custom-house, so as to be rendered useless, in a great measure, even to those who meant to plunder them. The whole were thrown afterwards into damp warehouses, where their true owner was forbidden to enter. Here they lay for the plants to rot, and the inestimable collections of seeds to lose their powers of vegetation, till certain forms were gone through, which forms, as it afterwards appeared, tended chiefly to the rendering their plunder useless to others, rather than valuable to their own nation. In the first place, as much of these treasures had suffered by this ill-treatment, Dombey was required to repair the injury from his own allotment, or from that of his master, the king of France. With this he could not of himself comply; but an order was, for some political reason, procured from the French court, and he was obliged to submit. He could never, however, obtain that the seeds should be committed to the earth so as to be of use; and hence the gardens of Europe have been enriched with scarcely half a score of his botanical discoveries, among which are the magnificent Datura arborea, the beautiful Salvia formosa, and the fragrant Verbena triphylla, or, as it ought to have been called, citrea. This last will be a

"monumentum ære perennius" with those who shall ever know his history. What had been given him for his own use by the vice-roy of the Brasils, underwent the same treatment as the rest. Finally, he was required to fix a price upon the sad remains of his collections, which, as a great part was French national property, it was obvious he could not do. He remained at Cadiz, without money and without friends. His only hope was that he might hereafter publish his discoveries, so as to secure some benefit to the world and some honour to himself. But this last consolation was denied him. Anxious to revisit his native land, he would have compounded for his liberty with the loss of all but his manuscripts; but he was not allowed to depart until his persecutors had copied all those manuscripts, and bound him by a written promise never to publish any thing till the return of his travelling companions. In the mean while, those very companions were detained by authority in Peru; and in after-times the original botanical descriptions of Dombey have, many of them, appeared verbatim, without acknowledgment, in the pompous Flora of Peru and Chili, which thence derives a great part of its value. Thus chagrined and oppressed, the unhappy Dombey sunk into despair, till, no longer useful or formidable to his oppressors, he was allowed to return, with such parts of his collections as they condescended to leave him, to Paris.

There our countryman Dr. Smith knew him in 1786; no longer the handsome lively votary of pleasure, nor even the ardent enthusiastic cultivator of science, but presenting the sallow, silent, melancholy aspect of depression and disappointment. He chiefly associated with his faithful friends, Le Monnier and Thouin, and in their society botanical converse still retained its charms. To the contents of his own collection, which, however injured and diminished, was still a very interesting one, he paid little attention. Bound by his promise, his high sense of honour would not let him make the proper use of it, but at length he was induced to part with it to M. de Buffon, who nobly exerted himself so as to procure from government a pension of 6000 livres for Dombey, and 60,000 livres to pay his debts. The herbarium was confided to M. L'Heritier, with orders to publish its contents. This was no sooner known at Madrid, than interest was made by that court to defeat the measure, and the court of Versailles was not

in a condition to dispute even so unjust and politically unimportant a requisition from that quarter. Buffon had orders to withdraw the herbarium, but L'Heritier on the first alarm had taken it over to London, and Dr. Smith with his lamented friend Broussonet, and his draughtsman Redouté, were alone entrusted with the secret. Happy and safe in a land of liberty and science, L'Heritier remained about fifteen months devoted to the prosecution of his object, chiefly under the hospitable roof of his friend sir Joseph Banks.

After his return, he had determined to retire to a peaceful retreat at the foot of Mount Jura, where he had a friend devoted to the love and cultivation of plants. His pecuniary circumstances were now easy, and he resigned his fatal celebrity without regret. He broke off all scientific communication, except with M. Pavon, one of his fellow-labourers in Peru, and who had all along been innocent of the execrable machinations against his honour and his peace. He refused a place in the French academy of sciences, as well as a large pecuniary offer from the empress of Russia for the duplicates of his collection, saying, "he was not in want of money, and he had most pleasure in distributing his specimens amongst his friends." Residing at Lyons for some time, in his way towards Switzerland, he had the misfortune to be present during the siege of that town; but sickening at the sight of public miseries on every side, he procured a commission to visit North America, in order to purchase corn from the United States, and to fulfil some other objects of public importance, especially relating to science and commerce. A tempest obliged him to take shelter at Guadaloupe, but that island being, like the mother country, in a state of revolution, he narrowly escaped with his life, and after much barbarous treatment, was ordered to quit the colony in the American vessel in which he came. That vessel was no sooner out of the harbour, than it was attacked by two privateers, and taken. Dombey, disguised as a Spanish sailor, was thrown into a prison in the island of Montserrat, where ill-treatment, mortification, and disease, put a period to his life on the 19th of February, 1796.[1]

DOMENICHINO, or DOMENICO ZAMPIERI, a very much admired artist, was born at Bologna in 1581, and

[1] Rees's Cyclopædia.

received his first instruction in the art of painting, from Denis Calvart; but afterwards he became a disciple of the Caracci, and continued in that school for a long time. The great talents of Domenichino did not unfold themselves as early in him, as talents much inferior to his have disclosed themselves in other painters; he was studious, thoughtful, and circumspect; which by some writers, as well as by his companions, was misunderstood, and miscalled dullness. But the intelligent Annibal Caracci, who observed his faculties with more attention, and knew his abilities better, testified of Domenichino, that his apparent slowness of parts at present, would in time produce what would be an honour to the art of painting. He persevered in the study of his art with incredible application and attention, and daily made rapid advances. Some writers contend that his thoughts were judicious from the beginning, and they were afterwards elevated, wanting but little of reaching the sublime; and that whoever will consider the composition, the design, and the expression, in his Adam and Eve, his Communion of St. Jerom, and in that admirable picture of the Death of St. Agnes at Bologna, will readily perceive that they must have been the result of genius, as well as of just reflections; but Mr. De Piles says he is in doubt whether Domenichino had any genius or not. That ingenious writer seems willing to attribute every degree of excellence in Domenichino's performances, to labour, or fatigue, or good sense, or any thing but genius; yet, says Pilkington, how any artist could (according to his own estimate in the balance of painters) be on an equality with the Caracci, Nicolo Poussin, and Lionardo da Vinci, in composition and design, and superior to them all by several degrees in expression, and also approach near to the sublime, without having a genius, or even without having an extraordinary good one, seems to me not easily reconcileable. If the productions of an artist must always be the best evidence of his having or wanting a genius, the compositions of Domenichino must ever afford sufficient proofs in his favour. The same biographer says, that as to correctness of design, expression of the passions, and also the simplicity and variety in the airs of his heads, he is allowed to be little inferior to Raphael; yet his attitudes are but moderate, his draperies rather stiff, and his pencil heavy. However, as he advanced in years and experience, he advanced proportionably in

merit, and the latest of his compositions are his best. There is undoubtedly in the works of this eminent master, what will always claim attention and applause, what will for ever maintain his reputation, and place him among the number of the most excellent in the art of painting. One of the chief excellences of Domenichino consisted in his painting landscapes; and in that style, the beauty arising from the natural and simple elegance of his scenery, his trees, his well-broken grounds, and in particular the character and expression of his figures, gained him as much public admiration as any of his other performances.

The Communion of St. Jerom, and the Adam and Eve, are too well known to need a description; and they are universally allowed to be capital works, especially in the expression. In the Palazzo della Torre, at Naples, there is a picture of Domenichino, representing a dead Christ, on the Knees of the Virgin, attended by Mary Magdalen and others. The composition of this picture is very good, and the design simple and true; the head of the Magdalen is full of expression, the character excellent, and the colouring tolerable; but in other respects, the penciling is dry, and there is more of coldness than of harmony in the tints. But in the church of St. Agnes, at Bologna, is an altar piece which is considered as one of the most accomplished performances of this master, and shews the taste, judgment, and genius of this great artist in a true light. The subject is, the Martyrdom of St. Agnes; and the design is extremely correct, without any thing of manner. The head of the saint hath an expression of grief, mixed with hope, that is wonderfully noble; and he hath given her a beautiful character. There are three female figures grouped on the right, which are lovely, with an uncommon elegance in their forms, admirably designed, and with a tone of colour that is beautiful. Their dress, and particularly the attire of their heads, is ingenious and simple; one of this master's excellences consisting in that part of contrivance: in short, it is finely composed, and unusually well penciled; though the general tone of the colouring partakes a little of the greenish cast, and the shadows are rather too dark, yet that darkness may probably have been occasioned or increased by time. Such is the opinion of Pilkington, but it is time now to attend to that of more authorized criticism. "Expression," says Mr. Fuseli, "which had languished after the demise of

Raffaello, seemed to revive in Domenichino; but his sensibility was not supported by equal comprehension, elevation of mind, or dignity of motive. His sentiments want propriety, he is a mannerist in feeling, and tacks the imagery of Theocritus to the subjects of Homer. A detail of petty, though amiable conceptions is rather calculated to diminish than inforce the energy of a pathetic whole. A lovely child taking refuge in the lip or bosom of a lovely mother, is an idea of nature, and pleasing in a lowly, pastoral, or domestic subject; but perpetually recurring, becomes common-place, and amid the terrors of martyrdom, is a shred sewed to a purple robe. In touching the characteristic circle that surrounds the Ananias of Raffaello, you touch the electric chain, a genuine spark insensibly darts from the last as from the first, penetrates and subdues. At the martyrdom of St. Agnes, by Domenichino, you saunter amid the adventitious mob of a lane, where the silly chat of neighbour gossips announces a topic as silly, till you find with indignation, that instead of a broken pot, or a petty theft, you are witness to a scene for which heaven opens and angels descend.

"It is, however, but justice to observe that there is a subject in which Domenichino has not unsuccessfully copied, and perhaps even excelled Raffaello. I mean that of the Cure of the demoniac boy, among the series of frescoes painted by him at Grotto Ferrata. That inspired figure is evidently the organ of an internal preternatural agent, darted upward without contortion, and even considered without any connexion with the story, never can be confounded with a mere tumultuary distorted maniac; which is not perhaps the case of the boy in the Transfiguration; the subject, too, being within the range of Domenichino's powers, a domestic one, the whole of the persons introduced is characteristic. Awe of the saint who operates the miracle, and terror at the redoubled fury of the son at his approach, mark the rustic father: confidence, serene activity, and fervent prayer, the saint and his companion: nor could the agonizing female with the child, as she is the mother, be exchanged to advantage; here she properly occupies that place which the fondling females in the pictures of St. Sebastian, St. Andrew, and St. Agnes, only usurp.

"It has been said Domenichino's invention was inferior to his other parts. The picture of the 'Rosario,' now in

the gallery of the Louvre, is adduced as a proof; an idea neither then nor now understood by the public, disapproved of by his most partial friends, and of which he repented himself; in the most celebrated of his works, the Communion of St. Jerome, he imitated Agostino, and in the alms-scene of 'St. Cecilia,' the 'St. Rocco' of Annibale Caracci. But from the Triumph of the 'Rosary,' the most brilliant fancy will elicit little more than splendid confusion; in the 'St. Jerome,' if the arrangement and the postures are imitated, the characters are invented; what he owes to Annibale in the Charities of St. Cecilia, is less than what Annibale owes to Raffaello in his 'Genus unde Latinum;' and is amply compensated by the original beauties of St. Cecilia before the Prætor. Domenichino was what few men of genius are, a good master. The best of his Roman scholars were Antonio Barbalunza of Messina, and Andrew Camassei of Bevagna. The first copied and imitated his master with sufficient success, and sometimes to a degree of deception. The second, more timid and less select, had nature and a grand style of colour."

Domenichino was made the chief architect of the apostolical palace by pope Gregory XV. for his great skill in that art. He was likewise very well versed in the theory of music, but not successful in the practice. He loved solitude; and it was observed, that, as he went along the streets, he took notice of the actions of private persons he met, and often designed something in his pocket-book. He was of a mild temper and obliging carriage, yet had the misfortune to find enemies in all places wherever he came. At Naples, particularly, he was so ill treated by those of his own profession, that, having agreed among themselves to disparage all his works, they would hardly allow him to be a tolerable master: and they were not content with having frighted him for some time from that city, but afterwards, upon his return thither, never left persecuting him, till by their tricks and vexations they had wearied him out of his life. He died in 1641, not without the suspicion of poison.[1]

DOMINIC (DE GUZMAN), a Saint of the Romish calendar, founder of the order of the Dominicans, and as some say, of that horrible engine of tyranny, the Inquisition, was born in 1170, at Calarogo, in old Castille, in the diocese

[1] Argenville, vol. II.—Pilkington.

of Osma. He was of the family of the Guzmans, and educated at first under a priest, his uncle; but at fourteen years, was sent to the public schools of Palentia, where he became a great proficient in rhetoric, philosophy, and divinity, and was also distinguished by austere mortifications and charity to the poor. When he had finished his studies and taken his degrees, he explained the Holy Scriptures in the schools, and preached at Palentia. In 1198 he was made a canon of Osma. After five years he accompanied the bishop of Osma on an embassy to the earl of La Marche, and in his journey was grievously afflicted to behold the spread of what he called heresy among the Albigenses, and conceived the design of converting them, and at first appears to have used only argument, accompanied with the deception of pretended miracles; but finding these unsuccessful, joined the secular power in a bloody crusade against the Albigenses, which he encouraged by prayers and miracles. During these labours, he instituted the devotion of the Rosary, consisting of fifteen *Pater Nosters*, and an hundred and fifty *Ave Marias*, in honour of the fifteen principal mysteries of the life and sufferings of Christ, and of the virgin Mary, which our saint thought the people might be made to honour by this foolish expedient. In 1206 he founded the nunnery of our lady of Prouille, near Faujaux, which he put under the rule of St. Austin, and afterwards established an institute called his third order, some of the members of which live in monasteries, and are properly nuns; others live in their own houses, adding religious to civil duties, and serving the poor in hospitals and prisons.

St. Dominic had spent ten years in preaching in Languedoc, when, in 1215, he founded the celebrated order of preaching friars, or Dominicans, as they were afterwards called. The same year it was approved of by Innocent III. and confirmed in 1216, by a bull of Honorius III. under the title of St. Augustin; to which Dominic added several austere precepts and observances, obliging the brethren to take a vow of absolute poverty, and to abandon entirely all their revenues and possessions; and they were called preaching friars, because public instruction was the main end of their institution. The first convent was founded at Tholouse by the bishop thereof, and Simon de Montfort. Two years afterwards they had another at Paris, near the bishop's house; and some time after, viz. in 1218, a third

in the rue St Jaques, St. James's-street, whence the denomination of Jacobins. Just before his death, Dominic sent Gilbert de Fresney, with twelve of the brethren, into England, where they founded their first monastery at Oxford, in 1221, and soon after another at London. In 1276, the mayor and aldermen of the city of London gave them two whole streets by the river Thames, where they erected a very commodious convent, whence that place is still called Black Friars, from the name by which the Dominicans were called in England. St. Dominic, at first, only took the habit of the regular canons, that is, a black cassock, and rochet; but this he quited in 1219, for that which they now wear, which, it is pretended, was shewn by the blessed Virgin herself to the beatified Renaud d'Orleans. This order is diffused throughout the whole known world. It has forty-five provinces under the general, who resides at Rome; and twelve particular congregations, or reforms, governed by vicars-general. They reckon three popes of this order, above sixty cardinals, several patriarchs, a hundred and fifty archbishops, and about eight hundred bishops; beside masters of the sacred palace, whose office has been constantly discharged by a religious of this order, ever since St. Dominic, who held it under Honorius III. in 1218. The Dominicans are also inquisitors in many places.

Of all the monastic orders, none enjoyed a higher degree of power and authority than the Dominican friars, whose credit was great and their influence universal. Nor will this appear surprising, when we consider that they filled very eminent stations in the church, presided every where over the terrible tribunal of the inquisition, and had the care of souls, with the function of confessors in all the courts of Europe, which circumstance, in those times of ignorance and superstition, manifestly tended to put most of the European princes in their power. But the measures they used, in order to maintain and extend their authority, were so perfidious and cruel, that their influence began to decline towards the beginning of the sixteenth century. The tragic story of Jetzer, conducted at Bern in 1509, for determining the uninteresting dispute between them and the Franciscans, relating to the immaculate conception, will reflect indelible infamy on this order. They were indeed perpetually employed in stigmatizing with the opprobrious name of heresy numbers of learned and pious men; in encroaching upon the rights and properties of others, to

augment their possessions; and in laying the most iniquitous snares and stratagems for the destruction of their adversaries. They were the principal counsellors, by whose instigation and advice Leo X. was determined to the public condemnation of Luther. The papal see never had more active and useful abettors than this order and that of the Jesuits. The dogmata of the Dominicans are usually opposite to those of the Franciscans. They concurred with the Jesuits in maintaining, that the sacraments have in themselves an *instrumental* and *official* power, by virtue of which they work in the soul (independently of its previous preparation or propensities) a disposition to receive the divine grace; and this is what is commonly called the *opus operatum* of the sacraments. Thus, according to their doctrine, neither knowledge, wisdom, humility, faith, nor devotion, are necessary to the efficacy of the sacraments, whose victorious energy nothing but a *mortal sin* can resist.

After establishing this important order, St Dominic, who had deservedly become a favourite at the court of Rome, was detained for several months to preach in that city; and by his advice the pope created the new office, already mentioned, that of master of the sacred palace, who is by virtue of this office the pope's domestic theologian or chaplain; and St. Dominic was appointed to it. It has ever since been held by one of his order. The rest of his history at Rome consists of his miracles, and may well be spared. In 1218 he took a journey from Rome through Languedoc into Spain, and founded two convents; thence he went in 1219 to Toulouse and Paris, at which last place he founded his convent in St. James's-street, whence his order were called Jacobins, and inhabited a house since memorable in the history of the French revolution. After this, and the foundation of other convents, he arrived at Bologna, where he principally resided during the remainder of his life, which ended August 6, 1221. He was canonized by pope Gregory IX. in 1234.

Butler observes that St. Dominic had no hand in the origin of the inquisition, though he owns, that the project of this court was first formed in a council of Toulouse in 1229, and that in 1233, two Dominican friars were the first inquisitors. Modern protestant historians seem inclined to concede that, although St. Dominic was an inquisitor, it was not in the most offensive sense of the word. This, however, will not excuse his tyranny towards the Albi-

genses, and if he did not invent the inquisition, he at least must be allowed the honour of inventing the rosary, a species of mechanical devotion which has done infinite mischief.[1]

DOMINICO. See BURCHIELLO.

DOMINIS (MARK ANTONY DE), archbishop of Spalato in Dalmatia, was born about 1561, at Arba, and educated at Padua. He was remarkable for a fickleness in religious matters, which at length proved his ruin; otherwise he was a man of great abilities and learning. He was entered early amongst the Jesuits, but left that society to be bishop of Segni, and afterwards archbishop of Spalato; but instead of growing more firmly attached to the church of Rome on account of his preferment, he became every day more and more disaffected to it. This induced him to write his famous books "De Republica Ecclesiastica," which were afterwards printed in London; and in which he aimed a capital blow at the papal power. These books were read over and corrected, before publication, by our bishop Bedell, who was then at Venice in quality of chaplain to sir Henry Wotton, ambassador there from James I. De Dominis coming to Venice, and hearing a high character of Bedell, readily discovered his secret, and commuicated his copy to him. Bedell took the freedom he allowed him, of correcting many improper applications of texts in scripture, and quotations of fathers: for that prelate, being ignorant of the Greek tongue (a common thing in those days even amongst the learned), had committed many mistakes both in the one and the other. De Dominis took all this in very good part, entered into great familiarity with Bedell, and declared his assistance so useful, and indeed so necessary to him, that he could, as he used to say, do nothing without him.

When Bedell returned to England, Dominis came over with him, and was at first received by the English clergy with all possible marks of respect. Here he preached and wrote against the Romish religion, and the king gave him the deanery of Windsor, the mastership of the Savoy, and the rich living of West Ildesley in Berkshire. De Dominis's view seems to have been to reunite the Romish and English churches, which he thought might easily be

[1] Butler's Lives of the Saints.—Mosheim's and Milner's Eccl. Hist.—Moreri. —Fabric. Bibl. Lat. Med.

effected, by reforming some abuses and superstitions in the former; "and then," Grotius says, "he imagined, the religion of protestants and catholics would be the same." After he had staid in England some years, he was made to believe, upon the promotion of pope Gregory XIV. who had been his school-fellow and an old acquaintance, that the pope intended to give him a cardinal's hat, and to make use of him in all affairs; so that he fancied he should be the instrument of a great reformation in the church. This snare was laid for him chiefly by the artifice of Gondemar, the Spanish ambassador; and his own ambition and vanity (of both which he had a share) made him easily fall into it. Accordingly he returned to Rome in 1622, where he abjured his errors in a very solemn manner. He was at first, it is said, well received by the pope himself; but happening to say of cardinal Bellarmine, who had written against him, that he had not answered his arguments, he was complained of to the pope, as if he had been still of the same mind as when he published his books. He excused himself, and said, that though Bellarmine had not answered his arguments, yet he did not say they were unanswerable; and he offered to answer them himself, if they would allow him time for it. This imprudent way of talking, together with the discovery of a correspondence which he held with some protestants, furnished a sufficient plea for seizing him; and he was thrown into prison, where he died in 1625. It was discovered after his death, that his opinions were not agreeable to the doctrine of the church of Rome; upon which his corpse was dug up, and burnt with his writings in Flora's Field, by a decree of the inquisition.

Besides his work, "De Republica Ecclesiastica," 3 vols. fol. he was author of a work in optics, which obtained the applause of the illustrious sir I. Newton, and which is entitled "De Radiis Visus & Lucis in Vitris perspectivis et Iride Tractatus." Our great philosopher complimented the author of this tract so far as to declare, that he was the first person who had explained the phænomena of the colours of the rainbow. He wrote also, 1. "Dominis suæ profectionis a Venetiis consilium exponit," London, 1616, 4to, and published in English the same year. 2. "Predica fatta, la prima Domenica dell' Avvento 1617, in Londra nella Capella detta delli Merciari," Lond. 1617, 12mo, published in English the same year, 4to. 3. "Sui Re-

ditus in Anglia consilium exponit," Rome, 1623, 4to, and in English the same year. 4. "De pace regionis, Epistola ad Josephum Hallum," 1666, 4to. We are also indebted to him for father Paul's "History of the Council of Trent," the manuscript of which he procured for archbishop Abbot.[1]

DONALDSON (JOHN), an artist and author, was born at Edinburgh in 1737; his father was a glover in rather low circumstances, but of a speculative turn of mind, and much addicted to metaphysical reveries, of which his son unfortunately inherited a double portion, and without his father's prudence, who never suffered his abstractions to interfere with his business. While a child, young Donaldson was constantly occupied in copying every object before him with chalk on his father's cutting-board, which was often covered with his infant delineations. This natural determination of the mind was encouraged by the father, and at the age of twelve or thirteen, his son had acquired some reputation as a drawer of miniature portraits in Indian ink, and was by these efforts enabled to contribute to the support of his parents. At the same time he was much admired for his skilful imitations of the ancient engravers, which he executed with a pen so correctly, as sometimes to deceive the eye of a connoisseur After passing several years in Edinburgh, he came to London, and for some time painted portraits in miniature with much success; but unfortunately he now began to fancy that the taste, policy, morals, and religion of mankind were all wrong, and that he was born to set them right. From this time his profession became a secondary object, and whether from jealousy or insanity, he used repeatedly to declare that sir Joshua Reynolds must be a very dull fellow to devote his life to the study of lines and tints. The consequence of all this was that contemptuous neglect of business which soon left him no business to mind. In the mean time he employed his pen in various lucubrations, and published a volume of poems, and an "Essay on the Elements of Beauty," in both which merit was discoverable. Before he took a disgust at his profession, he made an historical drawing, the "Tent of Darius," which was honoured with the prize given by the Society of Arts; and also painted

[1] Moreri.—Landi Hist. de la Literature d'Italie, vol. V.—Burnet's Life of Bedell, p. 1[illegible], 18.—Freberi Theatrum.—Saxii Onomast.

two subjects in enamel, the "Death of Dido," and "Hero and Leander," both which obtained prizes from the same society, yet no encouragement could induce him to prosecute his art. Among his various pursuits he cultivated chemistry, and discovered a method of preserving not only vegetables of every kind, but the lean of meat, so as to remain uncorrupted during the longest voyages. For this discovery he obtained a patent; but want of money, and perhaps his native indolence, and a total ignorance of the affairs of life, prevented him from deriving any advantage from it. The last twenty years of his life were years of suffering His eyes and business failing, he was not seldom in want of the most common necessaries. His last illness was occasioned by sleeping in a room which had been lately painted. He was seized with a total debility; and being removed by the care of some friends to a lodging at Islington, where he received every attention that his case required, he expired Oct. 11, 1801, regretted by all who knew him as a man of singular and various endowments, addicted to no vice, and of the utmost moderation, approaching to abstemiousness; but unhappy in a turn of mind too irregular for the business of life, and above the considerations of prudence. Mr. Edwards attributes to him an anonymous pamphlet entitled "Critical Observations and Remarks upon the public buildings of London."[1]

DONALDSON (WALTER), born at Aberdeen in Scotland, bore some rank among the learned men of the seventeenth century. He had been in the retinue and service of David Cuningham, bishop of Aberdeen, and Peter Junius, great almoner of Scotland, when they went on an embassy from king James to the court of Denmark, and to the princes of Germany. After his return home, he went to Heidelberg, where the famous Dionysius Gothofredus taught the civil law. Donaldson, having there dictated to some young students a short course of moral philosophy, a young man of Riga in Livonia put the manuscript to the press without his consent, but he seemed not displeased, and informs us of the several editions which were made of that work in Germany, and in Great Britain, under the title "Synopsis moralis philosophiæ." He was afterwards professor of natural and moral philosophy, and of the Greek tongue, in the university of Sedan, and was

[1] Gent. Mag. 1801.—Edwards's Supplement to Walpole.

principal of the college sixteen years; after which he was invited to open a college at Charenton; but that establishment was immediately opposed by law. Not to remain idle while the law-suit was depending, he set himself to collect from among his papers the several parts of his "Synopsis Oeconomica," which he got printed at Paris in 1620, in 8vo, and dedicated it to the prince of Wales. It was reprinted at Rostoch, 1624, in 8vo. That wherein he reduced into common places, and under certain general heads, all that lies scattered in Diogenes Laërtius concerning the same thing, was printed in Greek and Latin, at Francfort, in 1612, under the title of "Synopsis Locorum communium, in qua sapientiæ humanæ imago repræsentatur," &c.[1]

DONATELLO, or DONATO, one of the principal revivers of sculpture in Italy, of an obscure family at Florence, was born in 1383. He learned design under Lorenzo de Bicci, and abandoning the old dry manner, he was the first who gave his works the grace and freedom of the productions of ancient Greece and Rome; and Cosmo de Medicis employed him on a tomb for pope John XXIII. and in other works, both public and private. Cosmo also availed himself of his taste and judgment in forming those grand collections, which gave celebrity to Florence as the parent of modern art. Amongst his performances in that city are his Judith and Holofernes in bronze, his Annunciation, his St. George and St. Mark, and his Zuccone, in one of the niches of the Campanile at Florence; all of which are as perfect as the narrow principles upon which the art was then conducted would allow. To these we may add another excellent performance, his equestrian statue of bronze at Padua, to the honour of their general Gallamalata. Conscious of the value of his performances, he exclaimed to a Genoese merchant, who had bespoke a head, and estimated it by the number of days which it had employed the artist, "this man better knows how to bargain for beans than for statues:—he shall not have my head;" and then dashed it to pieces: yet no man less regarded money than Donatello. Cosmo at his death having recommended him to his son, the latter gave him an estate; but in a little while Donatello, who began to be plagued with his farmers and agents, begged his benefactor to take

[1] Bayle in Gen. Dict.

it again, as he did not like the trouble of it. The gift was resumed, and a weekly pension of the same value assigned to the artist. He had no notion of hoarding; but it is said that he deposited what he received in a basket, suspended from a ceiling, from which his friends and work-people might supply themselves at their pleasure. He died in 1466, at the age of 83, and was buried in the church of St. Lorenzo, near his friend Cosmo, that, as he expressed himself, "his soul having been with him when living, their bodies might be near each other when dead." He left a son, named "Simon," who adopted his manner, and acquired reputation.[1]

DONATI (VITALIANO), an eminent botanist, was born at Padua in 1717, of a noble family, but addicted himself to science, and under the ablest professors of the university of his native city, studied medicine, natural history, botany, and mathematics. After taking his doctor's degree in medicine, he more particularly cultivated natural history, and frequently went to Dalmatia in pursuit of curious specimens. In 1750 he published a small folio, with plates, entitled "Della Storia Naturale Marina dell' Adriatico," to which his friend Sesler subjoined the botanical history of a plant named after him Vitaliana. This work was afterwards translated into several languages. The same year, he was appointed professor of natural history and botany at Turin. After having travelled several times over the maritime Alps, he undertook, by order of the king, an expedition to the East Indies. Arriving at Alexandria, he went thence to Cairo, and after visiting a considerable part of Egypt, penetrated into those countries that were then unknown to European travellers. On his return he died at Bassora, of a putrid fever, in 1763. He had previously packed up two cases of collections of natural history, and two large volumes of observations made during his travels, which were to be conveyed to Turin by the way of Lisbon; but at the latter place, it is said, they were kept a long time, not without some suspicion of their having been opened, &c. It is certain, however, that both the collections and the manuscripts were lost by some means or other. Ferber, who gives some account of Donati in his "Letters on Mineralogy," thinks he was not very remark-

[1] Tiraboschi.—Roscoe's Lorenzo de Medici.—Aglionby's Painting illustrated, p. 363.—Rees's Cyclopædia.

able for his botanical knowledge, but a first-rate connoisseur in petrifactions, corals, zoophytes, and, in general, in the knowledge of all marine bodies. He adds that his enemies were zealous in their endeavours to injure his reputation; affirming that he was still alive in Persia, where he resided in disguise, and appropriated to his own use the remittances that had been granted for the purposes of his voyage, all which Ferber considers as a ridiculous fable. After his death, was published his "Dissertation sur le corail noir."[1]

DONATO (ALEXANDER), a Jesuit of Sienna, who died at Rome April 23, 1640, published in that city in 1639, in 4to, a description of ancient and modern Rome, "Roma vetus & recens utriusque edificiis illustrata." It is far more accurate and better composed than all those that had been given before to the public. Grævius has inserted it in the 3d volume of his Roman Antiquities. We have likewise Latin poems of his, Cologne, 1631, 8vo, and three books on the art of poetry.[2]

DONATO (BERNARDIN), a very learned scholar of the sixteenth century, was born at Zano, a seat belonging to the family of Nogarola, in the diocese of Verona in Italy. He became professor of Greek and Latin at Padua, whence he went to teach the same languages at Capo d'Istria, as mentioned by Bembo in his letters. He taught also at Parma, and there printed a Latin oration in 1532 on the praises of Parma, and the study of classical literature, "De laudibus Parmæ et de studiis humanioribus." After this he appears to have given lessons in the duchy of Ferrara, whence he returned and died in his own country, much regretted as an accomplished scholar. He made the Latin translation of the Evangelical Demonstration of Eusebius, which was magnificently printed, and afterwards used in a Paris edition, Greek and Latin, but without noticing that it was his. He translated also some pieces of Galen, Xenophon, and Aristotle; and was editor of the first Greek edition of Chrysostom; the first edition of Œcumenius; of Aretas on the Apocalypse; two books of John Damascenus on Faith; and superintended an edition of Macrobius and Censorinus. In 1540 he published "De Platonicæ, et Aristotelicæ philosophiæ, differentia," Venice, 8vo,

[1] Dict. Hist.—Month. Rev. vol. LV.
[2] Moreri.—Baillet Jugemens.—Saxii Onomast.

but this was a posthumous work, if according to Saxius, he died in 1530.[1]

DONATO (JEROM), a nobleman of Venice, who died in the beginning of the sixteenth century, was very useful to his country; served it as a commander more than once; and was, in 1510, the means of reconciling that republic and pope Julius II. though he had the misfortune to be carried off by a violent fever at Rome in 1513, before the treaty was concluded between them. He was also a man of learning; and published a translation of "Alexander Aphrodiseus de Anima." His letters are likewise well written; which made Erasmus say of him, that he was capable of any literary exertion, if his mind had not been dissipated by other employments. Pierius Valerianus has placed him in the list of unfortunate learned men, for which he gives three reasons: first, because his domestics obeyed him ill; secondly, because he did not live to see the happiness, which would arise to his country from the conclusion of his treaty; thirdly, because a great many books, which he had written to immortalize his name, remained unpublished. We have not much reason, hovever, for thinking that any of these misfortunes gave him much uneasiness. An ingenious reply is, we know not upon what authority, attributed to him, when ambassador from Venice to pope Julius II. who asked him for the title of the claims of his republic to the sovereignty of the Adriatic. "Your holiness will find the concession of the Adriatic," said he to the pontiff, "at the back of the original record of Constantine's donation to pope Sylvester, of the city of Rome and the other territories of the church." A bold answer, when we consider how dangerous it was to dispute the authenticity of this writ of donation, insomuch that, in 1478, several persons were condemned to the flames at Strasburg for expressing their doubts of it.

Much additional information respecting Donato is given by our countryman Mr. Greswell, who says that "he united in his character whatever could adorn the scholar and the gentleman;" and that "with a well-cultivated understanding, great political experience, and a profound knowledge of the interests of the state, he combined very elegant manners, and the most captivating address; all

[1] Moreri.—Maffei Verona illustrata.—Saxii Onomasticon.

which advantages were heightened by a majestic stature and deportment, and every personal accomplishment."[1]

DONATUS, bishop of Casæ Nigræ in Numidia, is regarded by some as the author of the sect of the Donatists, which took its rise in the year 311, from the following circumstance. Cecilianus having been chosen to succeed Mensurius in the episcopal chair of Carthage, the election was contested by a powerful party, headed by a lady named Lucilla, and two priests, Brotus and Celestius, who had themselves been candidates for the disputed see. They caused Majorinus to be elected, under pretence that the ordination of Cecilianus was null, as having, according to them, been performed by Felix, bishop of Aptonga, whom they accused of being a traditor; that is, of having delivered to the pagans the sacred books and vessels during the persecution, and was therefore unfit to bestow consecration. The African bishops were divided, and Donatus headed the partisans of Majorinus. In the mean time, the affair being brought before the emperor, he referred the judgment to three bishops of Gaul, Maternus of Cologne, Reticius of Autun, and Marinus of Arles, conjointly with the pope Miltiades. These prelates, in a council held at Rome in 313, composed of fifteen Italian bishops, in which Cecilianus and Donatus appeared, each with ten bishops of their party, decided in favour of Cecilianus; but the division soon being renewed, the Donatists were again condemned by the council of Arles in 314; and lastly by an edict of Constantine, of the month of November 316. Donatus, who was returned to Africa, there received the sentence of deposition and of excommunication pronounced against him by pope Miltiades.[2]

DONATUS, bishop of Carthage, has likewise the credit of having given the name to the sect of Donatists, founded it is said, by the former, but which took its name from this Donatus, as being the more considerable man of the two. He maintained, that though the three persons in the trinity were of the same substance, yet the son was inferior to the father, and the holy ghost to the son. He began to be known about the year 329, and greatly confirmed his faction by his character and writings. He was a man of great parts and learning; but of greater pride.

[1] Greswell's Mem. of Politianus, &c.—Moreri.—Dict. Hist.—Gen. Dict.—Tiraboschi. [2] Dupin.—Mosheim.—Milner's Ch. Hist. vol. II. p. 47.

He did not spare even the emperors themselves; for when Paulus and Macarius were sent by Constans with presents to the churches of Africa, and with alms to relieve the poor, he received them in the most reproachful manner, rejected their presents with scorn, and asked in a kind of fury, "What had the emperor to do with the church?" He was banished from Carthage about the year 356, according to Jerom, and died in exile: though authors are not agreed as to the precise time either of his banishment or of his death. The emperors were obliged to issue many severe edicts to restrain the fury and intemperance of this very factious sect. The Donatists had a great number of bishops and laity of their party; some of whom distinguished themselves by committing outrages upon those who differed from them. They had a maxim which they firmly maintained upon all occasions, "That the church was every where sunk and extinguished, excepting in the small remainder amongst themselves in Africa." They also affirmed baptism in other churches to be null, and of no effect; while other churches allowed it to be valid in theirs; from which they inferred, that it was the safer to join that community where baptism was acknowledged by both parties to be valid, than that where it was allowed to be so only by one.

Notwithstanding the severities they suffered, it appears that they had a very considerable number of churches, towards the close of the fourth century; and could number among them no less than 400 bishops; but at this time they began to decline, on account of a schism among themselves, occasioned by the election of two bishops, in the room of Parmenian, the successor of Donatus; one party elected Primian, and were called Primianists, and another Maximian, and were called Maximianists. The decline was also precipitated by the zealous opposition of St. Augustin, and by the violent measures which were pursued against them by order of the emperor Honorius, at the solicitation of two councils held at Carthage; the one in the year 404, and the other in the year 411. Many of them were fined, their bishops were banished, and some put to death. This sect revived and multiplied under the protection of the Vandals, who invaded Africa in the year 427, and took possession of this province; but it sunk again under new severities, when their empire was overturned in the year 534. Nevertheless, they remained

in a separate body till the close of the sixth century, when Gregory, the Roman pontiff, used various methods for suppressing them; and there are few traces to be found of the Donatists after this period. They were distinguished by other appellations; as Circumcelliones, Montenses, or mountaineers, Campites, Rupites, &c. They held three councils, or conciliabules; one at Cirta, in Numidia, and two at Carthage.[1]

DONATUS (ÆLIUS), a celebrated grammarian in the fourth century, wrote a grammar, which long continued in the schools, and notes upon Terence and Virgil. Vossius mentions him amongst his Latin historians, on account of the lives of Virgil and Terence, of which some have fancied him to be the author; but he believes that the first was written by Tiberius Claudius Donatus, as it is certain the latter was by Suetonius. Our Donatus flourished in the time of Constantius, and taught rhetoric and polite literature at Rome with applause, in the year 356, and afterwards; about which time St. Jerom, who has several times mentioned him as his master, studied grammar under him. Jerom also speaks of his commentaries upon Terence and Virgil; and in his own commentary upon the first chapter of the book of Ecclesiastes, verse 9th, he quotes a verse out of Terence, and then an observation of his master Donatus upon it, which was probably made in his lectures, as it does not now appear in the notes of Donatus upon Terence. Donatus has given ample employment to the Bibliographers, who all speak of the "Editio Tabellaris, sine ulla nota" of his Grammar, as one of the first efforts at printing by means of letters cut on wooden blocks. This work has been printed with several titles, as "Donatus," "Donatus minor," "Donatus pro puerulis," &c.; but the work is the same, viz. Elements of the Latin language for the use of children. Dr. Clarke has given an account of twelve editions, all of great rarity, one of which, by Wynkyn de Worde, is described by Mr. Dibdin. His "Commentarii in quinque Comœdias Terentii," was first printed without a date, probably before 1460, and reprinted in 1471, 1476; and his "Commentarius in Virgilium," fol. was printed at Venice in 1529.[2]

[1] Dupin.—Mosheim.—Milner's Ch. Hist. vol. II. p. 47.

[2] Vossius.—Fabric. Bibl. Lat.—Lardner.—Dibdin's Typographical Antiquities, vol. II.—Clarke's Bibliographical Dictionary.

DONDE, or DONDUS (James), a famous physician of Padua, surnamed Aggregator, on account of the great quantity of remedies he had made, was not less versed in mathematics than in medicine. He invented a clock of a new construction, which shewed not only the hours of the day and night, the days of the month, and the festivals of the year, but also the annual course of the sun, and that of the moon. The success of this invention got him the appellation of Horologius, a name ever afterwards retained by the family. It was likewise Dondus who first found out the secret of making salt from the waters of Albano, in the Paduan, which is described in a posthumous treatise, "De fluxu et refluxu Maris," 1571. He died in 1350, leaving several works in physics and medicine. We have by him: "Promptuarium medicinæ," Venice, 1481, folio; and in company with John de Dondis, his son, "De fontibus calidis Patavini agri," in a treatise "De Balneis," Venice, 1553, folio.[1]

DONDUCCI (George Andrew), a Bolognese artist, born in 1575, was called Il Mastelletta, from his father's trade, that of a pail-maker; and seems to have been born a painter. He was a pupil of the Caracci, but did not attend to their suggestions on the necessity of acquiring a competent foundation for drawing, and contrived to catch the eye by a more compendious method; surrounding a splendid centre by impenetrable darkness, which absorbed every trace of outline. It is probable that his success greatly contributed to encourage that set of painters distinguished by the name of Tenebrosi, shade-hunters, so numerous afterwards in the Venetian and Lombard schools. Donducci was distinguished, though not by correctness, by a great spirit of design, a sufficient imitation of Parmigiano, whom he exclusively admired, and a certain native facility which enabled him to colour the largest dimensions of canvas in a little time. He failed in his attempts at changing this manner, as he grew older and more impatient of the praise bestowed on an open style. Light, no longer supported by obscurity, served only to expose his weakness; and the two miracles of S. Domenico, in the church of that saint, which had been considered as his master-pieces, became by alteration the meanest of his works. The same diversity of manner is observable in his smaller pictures; those of the first, such as the Miracle of

[1] Moreri.—Manget.—Haller's Bibl. Med. Pract

the Manna, in the Spada palace, are as highly valuable as his landscapes, which in many galleries would be taken for works of the Caracci, were they not discriminated by that original shade that stamps the genuine style of Mastelletta. The time of his death is not ascertained.[1]

DONEAU (HUGH), in Latin Donellus, one of the most learned civilians of the sixteenth century, was born at Chalons on the Saone, in 1537. His school-master had so disheartened him by severity, that neither threats nor promises could make him remain in school. But at last, being afraid he should be placed in a menial situation, he applied more diligently to his studies. He learned civil law at Toulouse, under the professors John Corrasius and Arnold du Ferrier, who had no less than four thousand auditors. He was admitted to the degree of D. C. L. at Bourges, in 1551, and professed that science in the same city with Duaren, Hotman, and Cujacius, and afterwards at Orleans. He was very near being killed in the massacre of 1572, because he was a protestant; and could not have escaped the violence of the murtherers, if some of his scholars, who were Germans by nation, had not saved him by disguising him in a German dress, as one of their domestics. He had embraced the reformation when very young, at the instigation of his sister. He staid some time at Geneva, and afterwards he went into the palatinate, where he taught the civil law in the university of Heidelbergh. He was invited to Leyden in 1575, to take upon him the same employment, which he accepted and discharged in a worthy manner, but having imprudently engaged himself in some political disputes, he was forced to leave Holland in 1588. He returned to Germany, and was professor of law at Altorf until his death, May 4, 1591. He had so happy a memory, that he knew the whole Corpus Juris by heart. His works, most of which had been published separately, were collected under the title of "Commentaria de jure civili," 5 vols. folio, reprinted at Lucca, 12 vols. folio, of which the last appeared in 1770. 2. "Opera Posthuma," 8vo. The most valuable of his writings, is his book on the subject of last wills and testaments, which he is said to have treated with great learning and precision.[2]

[1] Pilkington, edit. 1810.

[2] Gen. Dict.—Niceron, vol. XXXIII.—Moreri.—Freheri Theatrum.—Burman's Sylloge Epistolarum.—Saxii Onomast.

DONI (ANTHONY FRANCIS), a Florentine, first a monk and then a secular priest, died in 1574, at the age of sixty-one. He was member of the academy of the Peregrini, in which he took the academical name of Bizzaro, perfectly suitable to his satirical and humourous character. Some of his works are, 1. "Letters," in Italian, 8vo. 2. "La Libraria," 1557, 8vo. 3. "La Zucca," 1565, 4 parts, 8vo, with plates. 4. "I mondi celesti, terestri ed infernali," 4to: there is an old French translation of it. 5. "I marmi, civè Raggionamenti fatti a i marmi di Fiorenza," Venice, 1552, 4to. In all his writings, of which there is a list of more than twenty in Niceron, he aspires at singularity, and the reputation of a comical fellow; in the first he generally succeeds, and if he fail in the second, it is not for want of great and constant efforts to become so. Dr. Burney gives an account of a very rare book of his, entitled "Dialoghi della Musica," which was published at Venice, 1544, which the doctor never saw, except in the library of Padre Martini. The author was not only a practical musician and composer by profession, but connected, and in correspondence with the principal writers and artists of his time. Dr. Burney also remarks that his "Libraria" must have been an useful publication when it first appeared; as it not only contains a catalogue and character of all the Italian books then in print, but of all the MSS. that he had seen, with a list of the academies then subsisting, their institution, mottos, and employment; but what rendered this little work particularly useful to Dr. Burney in his inquiries after early musical publications, is the catalogue it contains of all the music which had been published at Venice since the invention of printing.

There was another DONI, whose name was JOHN BAPTIST, a writer on Music, and who left behind him at his death, about 1650, many printed works upon ancient music, as "Compend. del. Trat. de' Generi e de' Modi della Musica." "De præstantiâ Musicæ Veteris," and particularly his "Discorso sopra le Consonanze," with a great number of unfinished essays and tracts relative to that subject, and the titles of many more. Few men had indeed considered the subject with greater attention. He saw the difficulties, though he was unable to solve them. The titles of his chapters, as well as many of those of father Mersennus, and others, are often the most interesting and seducing imaginable. But they are false lights, which like ignes

fatui, lead us into new and greater obscurity. The treatises which he published both in Latin and Italian, on the music of the Greeks, being well written in point of language, obtained him the favour and eulogies of men of the highest class in literature. He has been much extolled by Heinsius, Gassendi, Pietro della Valle, and others. Apostolo Zeno, in his learned notes to the Biblioteca Italiana of Fontanini, speaks of him in the following terms: "We had reason to hope that the works of Doni would have completed our knowledge of the musical system of the ancients; as he united in himself a vast erudition, a profound knowledge in the Greek language, in mathematics, in the theory of modern music, in poetry, and history, with access to all the precious MSS. and treasures of antiquity." Doni invented an instrument which he denominated the "Lyra Barberini," or "Amphichordon," which he has described in an express treatise, but we hear of it no where else. He was a declared foe to learned music, particularly vocal in fugue, where the several performers are uttering different words at the same time, and certainly manifests good taste, and enlarged views, with respect to theatrical music and the improvement of the musical drama or opera; but his objections to modern music, and proposals of reform, not only manifest his ignorance of the laws of harmony, but a bad ear, as he recommends such wild, impracticable, and intolerable expedients of improvement, as no ear well constructed, however uncultivated, can bear.

In 1763, signior Bandini, librarian to the ci-devant grand duke of Tuscany, published in 2 vols. folio, not only the musical tracts of Doni which had appeared during his life, but others that were found among his MS papers after his decease, some finished, some unfinished, and the mere titles of others which he had in meditation.[1]

DONI D'ATTICHI (LEWIS), was born in 1596, of a noble family, originally of Florence, and entered himself of the Minims. Cardinal Richelieu, who became acquainted with him during his retirement at Avignon, was so struck with his modesty and learning, that he gave him the bishopric of Riez, in which diocese he did much good.

[1] Burney and Hawkins's Hist. of Music.—Moreri.—Niceron, vol. XXXIII.—Gen. Dict.—Marchand.—Clement Bibl. Curieuse.—Rees's Cyclopædia.

From the see of Riez he was translated to that of Autun, and died in 1664, at the age of sixty eight. He published, 1. "A History of the Minims," 4to. 2. "The Life of queen Joan, foundress of the Annonciades," 8vo. 3. "The Life of cardinal de Berulle," in Latin, 8vo. 4. "The History of the Cardinals," in Latin, 1660, 2 vols. folio, &c. His Latin works are more tolerable in regard to style than those in French, the diction of which is become obsolete.[1]

DONN (Abraham), an ingenious mathematician, was born Feb. 6, 1718, at Bideford, in Devonshire, where his father kept a mathematical school, and was reputed one of the best teachers of arithmetic, navigation, and dialing, in his time. It appears from some papers in MS. left by the Rev. Mr. Hervey, author of the "Meditations," that the family name was Donne; and that Christopher, the grandfather, was the first that dropped the final e. The subject of the present article was brought up under the care of the Rev. Mr. Mudge, of Plymouth, and his successor —— White, M. A. with whom he made a very considerable progress in the Latin and Greek languages. When he left the grammar-school, as far as his health would permit, he assisted his father in his mathematical school; and when he was about fourteen years of age, being at play with some of his schoolmates, he fell from a high pile of deals, which, with his soon after going a-swimming in a profuse sweat, laid the foundation for disorders which continued on him till the time of his death; so that, from the fourteenth year of his age to his twenty-eighth, when he died, he can scarcely be said to have had the blessing of health, even for so short an interval as a month. Notwithstanding this severe sickness, he studied the mathematics, and acquired some considerable knowledge in those sciences; for he solved several questions in the Diaries. As to astronomy, it seemed to have been his favourite study; and he left behind him the result of his calculations of the eclipses of the Sun and Moon, with the transits of Mercury, for more than ten years to come, with their delineations. He was assistant to Mr. Hervey in his studying the use of the globes; and that pious clergyman preached his funeral sermon, July 15, 1746. His works were published by his younger brother, Benjamin Donn,

[1] Moreri.

who about 1756 opened an academy at Kingston, near Taunton, in Somersetshire, where he taught with great success, and where he died in 1798, after publishing some mathematical treatises.[1]

DONNE (John), an eminent English divine and poet, was born in the city of London in 1573. His father was descended from a very ancient family in Wales, and his mother was distantly related to sir Thomas More the celebrated and unfortunate lord chancellor, and to judge Rastall, whose father, one of the earliest English printers, married Elizabeth, the chancellor's sister. Ben Jonson seems to think that he inherited a poetical turn from Haywood, the epigrammatist, who was also a distant relation by the mother's side. Of his father's station in life we have no account, but he must have been a man of considerable opulence, as he bequeathed to him three thousand pounds, a large sum in those days. Young Donne received the rudiments of education at home under a private tutor, and his proficiency was such, that he was sent to the university at the early, and perhaps unprecedented age of eleven years, or according to Walton, at ten. At this time, we are told, he understood the French and Latin languages, and had in other respects so far exceeded the usual attainments of boyhood, as to be compared to Picus Mirandula, one that was "rather born, than made wise by study." He was entered of Hart-hall, now Hertford college, where at the usual time he might have taken his first degree with honour, but having been educated in the Roman catholic persuasion, he submitted to the advice of his friends who were averse to the oath usually administered on that occasion. About his fourteenth year, he was removed to Trinity college, Cambridge, where he prosecuted his studies for three years with uncommon perseverance and applause: but here likewise his religious scruples prevented his taking any degree.

In his seventeenth year, he repaired to London, and was admitted into Lincoln's-inn, with an intention to study law, but what progress he made we are not told, except that he continued to give proofs of accumulated knowledge in general science. Upon his father's death, which happened before he could have been regularly admitted into

[1] Gent. Mag. vol. LXXIV.

the society of Lincoln's-inn, he retired upon the fortune which his father left to him, and had nearly dissipated the whole before he made choice of any plan of life. At this time, however, he was so young and so submissive as to be under the guardianship of his mother and friends, who provided him with tutors in the mathematics, and such other branches of knowledge as formed the accomplishments of that age; and his love of learning, which was ardent and discursive, greatly facilitated their labours, and furnished his mind with such intellectual stores as gained him considerable distinction. It is not improbable, also, that his poetical attempts contributed to make him more known.

It was about the age of eighteen, that he began to study the controversy between the protestants and papists. His tutors had been instructed to take every opportunity of confirming him in popery, the religion of his family; and he confesses that his mother's persuasions had much weight. She was a woman of great piety, and her son, in all the relations of life, evinced a most affectionate heart. Amidst these allurements, however, he entered on the inquiry with much impartiality, and with the honest intention to give way to such convictions only as should be founded in established truth. He has recorded in the preface to his "Pseudo-Martyr," the struggles of his mind, which he says he overcame by frequent prayer, and an indifferent affection to both parties. The result was a firm, and, as it afterwards proved, a serious adherence to the doctrines of the reformed church.

This inquiry, which terminated probably to the grief of his surviving parent and his friends of the Romish persuasion, appears to have occupied a considerable space of time, as we hear no more of him, until he began his travels in his twenty-first year. He accompanied the earl of Essex in his expedition in 1596, when Cadiz was taken, and again in 1597, but did not return to England until he had travelled for some time in Italy, from which he meant to have penetrated into the Holy Land, and visited Jerusalem and the holy sepulchre. But the inconveniences and dangers of the road in those parts appeared so insuperable that he gave up this design, although with a reluctance to which he often used to advert. The time, however, which he had dedicated to visit the Holy Land, he passed in Spain,

and both there and in Italy, studied the language, manners, and government of the country, allusions to which are scattered throughout his poems and prose works.

Not long after his return to England, he obtained the patronage of sir Thomas Egerton, lord Ellesmere, lord chancellor of England, and the friend and predecessor of the illustrious Bacon. This nobleman appears to have been struck with his accomplishments, now heightened by the polish of foreign travel, and appointed him to be his chief secretary, as an introduction to some more important employment in the state, for which he is said to have pronounced him very fit. The conversation of Donne, at this period, was probably enriched by observation, and enlivened by that wit which sparkles so frequently in his works. The chancellor, it is certain, conceived so highly of him, as to make him an inmate in his house, and a constant guest at his table, where he had an opportunity of mixing with the most eminent characters of the age, and of obtaining that notice, which, if not abused, generally leads to preferment.

In this honourable employment, he passed five years, probably the most agreeable of his life. But a young man of a disposition inclined to gaiety, and in the enjoyment of the most elegant pleasures of society, could not be long a stranger to love. Donne's favourite object was the daughter of sir George Moor, or More, of Loxley farm in the county of Surrey, and niece to lady Ellesmere. This young lady resided in the house of the chancellor, and the lovers had consequently many opportunities to indulge the tenderness of an attachment which appears to have been mutual. Before the family, they were probably not very cautious, for in one of his elegies he speaks of spies and rivals, and her father either suspected, or from them had some intimation, of a connexion which he chose to consider as degrading, and therefore removed his daughter to his own house at Loxley. But this measure was adopted too late, as the parties, perhaps dreading the event, had been for some time privately married. This unwelcome news, when it could be no longer concealed, was imparted to sir George Moor, by Henry earl of Northumberland, a nobleman, who, notwithstanding this friendly interference, was afterwards guilty of that rigour towards his own youngest daughter, which he now wished to soften in the breast of sir George Moor. Sir George's rage, however, transported

him beyond the bounds of reason. He not only insisted on Donne's being dismissed from the lord chancellor's service, but caused him to be imprisoned; and, at the same time, Samuel Brook, afterwards master of Trinity college, and his brother Christopher Brook, who were present at the marriage, the one acting as father to the lady, the other as witness.

Their imprisonment appears to have been an act of arbitrary power, for we hear of no trial being instituted, or punishment inflicted on the parties. Mr. Donne was first released*, and soon procured the enlargement of his companions; and, probably at no great distance of time, sir George Moor began to relent. The excellent character of his son-in-law was so often represented to him that he could no longer resist the intended consequences of such applications. He condescended, therefore, to permit the young couple to live together, and solicited the lord chancellor to restore Mr. Donne to his former situation. This, however, the chancellor refused, and in such a manner as to show the opinion he entertained of sir George's conduct. His lordship owned that "he was unfeignedly sorry for what he had done, yet it was inconsistent with his place and credit to discharge and re-admit servants at the request of passionate petitioners." Lady Ellesmere also probably felt the severity of this remark, as her unwearied solicitations had induced the chancellor to adopt a measure which he supposed the world would regard as capricious, and inconsistent with his character.

Whatever allowance is to be made for the privileges of a parent, the conduct of sir George Moor, on this occasion, seems entitled to no indulgence. He neither felt as a father, nor acted as a wise man. His object in requesting his son-in-law to be restored to the chancellor's service, was obviously that he might be released from the expence of maintaining him and his wife; for, when disappointed in this, he refused them any assistance. This harshness reduced Mr. Donne to a situation the most distressing. His estate, the three thousand pounds before mentioned, had been nearly expended on his education

* He dates a letter to sir H. Goodere, June 13, 1607, in which he expresses some hopes of obtaining a place at court in the queen's household. This may have been soon after his release, but his biographer, Walton, gives few dates, and takes no notice of this circumstance. Donne's Letters, p. 81. In another letter he makes interest for the place of one of his majesty's secretaries in Ireland, but this has no date. Ibid. p. 145.

and during his travels; and he had now no employment that could enable him to support a wife, accustomed to ease and respect, with even the decent necessaries of life. These sorrows, however, were considerably lessened by the friendship of sir Francis Wooley, son to lady Ellesmere by her first husband sir John Wooley of Pitford in Surrey, knt. In this gentleman's house Mr. and Mrs. Donne resided for many years, and were treated with an ease and kindness which moderated the sense of dependence, and which they repaid with attentions that appear to have gratified and secured the affection of their benevolent relation.

It has already been noticed that in his early years he had examined the state of the controversy between the popish and protestant churches, the result of which was his firm attachment to the latter. But this was not the only consequence of a course of reading in which the principles of religion were necessarily to be traced to their purer sources. He appears to have contracted a pious turn of mind, which although occasionally interrupted by the intrusions of gay life, and an intercourse with foreign nations and foreign pleasures, became habitual, and was probably increased by the distresses brought on his family in consequence of his imprudent marriage. That this was the case appears from an interesting part of his history, during his residence with sir Francis Wooley, when he was solicited to take orders. Among the friends whom his talents procured him, was the learned Dr. Morton, afterwards bishop of Durham, who first made this proposal, but with a reserve which does him much honour, and proves the truest regard for the interests of the church. The circumstance is so remarkable that no apology can be necessary for giving it in the words of his biographer:

"Dr. Morton sent to Mr. Donne, and intreated to borrow an hour of his time for a conference the next day. After their meeting, there was not many minutes passed before he spake to Mr. Donne to this purpose: 'Mr. Donne, the occasion of sending for you is to propose to you, what I have often revolved in my own thought since I saw you last, which nevertheless I will not declare but upon this condition, that you shall not return me a present answer, but forbear three days, and bestow some part of that time in fasting and prayer, and after a serious consideration of what I shall propose, then return to me with your answer.

Deny me not, Mr. Donne, for it is the effect of a true love, which I would gladly pay as a debt due for yours to me.' This request being granted, the doctor expressed himself thus: 'Mr. Donne, I know your education and abilities; I know your expectation of a state employment, and I know your fitness for it, and I know too, the many delays and contingencies that attend court-promises; and let me tell you, that my love, begot by our long friendship and your merits, hath prompted me to such an inquisition after your present temporal estate, as makes me no stranger to your necessities, which I know to be such as your generous spirit could not bear, if it were not supported with a pious patience: You know I have formerly persuaded you to wave your court-hopes, and enter into holy orders; which I now again persuade you to embrace, with this reason added to my former request: The king hath yesterday made me dean of Gloucester, and I am also possessed of a benefice, the profits of which are equal to those of my deanery: I will think my deanery enough for my maintenance (who am and resolve to die a single man), and will quit my benefice, and estate you in it (which the patron is willing I shall do), if God shall incline your heart to embrace this motion. Remember, Mr. Donne, no man's education or parts make him too good for this employment, which is to be an ambassador for the God of glory; that God, who, by a vile death, opened the gates of life to mankind. Make me no present answer, but remember your promise, and return to me the third day with your resolution.'

"At the hearing of this, Mr. Donne's faint breath and perplexed countenance gave a visible testimony of an inward conflict; but he performed his promise, and departed without returning an answer till the third day, and then his answer was to this effect: 'My most worthy and most dear friend, since I saw you I have been faithful to my promise, and have also meditated much of your great kindness, which hath been such as would exceed even my gratitude, but that it cannot do, and more I cannot return you; and that I do with an heart full of humility and thanks, though I may not accept of your offer: But, sir, my refusal is not for that I think myself too good for that calling, for which kings, if they think so, are not good enough; nor for that my education and learning, though not eminent, may not, being assisted with God's grace and

humility, render me in some measure fit for it; but I dare make so dear a friend as you are my confessor: some irregularities of my life have been so visible to some men, that though I have, I thank God, made my peace with him by penitential resolutions against them, and by the assistance of his grace banished them my affections; yet this, which God knows to be so, is not so visible to man, as to free me from their censures, and it may be that sacred calling from a dishonour. And besides, whereas it is determined by the best of casuists, that God's glory should be the first end, and a maintenance the second motive to embrace that calling, and though each man may propose to himself both together, yet the first may not be put last without a violation of my conscience, which he that searches the heart will judge. And truly my present condition is such, that if I ask my own conscience whether it be reconcileable to that rule, it is at this time so perplexed about it, that I can neither give myself nor you an answer. You know, sir, who says, Happy is that man whose conscience doth not accuse him for that thing which he does. To these I might add other reasons that dissuade me, but I crave your favour that may forbear to express them, and thankfully decline your offer."'——

This transaction, which, according to the date of Dr. Morton's promotion to the deanery of Gloucester, happened in 1607, when our poet was in his thirty-fourth year, is not unimportant, as it displays that character for nice honour and integrity which distinguished Donne in all his future life, and was accompanied with an heroic generosity of feeling and action, which is perhaps rarely to be met with, unless in men whose principles have the foundation which he appears to have now laid.

Donne and his family remained with sir Francis Wooley until the death of this excellent friend, whose last act of kindness was to effect some degree of reconciliation between sir George Moor and his son and daughter. Sir George agreed by a bond to pay Mr. Donne eight hundred pounds on a certain day, as a portion with his wife, or twenty pounds quarterly for their maintenance, until the principal sum should be discharged. With this sum, so inferior to what he once possessed, and to what he might have expected, he took a house at Mitcham for his wife and family, and lodgings for himself in London, which he often visited, and enjoyed the society and esteem of many

persons distinguished for rank and talents. It appears, however, by his letters, that his income was far from adequate to the wants of an increasing family, of whom he frequently writes in a style of melancholy and despondence which appear to have affected his health. He still had no offer of employment, and no fixed plan of study. During his residence with sir Francis Wooley, he had read much on the civil and canon law, and probably might have excelled in any of the literary professions which offered encouragement, but he confesses that he was diverted from them by a general desire of learning, or what he calls in one of his poems "the sacred hunger of science."

In this desultory course of reading, which improved his mind at the expence of his fortune, he spent two years at Mitcham, when sir Robert Drury insisted on his bringing his family to live with him in his spacious house in Drury-lane; and sir Robert afterwards intending to go on an embassy with lord Hay to the court of France, he persuaded Donne to accompany him. Mrs. Donne was at this time in a bad state of health, and near the end of her pregnancy; and she remonstrated against his leaving her, as she foreboded "some ill in his absence." Her affectionate husband determined on this account to abandon all thoughts of his journey, and intimated his resolution to sir Robert, who, for whatever reason, became the more solicitous for his company. This brought on a generous conflict between Donne and his wife. He urged that he could not refuse a man to whom he was so much indebted; and she complied, although with some reluctance, from a congenial sense of obligation. It was on this occasion, probably, that he addressed to his wife the verses "By our first strange and fatal interview," &c. She had formed, if this conjecture be allowed, the romantic design of accompanying him in the disguise of a page, from which, it was the purpose of these verses to dissuade her.

Mr. Donne accordingly went abroad with the embassy, and two days after their arrival at Paris had that extraordinary vision which has been minutely detailed by all his biographers. He saw, or fancied he saw, his wife pass through the room, in which he was sitting alone, with her hair hanging about her shoulders, and a dead child in her arms. This story he often repeated, and with so much confidence and anxiety, that sir Robert sent a messenger to Drury-house, who brought back intelligence, that he

found Mrs. Donne very sad and sick in bed, and that after a long and dangerous labour, she had been delivered of a dead child; which event happened on the day and hour that Mr. Donne saw the vision. Walton has recorded the story on the authority of an anonymous informant, and has endeavoured to render it credible, not only by the corresponding instances of Samuel and Saul, of Bildad, and of St. Peter, but those of Julius Cæsar and Brutus, St. Augustin and Monica. The whole may be safely left to the judgment of the reader.

From the dates of some of Donne's letters, it appears that he was at Paris with sir Robert Drury in 1612 *, and one is dated from the Spa in the same year, but at what time he returned is not certain. After his return, however, his friends became more seriously anxious to fix him in some honourable and lucrative employment at court. Before this period he had become known to king James, and was one of those learned persons with whom that sovereign delighted to converse at his table. On one of those occasions, about 1610, the conversation turned on a question respecting the obligation on Roman Catholics to take the oaths of allegiance and supremacy; and Donne appeared to so much advantage in the dispute, that his majesty requested he would commit his sentiments to writing, and bring them to him. Donne readily complied, and presented the king with the treatise, published in that year, under the title of "Pseudo-Martyr." This obtained him much reputation, and the university of Oxford conferred on him the degree of M. A. which he had previously received from Cambridge. The "Pseudo-Martyr," contains very strong arguments against the pope's supremacy, and has been highly praised by his biographers. Warburton, however, speaks of it in less favourable terms. It must be confessed that the author has not availed himself of the writings of the judicious Hooker, and that in this, as well as in all his prose writings, are many of those far-fetched conceits, which, however agreeable to the taste of the age, have placed him at the head of a class of very indifferent poets.

At this period of our history, it was deemed expedient to select such men for high offices in the church, as pro-

* It may be necessary to mention that the dates of some of his letters do not correspond with Walton's narrative; and it is now too late to attempt to reconcile them.

mised by their abilities and zeal to vindicate the reformed religion. King James, who was no incompetent judge of such merit, though perhaps too apt to measure the talents of others by his own standard, conceived from a perusal of the "Pseudo-Martyr," that Donne would prove an ornament and bulwark to the church, and therefore not only endeavoured to persuade him to take orders, but resisted every application to exert the royal favour towards him in any other direction. When the favourite earl of Somerset requested that Mr. Donne might have the place of one of the clerks of the council, then vacant, the king replied, "I know Mr. Donne is a learned man, has the abilities of a learned divine, and will prove a powerful preacher, and my desire is to prefer him that way, and in that way I will deny you nothing for him." Such an intimation must have made a powerful impression, yet there is no reason to conclude from any part of Mr. Donne's character, that he would have been induced to enter the church merely by the persuasion of his sovereign, however flattering. To him, however, at this time, the transition was not difficult. He had relinquished the follies of youth, and had nearly outlived the remembrance of them. His studies had long inclined to theology, and his frame of mind was adapted to support the character expected from him. His old friend Dr. Morton probably embraced this opportunity to second the king's wishes, and remove Mr. Donne's personal scruples; and Dr. King, bishop of London, who had been chaplain to the chancellor when Donne was his secretary, and consequently knew his character, heard of his intention with much satisfaction.. By this prelate he was ordained deacon and afterwards priest; and the king, although not uniformly punctual in his promises of patronage, immediately made him his chaplain in ordinary, and gave him hopes of higher preferment.

Those who had been the occasion of Mr. Donne's entering into orders, were anxious to see him exhibit in a new character, with the abilities which had been so much admired in the scholar, and the man of the world. But at first, we are told, he confined his public services to the churches in the vicinity of London, and it was not until his majesty required his attendance at Whitehall on an appointed day, that he appeared before an auditory capable of appreciating his talents. Their report is stated to have been highly favourable. His biographer, indeed, seems

to be at a loss for words to express the pathos, dignity, and effect of his preaching, but in what he has advanced he no doubt spoke the sentiments of Donne's learned contemporaries. Still the excellence of the pulpit oratory of that age will not bear the test of modern criticism, and those who now consult Mr. Donne's sermons, if they expect gratification, must be more attentive to the matter than the manner. That he was a popular and useful preacher, is universally acknowledged, and he performed the more private duties of his function with humility, kindness, zeal, and assiduity.

The same month, which appears to have been March 1614, in which he entered into orders, and preached at Whitehall, the king happened to be entertained during one of his progresses at Cambridge, and recommended Mr. Donne to be made D. D. Walton informs us that the university gave their assent as soon as Dr. Harsnet, the vice-chancellor, made the proposal. According, however, to two letters from Mr. Chamberlain to sir Dudley Carlton, it appears that there was some opposition to the degree, in consequence of a report that Mr. Donne had obtained the reversion of the deanery of Canterbury. Even the vice-chancellor is mentioned among those who opposed him. It is not very easy to reconcile these accounts, unless by a conjecture that the opposition was withdrawn, when the report respecting the deanery of Canterbury was proved to be untrue. And there is some probability that this was the case, for that deanery became vacant in the following year, and was given to Dr. Fotherby, a man of much less fame and interest. But whatever was the cause of this temporary opposition at Cambridge, it is certain that Dr. Donne became so highly esteemed as a preacher, that within the first year of his ministry, he had the offer of fourteen different livings, all of which he declined, and all for the same reason, namely, that they were situated at a distance from London, to which, in common with all men of intellectual curiosity, he appears to have been warmly attached.

In 1617 his wife died, leaving him seven children. This affliction sunk so deep into his heart, that he retired from the world and from his friends, to indulge a sorrow which could not be restrained, and which for some time interrupted his public services. From this he was at length diverted by the gentlemen of Lincoln's-inn, who requested

him to accept their lecture, and prevailed. Their high regard for him contributed to render this situation agreeable and adequate to the maintenance of his family. The connexion subsisted about two years, greatly to the satisfaction of both parties, and of the people at large, who had now frequent opportunities of hearing their favourite preacher. But on lord Hay being appointed on an embassy to Germany, Dr. Donne was requested to attend him. He was at this time in a state of health which required relaxation and change of air, and after an absence of fourteen months, he returned to his duty in Lincoln's-inn, much improved in health and spirits, and about a year after, in 1620, the king conferred upon him the deanery of St. Paul's.

This promotion, like all the leading events of his life, tended to the advancement of his character. While it amply supplied his wants, it enabled him at the same time to exhibit the heroism of a liberal and generous mind, in the case of his father-in-law, sir George Moor. This man had never acted the part of a kind and forgiving parent, although he continued to pay the annual sum agreed upon by bond, in lieu of his daughter's portion. The time was now come, when Dr. Donne could repay his harshness, by convincing him how unworthily it had been exerted. The quarter after his appointment to the deanery, when sir George came to pay him the stipulated sum, Dr. Donne refused it, and after acknowledging more kindness than he had received, added, "I know your present condition is such as not to abound, and I hope mine is such as not to need it; I will therefore receive no more from you upon that contract," which he immediately gave up.

To his deanery was now added the vicarage of St. Dunstan in the West, and another ecclesiastical endowment not specified by Walton. These according to his letters (p. 318) he owed to the friendship of Richard Sackville, earl of Dorset, and of the earl of Kent. From all this he derived the pleasing prospect of making a decent provision for his children, as well as of indulging to a greater extent his liberal and humane disposition. In 1624, he was chosen prolocutor to the convocation, on which occasion he delivered a Latin oration, which is printed in the London edition of his poems, 1719.

While in this full tide of popularity, he had the misfortune to fall under the displeasure of the king, who had

been informed that in his public discourses he had meddled with some of those points respecting popery which were more usually handled by the puritans. Such an accusation might have had very serious consequences, if the king had implicitly confided in those who brought it forward. But Dr. Donne was too great a favourite to be condemned unheard, and accordingly his majesty sent for him, and represented what he had heard, and Dr. Donne so completely satisfied him as to his principles in church and state, that the king, in the hearing of his council, bestowed high praise on him, and declared that he rejoiced in the recollection that it was by his persuasion Dr. Donne had become a divine.

About four years after he received the deanery of St. Paul's, and when he had arrived at his fifty-fourth year, his constitution, naturally feeble, was attacked by a disorder which had every appearance of being fatal. In this extremity he gave another proof of that tenderness of conscience, so transcendently superior to all modern notions of honour, which had always marked his character. When there was little hope of his life, he was required to renew some prebendal leases, the fines for which were very considerable, and might have enriched his family. But this he peremptorily refused, considering such a measure, in his situation, as a species of sacrilege. "I dare not," he added, "now upon my sick bed, when Almighty God hath made me useless to the service of the church, make any advantages out of it." This illness, however, he survived about five years, when his tendency to a consumption again returned, and terminated his life on the 31st day of March, 1631. He was buried in St. Paul's, where a monument was erected to his memory. His figure may yet be seen in the vaults of St. Faith's under St. Paul's. It stands erect in a window, without its niche, and deprived of the urn in which the feet were placed. His picture was drawn sometime before his death, when he dressed himself in his winding-sheet, and the figure in St. Faith's was carved from this painting by Nicholas Stone. The fragments of his tomb are on the other side of the church. Walton mentions many other paintings of him executed at different periods of his life, which are not now known.

Of his character some judgment may be formed from the preceding sketch, taken principally from Zouch's much improved edition of Walton's Lives. His early years,

there is reason to think, although disgraced by no flagrant turpitude, were not exempt from folly and dissipation. In some of his poems, we meet with the language and sentiments of men whose morals are not very strict. After his marriage, however, he appears to have become of a serious and thoughtful disposition, his mind alternately exhausted by study, or softened by affliction. His reading was very extensive, and we find allusions to almost every science in his poems, although unfortunately they only contribute to produce distorted images and wild conceits.

His prose works are numerous, but except the "Pseudo-Martyr," and a small volume of devotions, none of them were published during his life. The others are, 1. "Paradoxes, problems, essays, characters," &c. 1653, 12mo. Part of this collection was published at different times before. 2. Three volumes of "Sermons," in folio; the first printed in 1640, the second in 1649, the third in 1660. Lord Falkland styles Donne "one of the most witty and most eloquent of our modern divines." 3. "Essays in divinity," &c. 1651, 12mo. 4. "Letters to several persons of honour," 1654, 4to. Both these published by his son. There are several of Donne's letters, and others to him from the queen of Bohemia, the earl of Carlisle, archbishop Abbot, and Ben Jonson; printed in a book, entitled, "A collection of Letters made by sir Tobie Matthews, knt. 1660," 8vo. 5. "The ancient History of the Septuagint; translated from the Greek of Aristeas," 1633, in 12mo. This translation was revised and corrected by another hand, and published in 1685, 8vo. His sermons have not a little of the character of his poems. They are not, indeed, so rugged in style, but they abound with quaint allusions, which now appear ludicrous although they probably produced no such effect in his days. With this exception, they contain much good sense, much acquaintance with human nature, many striking thoughts, and some very just biblical criticism *.

One of his prose writings requires more particular notice. Every admirer of his character will wish it expunged

* We are informed by a valuable correspondent, to whom this article is indebted for other hints, that the rev. W. Woolston, of Adderbury, is in possession of a large folio MS. of Sermons, many of which are by Donne, and some of these perhaps not published. The MS. which appears to be of the date of Dr. Donne's time, shows at least the value placed on his works, in the care and pains then used to make accurate transcripts, or to procure copies of them.

from the collection. It is entitled "Biathanatos, a Declaration of that Paradox, or Thesis, that Self-Homicide is not so naturally Sin, that it may never be otherwise." If it be asked what could induce a man of Dr. Donne's piety to write such a treatise, we may answer in his own words that "it is a book written by Jack Donne, and not by Dr. Donne." It was written in his youth, as a trial of skill on a singular topic, in which he thought proper to exercise his talent against the generally-received opinion. But if it be asked why, instead of sending one or two copies to friends with an injunction not to print it, he did not put this out of their power by destroying the manuscript, the answer is not so easy. He is even so inconsistent as to desire one of his correspondents neither to burn it, nor publish it. It was at length published by his son in 1644, who certainly did not consult the reputation of his father, and if the reports of his character be just, was not a man likely to give himself much uneasiness about that or any other consequence.

Dr. Donne's reputation as a poet, was higher in his own time than it has been since. Dryden fixed his character with his usual judgment; as "the greatest wit, though not the best poet of our nation." He says afterwards *, that "he affects the metaphysics, not only in his satires, but in his amorous verses, where Nature only should reign, and perplexes the minds of the fair sex with nice speculations of philosophy, when he should engage their hearts, and entertain them with the softnesses of love." Dryden has also pronounced that if his satires were to be translated into numbers, they would yet be wanting in dignity of expression. From comparing the originals and translations in Pope's works, the reader will probably think that Pope has made them so much his own, as to throw very little light on Donne's powers. He every where elevates the expression, and in very few instances retains a whole line. Pope, in his classification of poets, places Donne at the head of a school, that school from which Dr. Johnson has given so many remarkable specimens of absurdity, in his life of Cowley, and which, following Dryden, he terms the metaphysical school. Gray, in the sketch which he sent to Mr. Warton, considers it as a third Italian school, full of conceit, begun in queen Eliza-

* On the Origin and Progress of Satire.

beth's reign, continued under James and Charles I. by Donne, Crashaw, Cleiveland, carried to its height by Cowley, and ending perhaps in Sprat. Donne's numbers, if they may be so called, are certainly the most rugged and uncouth of any of our poets. He appears either to have had no ear, or to have been utterly regardless of harmony. Yet Spenser preceded him, and Drummond, the first polished versifier, was his contemporary; but it must be allowed that before Drummond appeared, Donne had relinquished his pursuit of the Muses, nor would it be just to include the whole of his poetry under the general censure which has been usually passed. Dr. Warton seems to think that if he had taken pains, he might not have proved so inferior to his contemporaries; but what inducement could he have to take pains, as he published nothing, and seems not desirous of public fame? He was certainly not ignorant or unskilled in the higher attributes of style, for he wrote elegantly in Latin, and displays considerable taste in some of his smaller pieces and epigrams. At what time he wrote his poems has not been ascertained; but of a few the dates may be recovered by the corresponding events of his life. Ben Jonson affirmed that he wrote all his best pieces before he was twenty-five years of age. His satires, in which there are some strokes levelled at the reformation, must have been written very early, as he was but a young man when he renounced the errors of popery. His poems were first published in 4to, 1633, and 12mo, 1635, 1651, 1669, and 1719. His son was the editor of the early editions.

This son, JOHN DONNE, was educated at Westminster school, and removed from thence to Christ-church, Oxford, in 1622. Afterwards he travelled abroad, and took the degree of LL. D. at Padua in Italy; and June 1638 was admitted to the same degree in the university of Oxford. He died in 1662, and was buried in the churchyard of St. Paul, Covent-Garden. Wood tells us, that "he was no better all his life-time than an atheistical buffoon, a banterer, and a person of over-free thoughts, yet valued by Charles II.; that he was a man of sense and parts; and that, besides some writings of his father, he published several frivolous trifles under his own name: among which is 'The humble petition of Covent-Garden against Dr. John Baber a physician,' anno 1662."[1]

[1] Johnson and Chalmers's English Poets, 1810.—Biog. Brit. —Walton's Lives by Zouch.

DOODY (Samuel), an ingenious botanist, and the author of some discoveries in the indigenous botany, was a native of Staffordshire, which he left to settle in London as an apothecary. He was chosen superintendant and demonstrator of the gardens at Chelsea, an office which he held some years before his death, which took place in 1706. In 1695 he was elected a fellow of the Royal Society, and was the contemporary and friend of Ray, Plukenet, and Sloane, who all bear testimony to his merit. As he lived in London, and there is reason to believe was in very considerable business, his excursions could not ordinarily extend far from that city; but in its neighbourhood, his diligence was beyond any other example. He struck out a new path in botany, by leading to the study of that tribe which comprehends the imperfect plants, now called the Cryptogamia class. In this branch he made the most numerous discoveries of any man in that age, and in the knowledge of it stood clearly unrivalled. The early editions of Ray's Synopsis were much amplified by his labours; and he is represented by Mr. Ray, as a man of uncommon sagacity in discovering and discriminating plants in general. The learned successor of Tournefort, M. Jussieu, speaks of him as "inter Pharmacopœos Londinenses sui temporis Coryphæus." In truth he was the Dillenius of his time. There is a long list of rare plants, many of them new, and first discovered by Mr. Doody, published in the second edition of Ray's Synopsis, accompanied with observations on other species. There is also "The case of a dropsy of the breast," written by him, and printed in the Philosophical Transactions, in 1697, vol. XX. Some of his MSS. on medical and botanical subjects are in the British Museum.[1]

DOOLITTLE, or DOOLITELL (Thomas), an eminent nonconformist, was born at Kidderminster in Worcestershire, in 1730. Having discovered an early inclination to learning, he was sent to Cambridge, and admitted of Pembroke-hall, where he studied with a view to the church, or rather to the meeting, as the church was then under the controul of the republican party. His first destination, however, was to the law, and he went for some time to receive instructions in an attorney's office; but his master having employed him to copy some writings on a

[1] Pulteney's Sketches.—Ayscough's Cat. of MSS.

Sunday, he relinquished the business. It appears to have been after this that he went to the university, and having taken his degrees in arts, became a preacher. His first settlement was at St. Alphage, London-wall. This living being then vacant, Mr. Doolittle appeared as a candidate, with several others, and the parishioners preferring him, he became their pastor in 1654, and remained a very popular preacher, until 1662, when he was ejected for nonconformity. From this he removed to Moorfields, and opened a kind of boarding-school, in which he was so successful as to be obliged to hire a larger house in Bunhill-fields, where he continued until the great plague, and then he removed to Woodford. After the plague abated, he returned to London, and saw it laid in ashes by the great fire. On this occasion he and some other nonconformists resumed their preaching, and were for some time unmolested. Mr. Doolittle has the credit of projecting the first meeting-house, which was a hired place in Bunhill-fields, but that proving too small, when the city began to be rebuilt, he erected a more commodious place of worship in Mugwell, or Monkwell-street, Cripplegate, which remains until this day. Here, however, he was occasionally interrupted by the magistrates, who put the laws in execution; but in 1672 he obtained a licence from Charles II. which is still suspended in the vestry-room of the meeting, and for some time continued to preach, and likewise kept an academy at Islington for the education of young men intended for the ministry among the nonconformists. On the corporation-act being passed, when his licence became useless, he was again obliged to leave London, and resided partly at Wimbledon, and partly at Battersea, where, although his house was rifled, he escaped imprisonment. At the revolution he was enabled to resume his ministry in Monkwell-street, and here he closed the public labours of fifty-three years, on May 24, 1707, the seventy-seventh year of his age. Much of this time was spent in writing his various works, many of which attained a high degree of popularity; as, 1. "A Treatise concerning the Lord's Supper," 1665, 12mo, which has perhaps been oftener printed than almost any book on that subject. 2. "Directions how to live after a wasting plague" (that of London), 1666, 8vo. 3. "A Rebuke for Sin, by God's burning anger" (alluding to the great Fire). 4. "The Young Man's Instructor, and the Old Man's Remembran-

cer," 1673, 8vo. 5. "A Call to delaying Sinners," 1683, 12mo, of which there have been many editions. 6. "A Complete Body of Practical Divinity," fol. 1723, &c. &c. His son, Samuel, was settled as a dissenting minister at Reading, where he died in 1717.[1]

DOPPELMAIER (JOHN GABRIEL), a German mathematician, was born at Nuremberg in 1677, and was first intended by his family for the bar, but soon relinquished the study of the law for that of mathematics, in which he was far more qualified to excel. He became professor of mathematics at Nuremberg, after having travelled into Holland and England to profit by the instructions of the most eminent scholars in that science. In England he became acquainted with Flamstead, Wallis, and Gregory, and in 1733, long after he returned home, was elected a fellow of the royal society as he was also of the societies of Petersburgh and Berlin. His works, in German, on astronomy, geography, and mathematics, are numerous. He also published some in Latin: "Nova Methodus parandi Sciaterica Solaria," 1720. "Physica experimentis illustrata," 4to; "Atlas Cœlestis," 1742, fol. Doppelmaier made some curious experiments in electricity, at the latter part of his life, which he also published; and translated the astronomical tables of Stretius, French and English, into Latin.[2]

DORAT. See DAURAT.

DORIA (ANDREW), a noble Genoese, the greatest mariner of his age, was born in 1468, at Oneille, a small town on the coast of Genoa, of which Ceva Doria, his father, was joint lord. He adopted the military profession, and distinguished himself for several years in the service of different princes of Italy. On his return to his native country, he was twice employed in Corsica, where he fought against the rebels with so much success, that the whole island was reduced to the obedience of the republic. In consequence of the reputation for valour and prudence which Doria had acquired, he was appointed, about 1513, captain-general of the gallies of Genoa; and it is to be remarked, that he was upwards of forty-four years of age when he took up the profession of a maritime warrior. The African pirates, who at that time infested

[1] Calamy.—Funeral Sermon by Williams, and Funeral Sermon on his son by Waters.—Memoirs prefixed to his Body of Practical Divinity.

[2] Dict. Hist.—Saxii Onomast.

the Mediterranean, gave him the first opportunities for acquiring fame. He pursued them with unremitted ardour, and in a short time enriched himself with so many captures, that the produce, joined to the assistance of his friends, enabled him to purchase four gallies. The revolutions that soon happened in the government of Genoa, determined Doria to enter into the service of Francis I.; but after that prince was taken prisoner at Pavia, he became dissatisfied with the ministry of France, and yielding to the solicitations of Clement VII. he attached himself to that pontiff, who made him his admiral. Rome being taken by the constable of Bourbon, in 1527, the pope was no longer able to continue Doria in his pay, and persuaded him to go back into the service of France, the sovereign of which, Francis I. received him with open arms, and appointed him general of his gallies, with a salary of 36,000 crowns, to which he afterwards added the title of admiral of the seas of the Levant. Doria was then proprietor of eight well-armed gallies. It was to him that the French were indebted for the reduction of Genoa, from whence the Adorni were expelled that same year, 1527. The year following, Philippino Doria, his nephew and his lieutenant, whom he had dispatched with eight gallies to the coasts of the kingdom of Naples, in order to favour the operations of the French army there, commanded by Lautrec, gained a complete victory over the naval armament of the emperor at Capo-d'Orso, near the gulf of Salerno. The imperial fleet being now destroyed, Naples, besieged by Lautrec, could no longer receive succours by sea, and was on the point of surrendering, which would infallibly have brought on the conquest of the whole kingdom, when suddenly Doria abandoned France to serve the emperor. This defection frustrated the enterprise against Naples, and effected the total failure of the French affairs in Italy. As to the motives that led him to this sudden change, it should seem as if the ministers of Francis I. jealous of the influence of this foreigner, who besides treated them with the haughtiness of a republican, and the bluntness of a sailor, had endeavoured to ruin him in the king's opinion, and had partly succeeded in their attempt. Doria, soured and angry, only waited for a pretext to give vent to his indignation, which his enemies soon gave him. They persuaded the king to appropriate to himself the town of Savona, belonging to the Genoese; to enlarge the port,

and make it a rival of the metropolis. In vain did Doria make remonstrances to him in behalf of the republic, to turn him from his purpose; they were not only ill received, but were misinterpreted; and he was represented to the king as a man that openly resisted his will. Nor did they stop here; they persuaded the king to arrest him; and twelve gallies, under the command of Barbezieux, received orders to go first to Genoa to take possession of his person, and then to proceed to Naples to seize upon his gallies, commanded by Philippino his nephew. But Doria, having foreseen the blow, had retired to Lerica, in the gulph of La Spezia, whence he dispatched a brigantine to his nephew, with orders to join him without delay, and thought himself authorised to act in this manner, because the term of his engagement to the king was just expired. From this moment Doria made it his chief business to conclude his agreement with the emperor, who had been soliciting it for a long time. It will not appear surprizing that Francis I. now sought by all means in his power to regain Doria; but neither the most magnificent promises, nor even the mediation of pope Clement VII. could induce him to alter his resolution. What must, however, reflect still greater honour on the memory of Doria, was his refusal, on this occasion, of the sovereignty of Genoa, which was offered him by the emperor. Preferring the title of restorer to that of master, he stipulated that Genoa should remain free under the imperial protection, provided she should succeed in throwing off the yoke of the French. He thought nothing now was wanting to his glory, but to be the deliverer of his country; and the failure of the expedition against Naples emboldened him the same year, 1528, to hazard the attempt. Accordingly, presenting himself before Genoa with 13 gallies, and about 500 men, he made himself master of it in one night, without shedding a drop of blood. This expedition procured him the title of FATHER AND DELIVERER OF HIS COUNTRY, which was adjudged him by a decree of the senate. The same decree contained an order for a statue to be erected to him, and a palace to be bought for him out of the public money. A new government was then formed at Genoa, by his advice, which is the government that subsisted until the late revolutions in Europe; so that he was not only the deliverer, but likewise the legislator of his country. Doria met with all the advantages he could desire from his attachment to

the emperor, who gave him his entire confidence, and created him general of the sea, with a plenary and absolute authority. He was then owner of twelve gallies, which by his treaty were to be engaged in the service of the emperor; and that number was now augmented to twenty-two. Doria continued to signalize himself by several maritime expeditions, and rendered the most important services to the emperor. He took from the Turks, in 1532, the towns of Coron and of Patras, on the coast of Greece. The conquest of Tunis, and of the fort of Goulette, where Charles V. resolved to act in person, in 1535, was principally owing to the valour and good conduct of Doria; but it was against his advice and reiterated remonstrances, that the emperor in 1541 set on foot the unfortunate expedition to Algiers, where he lost a part of his fleet, and a great number of soldiers, and cost Doria eleven of his gallies. Nor was he more favoured by fortune in the affair of Prevezzo, in 1539. Being, with the imperial fleet, in conjunction with that of the Venetians and the gallies of the pope, in presence of the Turkish army, commanded by Barbarossa, and far inferior to his, he avoided the engagement under various pretences, and let slip the opportunity of a certain victory. For this he has been blamed by several historians. Some have even pretended (and, at that time, says Brantôme, it was the common report), that there was a secret agreement between Barbarossa and him, by which it was settled, that decisive opportunities should be mutually avoided, in order to prolong the war which rendered their services necessary, and furnished them the means of enriching themselves. The African corsairs had never a more formidable enemy to contend with than Doria; the amount of the prizes taken from them, by himself or his lieutenants, was immense. The famous Dragut, among others, was captured by Jeannetino Doria, with nine of his vessels. The zeal and the services of this great man were rewarded by Charles V. with the order of the golden fleece, the investiture of the principality of Melphes, and the marquisate of Tursi, in the kingdom of Naples, to him and his heirs for ever; together with the dignity of grand chancellor of that kingdom. It was not till about 1556, at the age of near ninety, that he relinquished the care of his gallies, and the command of them in person. Then, sinking under the weight of years, Philip II. king of Spain permitted him to con-

stitute John Andrew Doria, his nephew, his lieutenant. He terminated his long and glorious career on the 25th of November, 1560, at the age of ninety-three, without offspring, though he had been married. He was very far from leaving so much property as might have been presumed, from the great and frequent opportunities he had of amassing wealth, which is accounted for by the excess of his magnificence, and the little attention he paid to affairs of œconomy. Few men, without leaving a private station, have ever played so great a part on the stage of the world, as Doria: at home in Genoa, honoured by his fellow citizens as the deliverer and the tutelar genius of his country; abroad, with his gallies alone, holding, as it were, the rank of a maritime power. Few men have, even in the course of a long life, enjoyed a more uninterrupted course of prosperity. Twice was his ruin plotted; once in 1547, by the conspiracy of John Lewis de Fiesco, aimed principally at him; but the enterprise failed by the death of its leader, at the very moment of its execution; the second time, not long after, by that of Julius Cibo, which was detected, and cost the author of it his head. These two conspiracies had no other effect than to give still greater accessions of authority and fame to this great man, in Genoa, and through all Italy. He is accused by some authors of having been too cruel at times, in support of which they cite this instance: the marquis de Marignan, who took Porto Hercole in 1555, having taken prisoner Ottoboni de Fiesco, brother of Lewis, and an accomplice in his conspiracy, delivered him over to Doria, to revenge on him as he pleased the death of Jeannetino Doria, who had been slain in that conspiracy. Andrew, fired with rage, ordered Fiesco to be sewn up in a sack, and thrown into the sea. Those who have written on the side of Doria, have prudently passed over in silence this action, as unworthy of him. Another anecdote is told, more favourable, and characteristic. One of his pilots, who was frequently importuning him, coming up to him one day, told him he had three words to say to him. "I grant it," returned Doria; "but remember, that if thou speak more, I will have thee hanged." The pilot, without being disconcerted, replied: "money or dismission." Andrew Doria, being satisfied with this reply, ordered him to be paid his arrears, and retained him in his service.[1]

[1] Universal Hist.—Robertson's Charles V.--Life of Doria, by Richer.--Dict. Hist.

DORIGNY (MICHAEL), a painter and engraver, was born at St. Quentin, in France, in 1617, and manifesting an early inclination for the arts, was placed under Simon Vouet, a painter at that time of great reputation, whose daughter he married, and whose manner as a painter he copied, but is better known as an engraver. He performed his plates chiefly with the point, in a bold, powerful style; the lights are broad and massy, especially upon the figures. But the marking of the folds of the draperies, and the shadows upon the outlines of the flesh, are frequently so extravagantly dark, as to produce a harsh, disagreeable effect, and sometimes to destroy the harmony of the engraving entirely. Although he understood the human figure, and in some instances it was correctly drawn; yet by following the manner of Vouet, instead of the simple forms of nature, his outlines were affected, and the extremities of his figures too much neglected. This artist was made professor of the royal academy of painting at Paris, where he died in 1665, aged forty-eight. His works are said by abbé Marolles to have consisted of 105 prints. Amongst these were, "the Adoration of the Magi," the "Nativity of Christ," "Venus at her toilet," "Venus, Hope, and Love, plucking the feathers from the wings of Time," "Mercury and the Graces," and "the Rape of Europa," all from pictures of Vouet. He also engraved from Le Seur, Sarasin, and other masters.[1]

DORIGNY (LEWIS), an historical painter, the son of the preceding, was born at Paris, in 1654, and was taught the rudiments of the art by his father till he was ten years of age; when, being deprived of his instructor, by the death of his parent, he became a disciple of Le Brun. In that school he made a considerable progress; but being disappointed in his expectation of obtaining the first prize at the academy, he travelled to Italy, and studied for several years at Rome, Venice, and Verona. He is highly commended by the French writers for quick conception, lively colouring, and a spirited pencil; yet they acknowledge that a sketch for a cieling which he produced at Paris, representing the Fall of Phaëton, was so much discommended by Rigaud, Largilliere, and others, that in great disgust he returned to Verona, where he ended his days. His principal work is the dome of the great church at Trent. He died at Verona in 1742.[2]

[1] Strutt's Dict. [2] Argenville, vol. IV.—Strutt and Pilkington.

DORIGNY (Sir Nicholas), an eminent engraver, the brother of the preceding, was born in France in 1657. His father dying when he was very young, he was brought up to the study of the law, which he pursued till about thirty years of age: when being examined, in order to being admitted to plead, the judge, finding him very deaf, advised him to relinquish a profession to which one of his senses was so ill adapted. He took the advice, and shut himself up for a year to practise drawing, for which he had probably better talents than for the law, since he could sufficiently ground himself in the former in a twelvemonth. Repairing to Rome, and receiving instructions from his brother Lewis, he followed painting for some years, and having acquired great freedom of hand, he was advised to try etching. Being of a flexile disposition, or uncommonly observant of advice, he accordingly turned to etching, and practised that for some more years; but happening to look into the works of Audran, he found he had been in a wrong method, and took up Audran's manner, which he pursued for ten years. He was now about fifty years of age, had done many plates, and lastly the gallery of Cupid and Psyche, after Raphael, when a new difficulty struck him. Not having learned the handling and right use of the graver, he despaired of attaining the harmony and perfection at which he aimed, and at once abandoning engraving, he returned to his pencil—a word from a friend, says lord Orford, would have thrown him back to the law. However, after two months, he was persuaded to apply to the graver; and receiving some hints from one that used to engrave the writing under his plates, he conquered that difficulty too, and began the seven planets from Raphael. Mercury, his first, succeeded so well, that he engraved four large pictures with oval tops, and from thence proceeded to Raphael's "Transfiguration," which raised his reputation above all the masters of that time. At Rome he became known to several Englishmen of rank, who persuaded him to come to England and engrave the Cartoons, then at Hampton Court. He arrived in June 1711, but did not begin his drawings till Easter following, the intervening time being spent in raising a fund for his work. At first it was proposed that the plates should be engraved at the queen's expence, and to be given as presents to the nobility, foreign princes, and ministers. Lord-treasurer Oxford was much his friend;

but Dorigny demanding 4000*l.* or 5000*l.* put a stop to that plan; yet the queen gave him an apartment at Hampton Court, with necessary perquisites. The work, however, was undertaken by subscription *, at four guineas a set, and Dorigny sent for Dupuis and Dubosc from Paris to assist him; but from some disagreement that occurred, they left him before the work was half completed. In 1719 he presented two complete sets to king George I. and a set a-piece to the prince and princess; for which the king gave him 100 guineas, and the prince a gold medal. The duke of Devonshire, who had assisted him, procured for him, in 1720, the honour of knighthood. His eyes afterwards failing him, he returned to Paris, where, in 1725, he was made a member of the royal academy of painting, and died in 1746, aged eighty-nine.

His drawing was incorrect and affected; the naked parts of his figures are often falsely marked, and the extremities are defective. His draperies are coarse, the folds stiff and hard; and a *manner* of his own pervades all his prints, so that the style of the painter is constantly lost in that of the engraver. Nor did he ever fail more than in working from the paintings of Raphael. Basan, with an excusable partiality for his countryman, says of him, "we have many excellent prints by his hand, in which one justly admires the good taste of his drawing, and the intelligent picturesque manner, which he acquired by the judicious reflections he made upon the works of the great masters, during the residence of twenty-two years in Italy." We have of his prints the following, viz. "St. Peter curing the Lame Man at the gate of the temple," from Civoli; "The Transfiguration," from Raphael; "The Descent from the Cross," from Daniello da Volterra; "The Martyrdom of St. Sebastian," from Domenichino, which two last are said to be his best prints; "The Trinity," from Guido; "The History of Cupid and Psyche," from Raphael's pictures in the Vatican; "The Cartoons," seven very large plates from the pictures of Raphael. He also engraved from Annibale Caracci, Lanfranche, Louis Dorigny, and other masters.[1]

DORINGK, or THORINGK (MATTHIAS), a writer of the fifteenth century, was born at Kiritz, in the marche of

* Steele wrote the 226th Number of the Spectator to encourage this.

[1] Walpole's Anecdotes.—Strutt's Dict.

Brandenburgh, and was very young when he became a monk of the order of St. Francis. After studying philosophy and theology with distinguished success, he became eminent not only as a preacher, but as a lecturer on the scriptures at Erfurt, and professor of theology at Magdeburgh. He was likewise made minister of his order in the province of Saxe, and held that office in 1431, at which time the Landgrave of Thuringia wrote several letters to him, instructing him to introduce some reform among the Franciscans of Eisenac. About the same time he was sent as one of the deputies to the council of Basil, by that party of his order who adhered to that council. It was either then, or as some think, ten years later, that he was raised to be general of his order. Whether he had been dismissed, or whether he resigned the office of minister of Saxe, he held it only six years, and went afterwards to pass the rest of his days in the monastery of Kiritz, where he devoted himself to meditation and study, and wrote the greater part of his works. The time of his death is a disputed point. Casimir Oudin gives 1494 as the date of that event, which Marchand, with some probability reduces to 1464.

While he was professor at Magdeburg, at which time strictures and objections against the short commentaries on the scriptures of Nicholas de Lyra, were published by Paul de Burgos, Doringk undertook their defence and farther illustration. The different pieces which he wrote on these subjects were collected together, and inserted in an edition comprehending the works of both those authors, published in Paris, in six volumes folio, in 1590. This work was well received, and went through several editions. To Doringk some have ascribed the "Miroir Historial," commonly known by the name of "The Chronicle of Nuremberg," and therefore considered him as the forerunner of the illustrious Luther, the Chronicle being written with spirit and energy against the vices of the cardinals, the bishops, and the popes, and also against jubilees and indulgences. But there is more reason to think that the Nuremberg Chronicle was the work of another hand, as Marchand has detailed at considerable length. It appears that a Chronicle which Doringk partly composed, may have given rise to this supposition. It is entitled "Chronica brevis et utilis ex speculo historiali Vincentii et aliorum, Eusebii, Hieronymi, &c. et aliorum historicorum

collecta, et continuata a Matthia Doringk, usque ad annum 1494." This remains in MS. in the library of the university of Leipsic, but the date at least must be wrong, if Marchand's conjecture as to the period of Doringk's death be just. He is said to have compiled also a continuation of the Chronicle of Theodore Engelhusius from 1420 to 1498, which is printed in the collection of German historians by Mencken. In this Doringk confessedly takes those liberties with the characters of the popes and cardinals, which are to be found in the Nuremberg Chronicle, and such a coincidence may have strengthened the supposition that he was the author of the latter. The reader will find all that can be advanced on the subject in our first authority.[1]

DORMAN (THOMAS) a popish divine, who acquired some celebrity from the characters of Jewell, and Nowell, against whom he wrote, was born at Berkhamstead in Hertfordshire, and educated by the care of his uncle Thomas Dorman, of Amersham in Buckinghamshire. He was afterwards educated by Richard Reeve, a very celebrated schoolmaster at Berkhamstead, whence he went to Winchester school, and afterwards to New College, Oxford, where he was admitted probationer-fellow. From this college, however, he removed to All Souls, of which he was elected fellow in 1554. He appears at this time to have been popishly affected, but afterwards avowed his principles by quitting his fellowship and country, and retiring first to Antwerp, and afterwards to Louvaine, where he resumed his studies. He had taken his degrees in law at Oxford, but now proceeded in divinity, and became doctor in that faculty. During his abode at Louvaine, he attacked Jewell and Nowell, who replied to him in the most satisfactory manner. In 1569, he was invited to the English college at Doway, where he taught for some time, and afterwards was beneficed at Tournay, in which city he died either in 1572, or 1577. His works, of which a particular account, with the answers, may be seen in Mr. Archdeacon Churton's excellent "Life of Nowell," are, 1. "A proof of certain articles in Religion denied by Mr. Jewell," Antwerp, 1564, 4to. 2. "A Request to Mr. Jewell, that he keep his Promise, made by solemn protestation in his late sermon had at Paul's Cross," London,

[1] Marchand's Dict. Hist.—Moreri.

1567, 8vo. 3. "A Disproof of Mr. Alexander Nowell's Reproof," Antwerp, 1565, 4to.[1]

DORNAVIUS (GASPAR), a physician, orator, and poet, born at Zigenrick in Voightland, died in 1631, in an advanced age, counsellor and physician to the princes of Brieg and Lignitz. He is the author of several works, which have been called learned fooleries. The most known of them are, 1. "Amphitheatrum sapientiæ Socraticæ," Hanover, 1619, 2 vols. fol. 2. "Homo diabolus; hoc est: Auctorum veterum et recentiorum de calumniæ natura et remediis, suâ linguâ editorum, sylloge;" Frankfort, 1618, 4to. 3. "De incremento dominationis Turcicæ," &c.[2]

DORPIUS (MARTIN), a very learned divine, and the friend of Erasmus, was born at Naaldrwyck, in Holland, and became professor of philosophy in the university of Louvaine. He was also esteemed an able divine and linguist, but died in the prime of life, May 31, 1525. Besides some academical orations, he published "Dialogus Veneris et Cupidinis, Herculem animi ancipitem in suam militiam, invita virtute, propellentium;" "Complementum Aulariæ Plautinæ, et Prologus in Militem ejusdem;" "Epistola de Hollandorum moribus;" and "Oratio de laudibus Aristotelis," against Laurentius Valla.

In 1515, when Erasmus was at Basil, Dorpius wrote against his "Praise of Folly." In this, Jortin says he was the first adversary of Erasmus, or at least the first who wrote against him, condemning the "Praise of Folly," as a satire upon all orders and professions. Erasmus replied with much mildness; and Dorpius, who was then a very young man, not only admitted his apology, but became his friend. At his death he was honoured by Erasmus with an epitaph, and deeply lamented by him as an irreparable loss to the republic of letters.[3]

DORSANE (ANTHONY), a French divine, was born of a noble family at Issoudun, and educated in the seminary de St. Magloire, at Paris, where he took a doctor's degree, 1695. After being official at Châlons, he became canon of the church at Paris, and successively archdeacon, grand chanter, and official. Dorsane always opposed the bull Unigenitus, and retired when he found that M. de No-

[1] Ath. Ox. vol. I.—Dodd's Ch. Hist.—Tanner.—Strype's Life of Parker, p. 180.—Churton's Life of Nowell.—Fuller's Worthies.

[2] Moreri.—Saxii Onomast.

[3] Moreri.—Foppen.—Bibl. Belg.—Jortin's Erasmus.

ailles was about to issue his mandate for its acceptance. He died November 13, 1728, leaving an historical journal of all that had passed respecting the bull Unigenitus, which extends to 1728, 6 vols. 12mo, or 1756, 2 vols. 4to, which last is reckoned the best edition.[1]

DOSITHÆUS, a reputed magician of Samaria, of the first century, who pretended to be the Messiah, is looked upon as the first heresiarch, but was more properly an enemy to Christianity. He applied to himself all the prophecies which are held by the church to regard Jesus Christ. He had in his train thirty disciples, as many as there are days in the month, and would not have any more. He admitted among them a woman whom he called the Moon. He observed the rite of circumcision, and fasted often. To gain belief that he was taken from the earth by an ascension into heaven, he retired into a cavern, where, far from the prying eyes of the world, he starved himself to death. The sect of the Dosithæans made great account of their chastity, and regarded with contempt the rest of mankind. A Dosithæan would not associate with any one who did not think and live like him. They had some singular practices, to which they were strongly attached: such as that of remaining for twenty-four hours in the same posture they happened to be in when the sabbath began, which they pretended to be founded upon the prohibition of working during the sabbath. In consequence of such practices the Dosithæans thought themselves superior to the most enlightened men, to the most virtuous citizens, to the most beneficent of men. This sect subsisted in Ægypt till some time in the sixth century, but ecclesiastical historians are much divided as to the history of Dosithæus and his sect.[2]

D'OSSAT. See OSSAT.

DOSSI (Dosso), an artist, was a native of Dosso in the Ferrarese territory, and from the school of Costa went to Rome, where he studied six years, and five at Venice; and formed a style which is sometimes compared to that of Raphael, sometimes to that of Titian, and sometimes is said to resemble Coreggio. His name, with that of Gio. Batista his brother, has been ranked with the first names of Italy by Ariosto, their countryman; and the pictures of Dosso prove that he did not owe the high rank in which

[1] Dict. Hist. [2] Ibid.

he is placed by the poet, to partiality. The head of his St. John at Patmos, in the church a' Lateran at Ferrara, is a prodigy of expression. Of his most celebrated picture in the church of the Dominicans at Faenza, there remains now only a copy: time destroyed the original. It represents Christ among the Doctors, and even in the copy the simplicity of the composition, the variety of the characters, and the breadth and propriety of the drapery, deserve admiration. Seven of his pictures, and perhaps of his best time, are at Dresden, and the best of these is that much praised one of the Four Doctors of the Church. Dosso, in partnership with his brother, was much employed in works for the court of Alphonso and Ercole II. dukes of Ferrara; and to that connection with him, a character so much inferior to himself, we may probably ascribe the aspersions and illiberal criticism of Vasari. The style of Dosso retains something more obsolete than the style of the great masters with whom he is compared; but he has a novelty of invention and drapery all his own; and withal a colour which with variety and boldness unites a general harmony. This excellent artist died about 1560, but his age has not been ascertained.[1]

DOUCIN (LEWIS), a French Jesuit, a native of Vernon, who died at Orleans Sept. 21, 1716, filled several high offices belonging to his order, and was said to have been the author of the famous problem levelled at the cardinal de Noailles, "Whom are we to believe? M. de Noailles, archbishop of Paris, condemning the exposition of faith, or M. de Noailles, bishop of Chalons, approving the moral reflections?" alluding to an apparent change in Noailles' opinions of the disputes between the Jansenists and Jesuits. Doucin was a member of the club or cabal which the Jansenists called the Norman cabal, and which was composed of the jesuits Tellier, Lallemand, and Daniel; and his zeal and activity were of great service to them. During the dispute on the famous bull Unigenitus, he was sent to Rome, and was a powerful advocate for that measure. He wrote a very curious piece of ecclesiastical history, entitled "Histoire de Nestorianisme," Paris, 1698, 4to; another, entitled "Histoire de l'Origenisme," 4to, and "Memorial abregé touchant l'etat et les progres de Jansenisme en

[1] Pilkington, edit. 1810.

Hollande," written in 1697, when he accompanied the count de Creci to the congress at Ryswick. He was also the author of many pamphlets of the controversial kind, strongly imbued with the spirit of party.[1]

DOUGHTY (JOHN), an English divine, was born about 1598 at Martley near Worcester, and educated at Worcester, whence at the age of sixteen he became a student at Oxford. After he had taken his bachelor's degree, he was one of those excellent scholars who were candidates for a fellowship in Merton college, and after a severe examination by the then warden, sir Henry Savile, Mr. Doughty gained the election. He there completed his degree of M. A. and entering into orders, became a very popular and edifying preacher. In 1631 he served the office of proctor only for four months, the proctors being removed by the king; but about that time he became chaplain to the earl of Northumberland, and his college bestowed on him the rectory of Lapworth in Warwickshire. On the commencement of the rebellion, he left Lapworth, to avoid sequestration and imprisonment, and joined the king at Oxford. Soon after Dr. Duppa, bishop of Salisbury, gave him the lectureship of St. Edmund's in that city, where he continued about two years; but, on the defeat of the royal army in the West, he went to London, and found an asylum in the house of sir Nathaniel Brent, in Little Britain. After the restoration, his loyalty and public services were rewarded with a prebend in Westminster, and the rectory of Cheam in Surrey, and about the same time he was created doctor of divinity. He died at Westminster, after he had lived, says Wood, "to be twice a child," December 25, 1672, and was buried in the abbey.

He published, 1. "Two Sermons," on the abstruseness of divine mysteries, and on church schisms, 1628, 4to. 2. "The King's Cause rationally, briefly, and plainly debated, as it stands *de facto*, against the irrational misprision of a deceived people," Oxford, 1644, 4to. 3. "Velitationes polemicæ; or polemical short discussions of certain particular and select questions," Lond. 1651 and 1652, 8vo. 4. "Analecta sacra; sive excursus philologici, &c." Lond. 1658 and 1660, 8vo.[2]

[1] Dict. Hist.
[2] Ath. Ox. vol. II.—Wood's Colleges and Halls.

DOUGLAS (GAWIN), bishop of Dunkeld, eminent for his poetical talents, was descended from a noble family, being the third son of Archibald, earl of Angus, and was born in Scotland at the close of the year 1474, or the beginning of 1475. His father was very careful of his education, and caused him to be early instructed in literature and the sciences. He was intended by him for the church; and after having passed through a course of liberal education in Scotland, is supposed to have travelled into foreign countries, for his farther improvement in literature, particularly to Paris, where he finished his education. After his return to Scotland, he obtained the office of provost of the collegiate church of St. Giles in Edinburgh, a post of considerable dignity and revenue; and was also made rector of Heriot church. He was likewise appointed abbot of the opulent convent of Aberbrothick; and the queen-mother, who was then regent of Scotland, and about this time married his nephew the earl of Angus, nominated him to the archbishopric of St. Andrew's. But he was prevented from obtaining this dignity by a violent opposition made to him at home, and by the refusal of the pope to confirm his appointment. The queen-mother afterwards promoted him to the bishopric of Dunkeld; and for this preferment obtained a bull in his favour from pope Leo X. by the interest of her brother, Henry VIII. king of England. But so strong an opposition was again made to him, that he could not, for a considerable time, obtain peaceable possession of this new preferment; and was even imprisoned for more than a year, under pretence of having acted illegally, in procuring a bull from the pope. He was afterwards set at liberty, and consecrated bishop of Dunkeld, by James Beaton, chancellor of Scotland, and archbishop of Glasgow. After his consecration he went to St. Andrew's, and thence to his own church at Dunkeld; where the first day, we are told, "he was most kindly received by his clergy and people, all of them blessing God for so worthy and learned a bishop." He still, however, met with many obstructions; and, for some time, was forcibly kept out of the palace belonging to his diocese; but he at length obtained peaceable possession. He soon after accompanied the duke of Albany, regent of Scotland, to Paris, when that nobleman was sent to renew the ancient league between Scotland and France. After his return to Scotland, he made a short stay at Edinburgh, and then

repaired to his diocese, where he applied himself diligently to the duties of his episcopal office. He was also a promoter of public-spirited works, and particularly finished the stone bridge over the river Tay, opposite to his own palace, which had been begun by his predecessor. We meet with no farther particulars concerning him till some years after, when he was at Edinburgh, during the disputes between the earls of Arran and Angus. On that occasion bishop Douglas reproved archbishop Beaton for wearing armour, as inconsistent with the clerical character, but was afterwards instrumental in saving his life. During all these disorders in Scotland, it is said, that bishop Douglas behaved "with that moderation and peaceableness, which became a wise man and a religious prelate;" but the violence and animosity which then prevailed among the different parties in Scotland, induced him to retire to England. After his departure, a prosecution was commenced against him in Scotland; but he was well received in England, where he was treated with particular respect, on account of the excellency of his character, and his great abilities and learning. King Henry VIII. allowed him a liberal pension; and he became particularly intimate with Polydore Vergil. He died of the plague, at London, in 1521, or 1522, and was interred in the Savoy church, on the left side of the tomb-stone of Thomas Halsay, bishop of Laghlin, in Ireland; on whose tomb-stone a short epitaph for bishop Douglas is inscribed. Hume, of Godscroft, in his "History of the Douglases," says, "Gawin Douglas, bishop of Dunkeld, left behind him great approbation of his virtues and love of his person in the hearts of all good men; for besides the nobility of his birth, the dignity and comeliness of his personage, he was learned, temperate, and of singular moderation of mind; and in these turbulent times had always carried himself among the factions of the nobility equally, and with a mind to make peace, and not to stir up parties; which qualities were very rare in a clergyman of those days."

Bishop Douglas is styled by Mr. Warton, one "of the distinguished luminaries that marked the restoration of letters in Scotland, at the commencement of the sixteenth century, not only by a general eminence in elegant erudition, but by a cultivation of the vernacular poetry of his country." He translated the Æneid of Virgil into Scottish heroics, with the additional thirteenth book by Mapheus

Vegius, at the request of Henry, earl of Sinclair, to whom he was related. It was printed at London, in 1553, 4to, under the following title: "The XIII Bukes of Eneados of the famose poete Virgill, translatet out of Latyne verses into Scottish metir, bi the reverend father in God, Mayster Gawin Douglas, bishop of Dunkel, and unkil to the erle of Angus; every Buke having his perticular prologe." "This translation," says Mr. Warton, "is executed with equal spirit and fidelity; and is a proof that the lowland Scotch and English languages were now nearly the same. I mean the style of composition; more especially in the glaring affectation of anglicising Latin words." It certainly has great merit, though it was executed in the space of about sixteen months. It appears, that he had projected this translation so early as the year 1501, but did not complete it till about eleven years after. Besides this work, bishop Douglas also wrote an original poem, called "The Palice of Honour," which was printed at London, 1553, 4to, and Edinburgh, 1579, 4to. Mr. Warton observes of this poem, that "it is a moral vision written in 1501, planned on the design of the Tablet of Cebes, and imitated in the elegant Latin dialogue 'De Tranquillitate Animi' of his countryman Florence Wilson, or Florentius Volusenus.—The object of this allegory is to show the instability and insufficiency of worldly pomp; and to prove, that a constant and undeviating habit of virtue is the only way to true honour and happiness. The allegory is illustrated by a variety of examples of illustrious personages; not only of those who by a regular perseverance in honourable deeds gained admittance into this splendid habitation, but of those who were excluded from it, by debasing the dignity of their eminent stations with a vicious and unmanly behaviour. It is addressed, as an apologue for the conduct of a king, to James the Fourth, is adorned with many pleasing incidents and adventures, and abounds with genius and learning." Both the editions which have been printed of this poem are extremely scarce.

In his youth, he likewise translated Ovid "De remedio Amoris," which, says one of his biographers, "seems to have been the first of all his works, and done not without some view to himself; for, as Hume informs us, he had felt the effects of love. But this was in his younger years, and long before he was in holy orders. And he was very soon freed from the tyranny of this unreasonable passion,

as appears from the very translation, which he finished so early, and seems to have proposed as an antidote against its charms both to himself and others. He hath given also many excellent precepts and advices against the danger of immoderate love and unlawful pleasures, in his admirable prologue to Virgil's fourth book."

He also wrote an allegorical poem, called "King Hart," which was first published from an original manuscript by Mr. Pinkerton, in 1786, in his "Ancient Scotish Poems." A new edition of bishop Douglas's translation of Virgil was printed at Edinburgh, in 1710, in small folio, to which a large and valuable glossary was added by the celebrated printer Ruddiman, and a life of the author by the rev. John Sage, who acknowledges the assistance he had from bishop Nicolson, sir Robert Sibbald, Dr. Pitcairne, and Mr. Urry.[1]

DOUGLAS (James), an eminent physician, and reader of anatomy to the company of surgeons, was born in Scotland, in 1675. After completing his education he came to London, and applied himself diligently to the study of anatomy and surgery, which he both taught and practised several years with success. Haller, who visited him when he was in England, speaks of him in high terms of approbation. He saw, he says, several of his anatomical preparations made with great art and ingenuity, to shew the motion of the joints, and the internal structure of the bones. He was then meditating an extensive anatomical work, which, however, he did not live to finish, and has not been since published. When Mr. (afterwards Dr.) William Hunter, came to London, he consulted with Dr. Douglas on the method of improving himself in anatomy, and Dr. Douglas took him into his house, to assist him in his dissections; at the same time he gave him an opportunity of attending St. George's hospital. The year following, 1742, Dr. Douglas died. Besides several communications to the royal society, which are published in their Transactions, containing the anatomy of the uterus, with the neighbouring vessels, and some cases in surgery, the doctor published in 1707, "Myographiæ comparatæ

[1] Biog. Brit.—Life by Mr. Sage.—and by Dr. Scot, in Morison's Scotish Poets, No. III. 1788.—Warton's Hist. of Poetry, vol. II. 280, &c.—Mackenzie's Scots Writers, vol. II.—Irvine's Lives of the Scottish Poets.—Fawkes's Life of Douglas, and Description of May, 1752, 4to.—Chalmers's Life of Ruddiman, p. 44.—Censura Literaria, vol. III.—Bibliographer, vol. II.

specimen," or a comparative description of all the muscles in a man, and in a quadruped (a dog), 12mo; containing the most correct description of the muscles that had been seen to that time. "Bibliographiæ anatomicæ specimen, seu catalogus pene omnium auctorum qui ab Hippocrate ad Harveium rem anatomicam illustrarunt," London, 1715, 8vo; reprinted with improvements at Leyden, in 1734. "A description of the peritoneum, and of that part of the membrana cellularis which lies on its outside," &c. London, 1730, 4to, a very accurate and valuable work. "A history of the lateral operation for the stone," 1726, 8vo; republished with an appendix, in 1733, comprising a comparison of the methods used by different lithotomists, particularly of that practised by Cheselden.

Dr. Douglas collected, at a great expence, all the editions of Horace which had been published from 1476 to 1739. Dr. Harwood, who mentions this circumstance in his View of the Greek and Roman classics, which, however, had been previously mentioned by Pope, observes that this one author thus multiplied, must have constituted a very considerable library. A very accurate catalogue of those different editions is prefixed to the first volume of Watson's Horace.

His brother, JOHN DOUGLAS, who was surgeon to the Westminster infirmary, wrote several controversial pieces; in one of them, entitled "Remarks on a late pompous work," London, 1735, 8vo, he censures, with no small degree of severity, as well as injustice, Cheselden's Anatomy of the Bones; in another, Some account of the state of Midwifery in London, published in 1736, he criticises with equal asperity the works of Chamberlen and Chapman, on the subject of midwifery; and in a third he decries the new invented forceps of Dr. Smellie. He also wrote a work on the high operation for the stone, which he practised, a dissertation on the venereal disease, published in 1737, and "An account of Mortifications, and of the surprizing effects of the bark in putting a stop to their progress," London, 1729. The practice recommended in this little work is still followed.[1]

DOUGLAS (JOHN), the late learned bishop of Salisbury, was born in Scotland, in 1721, the son of Mr. Archibald Douglas, a merchant of Pittenween, in Fifeshire.

[1] Rees's Cyclopædia,—Haller Bibl. Anat.

His grandfather (who was a younger brother of the family of Douglas of Tulliquilly, one of the oldest branches of the house of Douglas now in existence), was an eminent clergyman of the episcopal church of Scotland, and the immediate successor of bishop Burnet in the living of Salten, in East Lothian, from which preferment he was ejected at the revolution, when presbyterianism was established in Scotland. The subject of this memoir was educated for some years at the school of Dunbar, but in 1736 was entered a commoner of St. Mary hall, Oxford, where he remained till 1738, and then removed to Baliol-college, on being elected an exhibitioner on bishop Warner's foundation. In 1741 he took his bachelor's degree; and in 1742, in order to acquire a facility of speaking French, he went abroad, and remained for some time at Montreal, in Picardy, and afterwards at Ghent, in Flanders. On his return to college, in 1743, he took his master's degree, and having been ordained deacon, in 1744, he was appointed to officiate as chaplain to the third regiment of foot-guards, which he joined when serving with the combined army in Flanders. During the time he filled this situation, he employed himself chiefly in the study of modern languages. He was not an inactive spectator of the battle of Fontenoy, April 29, 1745, on which occasion he was employed in carrying orders from general Campbell to the English who guarded the village in which he and the other generals were stationed.

When a detachment of the army was ordered home to suppress the rebellion in Scotland, he returned to England in Sept. 1745, and having no longer any connexion with the guards, went back to Baliol college, where he was elected one of the exhibitioners on the more lucrative foundation of Mr. Snell. In 1747 he was ordained priest, and became curate of Tilehurst, near Reading; and afterwards of Dunstew, in Oxfordshire, where he was residing, when, at the recommendation of Dr. Charles Stuart, and lady Allen, a particular friend of his mother, he was selected by lord Bath as a tutor to accompany his son, lord Pulteney, on his travels. Of the tour which he then made, there exists a manuscript in Mr. Douglas's hand-writing. It relates principally, if not exclusively, to the governments and political relations of the several countries through which he passed. In October 1749, he returned to England, and took possession of the free chapel of Eaton Con-

stantine, and the donative of Uppington, in Shropshire, on the presentation of lord Bath. Here he commenced his literary career, by his able defence of Milton. Early in 1747, William Lauder, a Scotch schoolmaster, made a most flagitious attempt to subvert the reputation of Milton, by shewing that he was a mere copier or translator of the works of others, and that he was indebted to some modern Latin poets for the plan, arrangement, &c. of his Paradise Lost. Many persons of considerable literary talents gave credit to the tale of Lauder, among whom was the celebrated Dr. Johnson. Mr. Douglas, however, examined the merits of the case, considered most accurately the evidence adduced by Lauder, and soon found that the whole was a most gross fabrication. He published in 1750 a defence of Milton against Lauder, entitled, "Milton vindicated from the Charge of Plagiarism," &c. which appeared in the form of a letter addressed to the earl of Bath. Having justified the poet, he proceeded to charge the accuser with the most gross and manifest forgery, which he substantiated to the entire satisfaction of the public. The detection was indeed so clear and manifest, that the criminal acknowledged his guilt, in a letter dictated by Dr. Johnson, who abhorred the imposition he had practised.

In the same year (1750) he was presented by lord Bath to the vicarage of High Ercal, in Shropshire, and vacated Eaton Constantine. He only occasionally resided on his livings, and at the desire of lord Bath, took a house in a street contiguous to Bath-house, London, where he passed the winter months. In the summer he generally accompanied lord Bath in his excursions to Tunbridge, Cheltenham, Shrewsbury, and Bath, and in his visits to the duke of Cleveland, lord Lyttelton, &c. In Sept. 1752, he married miss Dorothy Pershouse, sister of Richard Pershouse, of Reynolds-hall, near Walsall, in Staffordshire; and within three months became a widower. In the spring of 1754, he published "The Criterion, or Miracles examined, &c." in the form of a letter to an anonymous correspondent, since known to have been Dr. Adam Smith, with whom he probably became acquainted at Baliol-college, where Smith studied for some time. This was designed as a refutation of the specious objections of Hume and others to the reality of the miracles recorded in the New Testament. Hume had maintained that there was as good evidence for the miracles said to have taken place

among the ancient heathens, and in later times, in the church of Rome, as there was for those recorded by the evangelists, and said to have been performed by the power of Christ. Mr. Douglas, who had shewn himself an acute judge of the value of evidence, pointed out the distinction between the pretended and true miracles, to the honour of the Christian religion. Dr. Leland, in his "View of Deistical Writers," has made very honourable mention of this work.

In 1755, he wrote a pamphlet entitled "An Apology for the Clergy," against the Hutchinsonians; and shortly after, another pamphlet, entitled "The Destruction of the French foretold by Ezekiel," against the same, being an ironical defence of them against the attack made on them in the former pamphlet, which, however, was not greatly wanted, as the Hutchinsonians had at that time the more serious aid of Mr. (afterwards Dr.) George Horne, bishop of Norwich, who could himself, had he thought it necessary, wield the weapon of irony with good effect. In 1756, Mr. Douglas published his first pamphlet against Archibald Bower, the purpose of which, as well as of what followed against the same doubtful character (see BOWER), was to shew that his History of the popes could not be depended upon, and that the author had shewn himself capable of much misrepresentation and falsehood, which he had indulged to secure the patronage of the protestants in this country. In the autumn of the same year, Mr. Douglas published "A serious Defence of the Administration," being an ironical justification of their introducing foreign troops to defend this country. In 1757 he published "Bower and Tillemont compared;" shortly afterwards, "A full Confutation of Bower's Three Defences;" and in the spring of 1758, "The complete and final Detection of Bower."

In the Easter term of this year he took his doctor's degree, and was presented by lord Bath to the perpetual curacy of Kenley, in Shropshire. In 1759, he published "The Conduct of a late noble commander candidly considered," as good a defence as the case would admit, of lord George Sackville. It was suggested solely by the attack so unfairly made on him by Ruffhead, before it could possibly be known whether he deserved censure. No person was privy to Dr. Douglas's being the author of this Defence, except his bookseller, Andrew Millar, to whom he made a present of the copy. In the same month

he wrote and published, " A Letter to two great men on the approach of peace," a pamphlet which excited great attention, and was generally attributed to lord Bath. In 1760 he wrote the preface to the translation of Hooke's " Negociations in Scotland." He was this year appointed one of his majesty's chaplains. In 1761 he published his " Seasonable Hints from an honest man," as an exposition of lord Bath's sentiments. In November 1762, he was, through the interest of lord Bath, made canon of Windsor. In December of that year, on the day on which the preliminaries of peace were to be taken into consideration in parliament, he wrote a paper called " The Sentiments of a Frenchman," which was printed on a sheet, pasted on the walls in every part of London, and distributed among the members of parliament, as they entered the house.

In 1763 he superintended the publication of " Henry Earl of Clarendon's Diary and Letters," and wrote the preface which is prefixed to these papers. In June of this year, he accompanied lord Bath to Spa, where he became acquainted with the hereditary prince of Brunswick (the late duke), from whom he received marked and particular attention, and with whom he was afterwards in correspondence. It is known that within a few years there existed a series of letters written by him during his stay at Spa, and also a book containing copies of all the letters which he had written to, and received from, the prince of Brunswick, on the state of parties, and the characters of their leaders in this country, and on the policy and effect of its continental connexions; but as these have not been found among his papers, there is reason to apprehend, that they may have been destroyed, in consideration of some of the persons being still alive, whose characters, conduct, and principles, were the topics of that correspondence.

In 1764, his steady patron, lord Bath, died, and bequeathed to him his library; but general Pulteney wishing that it should not be removed from Bath-house, he relinquished his claim, and accepted 1000*l.* in lieu of it. General Pulteney, at his death, left it to Dr. Douglas again, and he again gave it up to the late sir William Pulteney, for the same sum. It has been erroneously stated that the valuable library, of which Dr. Douglas was possessed, had been derived from this source, whereas it was entirely collected by himself; and the Bath library, after the death of sir William Pulteney, was lately sold by auction.

In 1764 he exchanged his livings in Shropshire for that of St: Austin and St. Faith, in Watling-street, London. In April 1765 he married miss Elizabeth Rooke, daughter of Henry Brudenell Rooke, esq. During this and the preceding year*, as well as in 1768, he wrote several political papers, which were printed in the Public Advertiser; and all the letters which appeared in that paper, in 1770 and 1771, under the signatures of Tacitus and Manlius, were written by him. In 1773, he assisted sir John Dalrymple in the arrangement of his MSS. In 1776 he was removed from the chapter of Windsor to that of St. Paul's. During this and the subsequent year he was employed in preparing captain Cook's Journal for publication, which he undertook at the urgent request of lord Sandwich, then first lord of the admiralty. In 1777, he assisted lord Hardwicke, in arranging and publishing his "Miscellaneous Papers," which came out in the following year. In 1778 he was elected a member of the royal and antiquary societies. In 1781 he was again applied to by lord Sandwich, to reduce into a shape fit for publication, the Journal of capt. Cook's third and last voyage; to which he supplied the very able introduction, and the notes. In 1781 he was chosen president of Sion-college for the year, and preached the Latin sermon before that body.

In 1786 he was elected one of the vice-presidents of the Society of Antiquaries, and framed their address on the king's recovery, 1789, both to his majesty and the queen. In March 1787 he was elected one of the trustees of the British Museum, and in September of the same year, was appointed bishop of Carlisle. In 1788 he succeeded to the deanery of Windsor, for which he vacated his residentiaryship of St. Paul's. In 1789 he preached before the house of lords, and of course published, the sermon on the anniversary of king Charles's martyrdom. In June 1791, he was translated to the see of Salisbury. In 1793 he preached, which is also published, the anniversary sermon before the society for propagating the Gospel. Having been often and very urgently requested, by many of his

* In 1767 he appears to have been suspected of writing a pamphlet entitled "Observations on the Spanish papers," and as Mr. Wilkes had informed him of this suspicion, Dr. Douglas wrote a letter to that gentleman, begging that he would stop the progress of a report likely to be so injurious to him. This, and Mr. Wilkes's answer, appeared in the papers of the day.

literary friends, to publish a new edition of the "Criterion," which had been many years out of print, he undertook to revise that excellent work. He had a long time before collected materials for a new and enlarged edition; but unfortunately they had been either mislaid or lost; or, more probably, destroyed, by mistake, with some other manuscripts. This circumstance, and his very advanced age, sufficiently accounts for his not having attempted to alter materially the original work. In this statement, all the avowed publications of the bishop are enumerated, but he was concerned in many others, in which he was never supposed to have had any part, and in some of no trifling celebrity, whose nominal and reputed authors he permitted to retain and enjoy exclusively all that credit of which he could have justly laid claim to no inconsiderable share. During a great part of his life, he was in correspondence with some of the most eminent literary and political characters of the age. Few could have read more, if indeed any one so much as, with such habits of incessant application as those in which he persevered, almost to the last hour of his long protracted life, he must necessarily have read. In the strictest sense of the expression, he never let one minute pass unimproved; for he never deemed any space of time too short to be employed in reading; nor was he ever seen by any of his family, when not in company with strangers, without having a book or a pen in his hand. He retained his faculties to the last, and without any specific complaint, died on Monday, May 18, 1807, without a struggle, in the arms of his son, to whom the public are indebted for the principal part of the preceding memoir. Bishop Douglas was interred on Monday the 25th in a vault in St. George's chapel, Windsor.

This learned prelate enjoyed a very high share of reputation during a very long life. He was, if not one of the most profound, one of the most general scholars in the kingdom, and the range of his information was most extensive. Nor was he more an enlightened scholar, than a warm friend to men of learning and genius; in private life, he was amiable, communicative, and interesting in his conversation and correspondence. As a divine, if he took no distinguished part in the controversies of the times, he evinced by his "Criterion," his detection of Lauder, and his controversy with Bower, what a formidable antagonist he could have proved, and what an unanswerable assertor

of truth. His character likewise stood high for fidelity and a conscientious discharge of the public duties of his station, and when not employed in the pulpit, for always countenancing public worship by his presence. His punctuality in this last respect is still remembered by the congregations of St. Faith's and St. Paul's. In a word, as his talents recommended him in early life to patronage, so he soon demonstrated that he wanted only to be better known to be thought deserving of the highest preferments. [1]

DOUJAT (John), a learned French advocate and classical scholar, was born in 1609 at Toulouse, of a family distinguished by their talents. After having studied classics and philosophy with great success, he went through a course of law, and was admitted an advocate of the parliament of Toulouse in 1637. Removing afterwards with a view to settle in Paris, he was admitted to the same rank in the parliament of that city in 1639. Here his reputation for knowledge and eloquence became soon acknowledged, and in 1650, on the death of Balthazar Baro, he was chosen into the French academy in his place. The following year, according to the "Menagiana," he went to Bourges as candidate for a law professorship, but we are not told whether he succeeded; in the same year, however, he was appointed professor of the canon law in the royal college; and four years after, in 1655, had the appointment of regent doctor of the faculty of the law, and filled both offices with the highest reputation, nor did their laborious duties prevent him from finding sufficient leisure to write many of his published works. He was also appointed preceptor to the dauphin in history, and became one of the learned editors of the Dauphin classics. He died Oct. 27, 1688, in his 79th year, being then dean of the French academy, of the royal college, and of the faculty of law. He had an extensive knowledge of languages, wrote fluently in Latin and French, and spoke Italian, Spanish, Greek, Hebrew, and even the Turkish, and understood English, German, and Sclavonic. With all these accomplishments, he was a man of singular modesty, probity, and disinterestedness. His talents having procured him what he thought a competent maintenance, he had no ambition for riches, and employed what was not necessary for his own moderate wants, upon the poor.

[1] Gent. Mag. vol. LXXVII.

His works are numerous, and justify the fame he acquired. 1. "Dictionnaire de la langue Toulousaine," 1638, 8vo. This, which is without Doujat's name, was printed at the end of Goudelin's works, which are in that language. 2. "Grammaire Espagnole abregée," Paris, 1644, 12mo, also without his name. 3. "Moyen aisé d'apprendre les langues—mis en pratique sur la langue Espagnole," ibid. 1646, 12mo. 4. "Joannis Dartis opera Canonica, edente J. Doujatio," ibid. 1656, fol. 5. "De Pace a Ludovico XIV. constituta, oratio panegyrica," ibid. 1660, 12mo. 6. "Historica juris Pontificii Synopsis," added afterwards to his edition of Lancelot's Institutions, ibid. 1670, 12mo. 7. "Synopsis Conciliorum et Chronologia Patrum, Pontificum, Imperatorum," &c. ibid. 1671, 12mo. 8. A Latin translation of the "Panegyrique du Roy," by M. Pellison, ibid. 1671, 4to. 9. "La Clef du grand Pouillé de France," ibid. 1671, 2 volumes, 12mo. 10. "Specimen Juris Canonici apud Gallos usu recepti," &c. ibid. 1671, 2 vols. 12mo, often reprinted. 11. A French translation of Velleius Paterculus, with notes, ibid. 1672 and 1708, 12mo. 12. "Histoire du droit Canonique," ibid. 1675, 12mo. 13. "Historia Juris Civilis Romanorum," ibid. 1678, 12mo. 14. "Francisci Florentii opera Canonica et Juridica," with additions, ibid. 1679, 2 vols. 4to. 15. The Delphin "Livy," ibid. 1679, 6 vols. 4to. 16. "Theophili Antecessoris Institutionum lib. quatuor," with notes, &c. ibid. 1681, 2 vols. 12mo. 17. "Institutiones Juris Canonici a J. P. Lancelotto Perusino conscriptæ," with notes, ibid. 1685, 2 vols. 12mo. In consequence of a new statute of the university of Paris, every regent doctor was obliged to lecture for three years on some branch of jurisprudence, and Doujat in obedience to this statute lectured on the subject of this work. 18. "Prænotionum canonicarum libri quinque," ibid. Paris, 1687, 4to. 19. "Eloges des personnes illustres de l'Ancient Testament, pour donner quelque teinture de l'Histoire Sacrée, à l'usage de monseigneur le duc de Bourgogne," ibid. 1688, 8vo, in verse, but not of the best sort. 20. "Reponse a M. Furetiere," Hague, 1688, 4to. 21. "Lettre touchant un passage contesté de Tite Live," printed in the Journal des Savans, Dec. 1685. 22. "Martini Bracarensis episcopi Collectio Canonum Orientalium." This Doujat revised and corrected, for insertion in the "Bibl. Juris Canon. veteris," by Justell, Paris, 1661, 2 vols. fol. Dou-

jat wrote also several shorter pieces in the literary journals, some prefaces, &c. and had made some progress in a history of the regency of queen Anne of Austria, in consequence of the king's having appointed him historiographer; but before a sheet had been printed, it was thought proper to suppress it. In the British Museum catalogue we find an article attributed to him under the title "Supplementa Lacunarum Livianarum," 4to, without date, and probably part of his edition of Livy.[1]

DOUSA (JANUS), a very learned man, was born of a noble family at Nortwick in Holland, 1545. He lost his parents when very young, and was sent to several schools; and to one at Paris among the rest, where he made a great progress in Greek and Latin. When he had finished his education, he returned to his own country, and married; and though he was scarcely grown up, he applied himself to affairs of state, and was soon made a curator of the banks and ditches, which post he held above twenty years, and then resigned it. But Dousa was not only a scholar and a statesman, but likewise a soldier; and he behaved himself so well in that capacity at the siege of Leyden in 1574, that the prince of Orange thought he could commit the government of the town to none so properly as to him. In 1575 the university was founded there, and Dousa made first curator of it; for which place he was well fitted, as well on account of his learning as by his other deserts. His learning was indeed prodigious; and he had such a memory, that he could at once give an answer to any thing that was asked him, relating to ancient or modern history, or, in short, to any branch of literature. He was, says Melchior Adam, and, after him, Thuanus, a kind of living library; the Varro of Holland, and the oracle of the university of Leyden. His genius lay principally towards poetry, and his various productions in verse were numerous: he even composed the annals of his own country, which he had collected from the public archives, in verse, which was published at Leyden 1601, 4to, and reprinted in 1617 with a commentary by Grotius. He wrote also critical notes upon Horace, Sallust, Plautus, Petronius, Catullus, Tibullus, &c. His moral qualities are said to have been no less meritorious than his intellectual and literary; for he was modest, humane, benevolent, and affa-

[1] Niceron, vol. XVI.—Moreri.

ble. He was admitted into the supreme assembly of the nation, where he kept his seat, and discharged his office worthily, for the last thirteen years of his life. He died Oct. 12, 1604, and his funeral oration was made by Daniel Heinsius. Of his works, we have seen, 1. "Comm. in Catullum, Tibullum, et Horatium," Antwerp, 1580, 12mo. 2. "Libri tres Præcidaneorum in Petronium Arbitrum," Leyden, 1583, 8vo. 3. "Epodon ex puris Iambis," Ant. 1514, 8vo. 4. "Plautinæ Explicationes," Leyden, 1587, 16mo. 5. "Poemata," ibid. 1607, 12mo. 6. "Odarum Britannicarum liber, ad Elizabetham reginam, et Jani Dousæ filii Britannicorum carminum silva," Leyden, 1586, 4to; and 7. "Elegiarum libri duo, et Epigrammatum liber unus; cum Justi Lipsii aliorumque ad eundem carminibus," ibid. 1586, 4to. In some catalogues, however, the works of the father and son seem be confounded.

He left four sons behind him; the eldest of whom, JANUS DOUSA, would, if he had lived, have been a more extraordinary man than his father. Joseph Scaliger calls him the ornament of the world; and says, that in the flower of his age he had reached the same maturity of wisdom and erudition, as others might expect to attain after a life spent in study. Grotius also assures us, that his poems exceeded those of his father; whom he assisted in composing the Annals of Holland. He was born in 1572; and, before he was well out of infancy, became, through the great care of his father, not only a good linguist and poet, but also a good philosopher and mathematician. To all this he afterwards added an exquisite knowledge of the civil law and of history. Besides a great many poems, which he composed in a very tender age, we have his notes and observations upon several Latin poets. Those upon Plautus were the product of his sixteenth year; and he was not above nineteen when he published his book "De Rebus Cœlestibus," and his "Echo, sive Lusus imaginis jocosæ." His commentaries upon Catullus, Tibullus, and Propertius, were published the same year. His extraordinary fame and merit caused him to be made preceptor to the prince of Orange, and afterwards first librarian of the university of Leyden. He died at the Hague, in his return from Germany in 1597, when he had not quite completed his 26th year.

Dousa's three other sons, GEORGE, FRANCIS, and THEODORE, were all of them men of learning, though not so

eminent as Janus. George was a good linguist; travelled to Constantinople; and published a relation of his journey, with several inscriptions which he found there and elsewhere. Also, in 1607, he printed George Cedrenus's book, entitled, "De originibus urbis Constantinopolitanæ," with Meursius's notes. Francis was far from wanting learning: for in 1600 he published the epistles of Julius Cæsar Scaliger; his annotations upon Aristotle's history of Animals; and some fragments of Lucilius, with notes of his own upon them. Theodore, lord of Barkenstyen, published the "Chronicon" of George Logotheta with notes, in 1614; and in 1638 wrote a treatise, called "Farrago echoica variarum linguarum, variorumque auctorum," &c.[1]

DOUW (Gerhard), an eminent artist, was born at Leyden in 1613, and after receiving some instructions from Dolendo, an engraver, and Kouwhoorn, a glass-painter, at the age of fifteen became a disciple of Rembrandt, with whom he continued three years. Rembrandt taught him the principles of colouring, and the chiaro-scuro, to which knowledge Douw added a delicacy of pencil, and a patience in working up his colours to the highest degree of neatness, superior to any other master. His pictures are usually of a small size, with figures exquisitely touched, transparent and delicate. Every object is a minute copy of nature, and appears perfectly natural in colour, freshness, and force. In painting portraits he used a concave mirror, and sometimes looked at his original through a frame with many exact squares of fine silk; practices now disused, except by some miniature painters who still use the mirror.

Douw's pictures have always been high-priced in his own country, and in every part of Europe; in finishing them he was curious and patient beyond example. Of this Sandrart gives a singular instance. Having once, in company with Bamboccio, visited Gerhard Douw, they admired a picture which he was then painting, and particularly the excessive neatness of a broom, when Douw told them, he should spend three days more in working on that broom, before he should account it entirely complete. In a family picture of Mrs. Spiering, the same author says, that the lady had sat five days for the finishing of one of

[1] Niceron, vol. XVIII.—Freheri Theatrum.—Foppen Bibl. Belg.—Moreri.—Blount's Censura.—Baillet Jugemens.—Saxii Onomast.

her hands that leaned on an arm-chair. For that reason, not many would sit to him for their portraits; and he therefore indulged himself mostly in works of fancy, in which he could introduce objects of still life, and employ as much time on them as suited his own inclination. Houbraken testifies, that his great patron Mr. Spiering allowed him a thousand guilders a year, and paid beside whatever he demanded for his pictures, and purchased some of them for their weight in silver; but Sandrart, with more probability, assures us, that the thousand guilders a year were paid to Gerhard, on no other consideration than that the artist should give his benefactor the option of every picture he painted, for which he was immediately to receive the utmost of his demand.

Douw appears, incontestably, to be the most wonderful in his finishing of all the Flemish masters. Every thing that came from his pencil is precious, and his colouring hath exactly the true and the lovely tints of nature; nor do his colours appear tortured, nor is their vigour lessened by his patient pencil; for, whatever pains he may have taken, there is no look of labour or stiffness; and his pictures are remarkable, not only for retaining their original lustre, but for having the same beautiful effect at a proper distance, as they have when brought to the nearest view. The most capital picture of this master in Holland was, not very long since, in the possession of the widow Van Hoek, at Amsterdam; it was of a size larger than usual, being three feet high, by two feet six inches broad, within the frame. In it two rooms are represented; in the first (where there appears a curious piece of tapestry, as a separation of the apartments) there is a pretty figure of a woman giving suck to a child; at her side is a cradle, and a table covered with tapestry, on which is placed a gilt lamp, and some pieces of still life. In the second apartment is a surgeon's shop, with a countryman undergoing an operation, and a woman standing by him with several utensils. The folding-doors show on one side a study, and a man making a pen by candle-light, and on the other side, a school with boys writing and sitting at different tables. At Turin are several pictures by Gerhard Douw, wonderfully beautiful; especially one, of a doctor attending a sick woman, and surveying an urinal. The execution of that painting is astonishingly fine; and although the shadows appear a little too dark, the whole has an inexpres-

sible effect. In the gallery at Florence, there is a night-piece by candle-light, which is exquisitely finished; and in the same apartment, a mountebank attended by a number of figures, which, says Pilkington, it seems impossible either sufficiently to commend, or to describe. Sir Joshua Reynolds, however, has contrived to describe it without much commendation, as a picture that is very highly finished, but has nothing interesting in it. The heads have no character, nor are any circumstances of humour introduced. The only incident is a very dirty one, which every observer must wish had been omitted; that of a woman clouting a child. The rest of the figures are standing round, without invention or novelty of any kind. After other objections to this picture, sir Joshua observes that the single figure of the woman holding a hare, in Mr. Hope's collection, is worth more than this large picture, in which perhaps there is ten times the quantity of work. Gerhard Douw died very opulent in 1674.[1]

DOVIZI, or DIVISIO (BERNARD), better known by the name of BERNARD of BIBIENA, an eminent cardinal, was born of a reputable family at Bibiena in 1470, and was sent at nine years of age to pursue his studies at Florence. His family connexions introduced him into the house of the Medici, and such was the assiduity with which he availed himself of the opportunities of instruction there afforded him, that at the age of seventeen, he had attained a great facility of Latin composition, and was soon afterwards selected by Lorenzo de Medici, as one of his private secretaries. He was also the principal director of the studies of John de Medici, afterwards Leo X. and when the honours of the church were bestowed on his pupil, the principal care of his pecuniary concerns was intrusted to Dovizi; in the execution of which he rendered his patron such important services, and conducted himself with so much vigilance and integrity, that some have not hesitated to ascribe to him, in a considerable degree, the future eminence of his pupil, who, when made pope, gave his tutor a cardinal's cap. He also employed himself in several negociations. He sent him as legate to the army raised against the duke of Urbino; and also to the emperor Maximilian. In 1518 he was sent as legate to France to persuade the king to join in the crusade against the Turks,

[1] Argenville, vol. III.—Descamps, vol. II.—Sir J. Reynolds's Works.

in which he would have succeeded, had not the pope discouraged the enterprize by his unreasonable distrust and caballing against France. Bibiena remonstrated against this conduct with great freedom in his letters to Rome, which is supposed to have hastened his death in Nov. 1520. Some have asserted that he was poisoned by the order or contrivance of Leo X. which is positively denied by the historian of that pontiff, as utterly destitute of proof.

Bibiena, although an ecclesiastic, partook of the licentious character of the papal court and times to which he belonged, but was a friend to literature, and a patron of the arts. In his temper and manners he was affable, and even facetious, as appears by the representation of him in Castiglione's "Courtier," in which he is introduced as one of the interlocutors. Of his turn for literature, he gave a sufficient proof in his celebrated comedy "La Calandria," which, although not, as some have asserted, the earliest comedy which modern times have produced, deservedly obtained great reputation for its author, and merits, even at this day, no small share of approbation. It was first printed at Siena in 1521, afterwards at Rome, 1524, Venice, 1552 and 1562, and at Florence in 1558.[1]

DOWNHAM (George), bishop of Derry in Ireland, the son of William Downham, bishop of Chester, was born there. He was educated at Cambridge, was elected a fellow of Christ college in 1[illegible]5, and was afterwards professor of logic. Fuller says that no man was better skilled in Aristotle and Ramus, and terms him "the top-twig of that branch." He was esteemed a man of learning, and was chaplain to James I. by whom he was advanced to the see of Derry, by letters dated Sept. 6, 1616, and was consecrated Oct. 6, of the same year. During the government of the lord chancellor Loftus, and the earl of Cork, he obtained a commission, by an immediate warrant from himself to arrest, apprehend, and attach the bodies of all people within his jurisdiction, who should decline the same, or should refuse to appear upon lawful citation, or appearing should refuse to obey the sentence given against them, and authority to bind them in recognizances, with sureties or without, to appear at the council-table to answer such contempts. The like commission was renewed to him by the lord deputy Wentworth, Oct. 3, 1633. Both

[1] Tiraboschi.—Roscoe's Leo.—Moreri in Bernard.

were obtained upon his information, that his diocese abounded with all manner of delinquents, who refused obedience to all spiritual processes. He died at Londonderry April 17, 1634, and was buried there in the cathedral. He had a brother named John, who was an eminent divine and a writer. His own works are very numerous, and evince his theological abilities and piety. 1. "A treatise concerning Antichrist, in two books," Lond. 1603, 4to. 2. "The Christian's Sanctuary," ibid. 1604, 4to. 3. "Lectures upon the Fifteenth Psalm," ibid. 1604, 4to. 4. "Sermon at the consecration of the Bishop of Bath and Wells, upon Apocalypse i. 20," ibid. 1608, 4to. 5. "Defence of the same Sermon against a nameless author," ibid. 1611, 4to. 6. "Two Sermons, the one commending the ministry in general, the other, the office of bishops in particular," ibid. 1608. The latter of these, but enlarged, is the consecration sermon above mentioned. 7. "Papa Antichristus, seu Diatriba de Antichristo," ibid. 1620, a different treatise from the former against Antichrist. 8. "The Covenant of Grace, or an Exposition upon Luke i. 73, 74, 75," Dublin, 1631, 8vo. 9. "A treatise on Justification," Lond. 1633, folio. 10. "The Christian's Freedom, or the doctrine of Christian Liberty," Oxford, 1635, 8vo. 11. "An Abstract of the Duties commanded, and sins forbidden in the Law of God," Lond. 1635, 8vo. 12. "A godly and learned Treatise of Prayer," Lond. 1640, 4to. These three last were posthumous.—His brother JOHN, above mentioned, was likewise educated at Cambridge, where he took the degree of B. D. He exercised his ministry in different parts of London, and was the first who preached the Tuesday's lecture in St. Bartholomew Exchange, which he did with great reputation. His principal work is entitled "The Christian Warfare." He died in 1644.[1]

DOWNING (CALYBUTE), an English divine, the eldest son of Calybute Downing of Shennington, in Gloucestershire, gent. was born in 1606, and in 1623 became a commoner of Oriel college, Oxford, where he took one degree in arts. His master's degree, according to Wood, he took at Cambridge, or abroad; after which, entering into orders, he held the vicarage of Hackney, near London, with the parsonage of Hickford, in Buckinghamshire. But these not

[1] Sir James Ware's Works, by Harris.

being sufficient for his ambition, he stood in competition with Dr. Gilbert Sheldon for the wardenship of All-soul's; and losing that, was a suitor to be chaplain to the earl of Strafford, lord lieutenant of Ireland, thinking that road might lead to a bishopric. But failing there also, he joined the parliament party, and became a great promoter of their designs; and in a sermon preached before the artillery-company, Sept. 1, 1640, delivered this doctrine: "That for the defence of religion, and reformation of the church, it was lawful to take up arms against the king;" but fearing to be called in question for this assertion, he retired to the house of Robert earl of Warwick, at Little Lees, in Essex. After this he became chaplain to the lord Robert's regiment, and in 1643 was one of the assembly of divines; but died in the midst of his career, in 1644. He has some political discourses and sermons in print, enumerated by Wood. He was father of sir George Downing, made by king Charles II. secretary to the treasury, and one of the commissioners for the customs.[1]

DOWNMAN (Hugh), an ingenious physician and poet, the son of a country gentleman of both his names, was born at Newton House, in the village of Newton St. Cyrus, near Exeter, in 1740, and educated at the grammar-school of Exeter. About 1758 he was entered of Baliol college, Oxford, where he remained until he took his bachelor's degree, and in 1762 was ordained by bishop Lavington in the cathedral of Exeter, but he had little attachment to the church, nor were his prospects very alluring. In 1765 he repaired to Edinburgh, with a view to study medicine, and took up his abode in the house of Dr. Blacklock, who, having read his first poetical production, "The Land of the Muses," bestowed encouraging praise. This poem was published at Edinburgh in 1768, but has never since been reprinted. To it were added "Poems on several occasions," of various merit, but all indicating a considerable share of poetical taste. In 1769, Mr. Downman came to London, where he attended the hospitals and lectures for one winter. He then received his master's degree at Cambridge, and soon after settled as a practitioner at Exeter, and married the daughter of Dr. Andrew, an eminent physician in that city. Here his practice was rapidly increasing, when, in 1778, the severity of a chronic complaint, contracted in his earlier years, obliged

[1] Ath. Ox. vol. II.

him to consult his health by change of air, and retirement, during which he amused himself by literary efforts. The first was his tragedy of "Lucius Junius Brutus," published in 1779, in which there are some poetical beauties, but not enough of the dramatic form to suit the stage. "Belisarius," his second dramatic attempt, was performed at the Exeter theatre, but with little success; but his third, "Editha," brought out at that theatre in 1781, was performed for seventeen nights. This, however, must be imputed to its being founded on a local event peculiarly interesting to an Exeter audience; in other respects all his tragedies must be allowed to be better adapted to the closet than the stage.

About 1777, a design was entertained of publishing a translation of Voltaire's works, and the poetical department was entrusted to Dr. Downman. The plan was too extensive, and those who undertook it failed. The publication was consequently discontinued; but a volume of the tragedies, containing Œdipus, Mariamne, Brutus, and The Death of Cæsar, was printed in 1781. It might be suspected, that the expressive energy of our author's language was little suitable to the expanded tinsel of a French dramatist; yet he is thought to have succeeded in familiarizing these tragedies to the English reader. When Mr. Polwhele, in 1792, collected the original miscellaneous poetry of Devonshire and Cornwall, Dr. Downman, at that time his intimate friend, was a large contributor. His pen indeed was seldom from his hand, and his poetical stock was almost inexhaustible; so that, while many poems were distinguished by his signature, he could claim many others marked with single initials.

About the same period a literary society was established at Exeter, consisting at first of nine, afterwards augmented to twelve members. The design of this meeting was, to unite talents of different descriptions, and genius directed to different pursuits. In a society thus formed, conversation would probably rise superior to the usual discussion of the topics of the day, and by talents thus combined or contrasted each might improve with the assistance of another. An essay on any subject, except a strictly professional one, was read by every member in his turn, which might suggest a subject of discussion, if no more interesting one occurred. This society for nearly twelve years was conducted with equal spirit and good humour. A volume of its essays has been published, and materials for

another have been preserved; but, in a later period, the communications were less numerous, though the society was supported with equal harmony till 1808, when the impaired health of Dr. Downman, its first founder and chief promoter, damped its spirit, and the meetings were discontinued. In the collections of this society are the few prose compositions of the subject of this memoir, though generally united with poetry. The very judicious address to the members, on their first meeting, was from his pen; and the defence of Pindar from the imputation of writing for hire, supposed to be countenanced by passages in the 11th Pythian, and the 2d Isthmean odes, accompanied by a new translation of each, displays equally his learning and the acuteness of his critical talents. In the same volume is an essay "on the origin and mythology of the Serpent Worship," tracing this superstition to its earliest periods, in Judea, Ægypt, and Greece, a subject which he afterwards pursued with respect to the worship of the sun and fire, in an exclusive essay, not published, in which, pursuing the track of Mr. Bryant, he chiefly rests on the insecure and delusive basis of etymology. His other contributions were an essay on the shields of Hercules and Achilles, and various poetical pieces. But his chief reputation is founded on his excellent didactic poem of "Infancy," first published in 1771, and received with such avidity by the public, that he lived to see the seventh edition. He had now so far recovered as to be able to resume his profession, and his practice for several years was extensive and successful. In 1805, increasing infirmities warned him to retire; and, weaning himself from business by a visit to his friends in Hampshire and London, he declared his intention of resigning it entirely. This determination met with a strenuous opposition. He was urged to contract his limits; to give occasional assistance in consultation, at the least inconvenient hours; in short, to continue his useful labours in the way most easy to himself; but every solicitation was in vain, and he retired to private life with the eulogies and blessings of all around him. In his retirement, he made few original efforts. He reviewed his former labours, and a selection of those which he preferred is reserved in MS. The "Poems sacred to Love and Beauty," appear to be some of these early efforts; and he published with his last corrections, the seventh edition of "Infancy." He died at

Exeter, Sept. 23, 1809, deeply lamented as an ingenious scholar, an able and humane physician, and an amiable man.[1]

DRABICIUS (NICHOLAS), a celebrated enthusiast, was born about 1587, at Strausnitz, in Moravia, where his father was burgomaster. He was admitted minister in 1616, and exercised his function at Drakotutz; and when he was obliged to seek a retreat in foreign countries, on account of the severe edicts of the emperor against the protestant religion, he retired to Leidnitz, a town in Hungary, in 1629. Having no hopes of being restored to his church, he turned woollen-draper; in which occupation his wife, who was the daughter of one, was of great service to him. Afterwards he forgot the decorum of his former character so much, that he decame a hard drinker; and the other ministers, justly scandalized at his conduct, informed their superiors of it, who, in a synod called in Poland, examined into the affair, and resolved that Drabicius should be suspended from the ministry, if he did not live in a more edifying manner. This obliged him to behave himself with more decency, in public at least.

When he was upwards of fifty years of age, he commenced prophet. He had his first vision in the night of Feb. 23, 1638, and the second in the night of Jan. 23, 1643. The first vision promised him in general great armies from the north and east, which should crush the house of Austria; the second declared particularly, that Ragotski, prince of Transylvania, should command the army from the east, and ordered Drabicius to inform his brethren, that God was about to restore them to their own country, and to revenge the injuries done to his people; and that they should prepare themselves for this deliverance by fasting and prayer. He received orders to write down what had been revealed to him; and to begin in the manner of the ancient prophets, "The word of the Lord came unto me." His visions, however, were not much regarded at first. These two were followed by many others in the same year, 1643; and there was one, which ordered, that he should open the whole affair to Comenius, who was then at Elbing, in Prussia. One of his visions, in 1644, assured him that the imperial troops should not destroy the refugees. They committed great ravages upon the territories of Ra-

[1] Gent. Mag. vol. LXXX.

gotski, plundered the town of Leidnitz, and besieged the castle. Drabicius shut himself up there, and did not depend so entirely upon the divine assurances as to think human means unnecessary. He even set his hand to the works: "he would not only be present," says Comenius, who blames him for it, "but also fire one of the cannon himself; whereas, it would have been more proper for him to have been in a corner, and to have applied himself to prayer. But the imprudent zeal of this new Peter, presuming to defend the Lord with the material sword, was chastised by the Lord himself, who permitted part of the flame to recoil upon his face, and to hurt one of his eyes." The imperialists raised the siege; but soon after besieged the place again, and took it. The refugees were plundered, and Drabicius fell into the hands of the imperialists. This did not prevent him from going to Ragotski, and telling him, Aug. 1645, that God commanded him to destroy the house of Austria and the pope; and that, "if he refused to attack that nest of vipers, he would draw down upon his family a general ruin." The prince already knew that Drabicius had assumed the character of a prophet; for Drabicius, according to the repeated orders which he had received in his ecstacies, had sent him a copy of his revelations, which Ragotski threw into the fire. The death of that prince, in Oct. 1647, plunged Drabicius into extreme sorrow; who was in the utmost fear lest his revelation should vanish into smoke, and himself be exposed to ridicule. But he had one ecstatic consolation, which re-animated him; and that was, that God would send him Comenius, to whom he should communicate his writings. Comenius having business in Hungary, in 1650, saw Drabicius there, and his prophecies; and made such reflections as he thought proper, upon the vision's having for three years before promised Drabicius that he should have Comenius for a coadjutor. Sigismond Ragotski, being urged by Drabicius to make war against the emperor, and by his mother to continue in peace with him, was somewhat perplexed. Drabicius denounced against him the judgments of the Almighty, in case of peace; and his mother threatened him with her curse in case of war. In this dilemma he recommended himself to the prayers of Drabicius and Comenius, and kept himself quiet till his death.

In 1654 Drabicius was restored to his ministry, and his visions presented themselves more frequently than ever; ordering from time to time that they should be communicated to his coadjutor Comenius, that he might publish them to all nations and languages, and particularly to the Turks and Tartars. Comenius found himself embarrassed between the fear of God, and that of men; he was apprehensive that by not printing the revelations of Drabicius he should disobey God, and that by printing them he should expose himself to the ridicule and censure of men. He took a middle way; he resolved to print them, and not to distribute the copies; and upon this account he entitled the book "Lux in Tenebris." But his resolution did not continue long; it gave way to two remarkable events, which were taken for a grand crisis, and the unravelling of the mystery. One of these events was the irruption of George Ragotski into Poland; the other, the death of the emperor Ferdinand III., but both events far from answering the predictions, served only to confound them. Ragotski perished in his descent upon Poland; and Leopold, king of Hungary, was elected emperor in the room of his father Ferdinand III. by which election the house of Austria was almost restored to its former grandeur, and the protestants in Hungary absolutely ruined. Drabicius was the greatest sufferer by this; for the court of Vienna, being informed that he was the person who sounded the trumpet against the house of Austria, sought means to punish him, and, as it is said, succeeded in it. What became of him, we cannot learn; some say that he was burnt for an impostor and false prophet; others, that he died in Turkey, whither he had fled for refuge; but neither of these accounts is certain.

The "Lux in Tenebris" was printed by Comenius, at Amsterdam, in 1657; and contains not only the revelations of our Drabicius, but those of Christopher Kotterus, and of Christina Poniatovia. Comenius published an abridgement of it in 1660, with this title, "Revelationum divinarum in usum sæculi nostri factarum epitome." He reprinted the whole work, with this title, "Lux è tenebris novis radiis aucta, &c." These new rays were a sequel of Drabicius's revelations, which extended to 1666.[1]

[1] Gen. Dict.—Moreri.—See Comenius, vol. X.

DRACO, an eminent legislator of Athens, succeeded Triptolemus in the 39th olympiad, 324 years B.C. When the laws of Triptolemus were found insufficient for the regulation of the state, Draco instituted a new code, which was so extremely rigorous, that his laws were said to be written in blood. Under his system of legislation, death was the penalty for every kind of offence, in vindication of which he alleged, that as small faults seemed to him worthy of death, he could find no severer punishment for the greatest crimes. Such, however, was his abhorrence of the crime of taking away life, that he directed a prosecution to be instituted even against inanimate things which had been instrumental to this purpose, and sentenced a statue, which had fallen upon a man and killed him, to be banished; an absurdity which shews the rude state of legislation in his time. Some of his laws were the result of age and experience, and owed their effect to the opinion that was entertained of his virtue and patriotism, but the Athenians could not endure the rigour of others, and the legislator himself was obliged to withdraw to the island of Ægina, where he suffered as severely from his friends, as he could from his enemies, being, as we are told, suffocated at the public theatre, amidst the applauses of the people. The rigour of his discipline was in some measure relaxed by Solon, in the 46th olympiad.[1]

DRAKE (Sir Francis), one of our most distinguished naval heroes, who flourished in the reign of Elizabeth, was the son of Edmund Drake, a sailor, and born near Tavistock, in Devonshire, in 1545, but some have said that he was the son of a clergyman. He was, however, brought up at the expence, and under the care, of sir John Hawkins, who was his kinsman; and at the age of eighteen was purser of a ship trading to Biscay. At twenty he made a voyage to Guinea; and at twenty-two had the honour to be made captain of the Judith. In that capacity he was in the harbour of St. John de Ulloa, in the gulph of Mexico, where he behaved most gallantly in the glorious actions under sir John Hawkins, and returned with him to England with great reputation, though as poor as he set out. Upon this he projected a design against the Spaniards in the West Indies, which he no sooner announced, than he had volunteers enough ready to accom-

[1] Moreri.—Brucker.

pany him. In 1570 he made his first expedition with two ships; and the next year with one only, in which he returned safe, if not with such advantages as he expected. He made another expedition in 1572, did the Spaniards some mischief, and gained considerable booties. In these expeditions he was much assisted by a nation of Indians, who then were, and have been ever since, engaged in perpetual wars with the Spaniards. The prince of these people was named Pedro, to whom Drake presented a fine cutlass from his side, which he saw the Indian greatly admired. Pedro, in return, gave him four large wedges of gold, which Drake threw into the common stock, with this remarkable expression, that "he thought it but just, that such as bore the charge of so uncertain a voyage on his credit, should share the utmost advantages that voyage produced." Then embarking his men with all the wealth he had obtained, which was very considerable, he bore away for England, where he arrived in August, 1573.

His success in this expedition, joined to his honourable behaviour towards his owners, gained him high reputation, which was increased by the use he made of his riches. For, fitting out three stout frigates at his own expence, he sailed with them into Ireland, where, under Walter earl of Essex, the father of the famous unfortunate earl, he served as a volunteer, and performed many gallant exploits. After the death of his noble patron, he returned into England; where sir Christopher Hatton, vice-chamberlain to queen Elizabeth, and privy-counsellor, introduced him to her majesty, and procured him countenance and protection at court. By this means he acquired a capacity of undertaking that grand expedition, which will render his name immortal. The first thing he proposed was a voyage into the South-seas, through the Straits of Magellan, which hitherto no Englishman had ever attempted. The project was well received at court; the queen furnished him with means; and his own fame quickly drew together a force sufficient. The fleet with which he sailed on this extraordinary undertaking, consisted only of five small vessels, compared with modern ships, and no more than 164 able men. He sailed from England, Dec. 13, 1577; on the 25th fell in with the coast of Barbary, and on the 29th with Cape Verd. March 13, he passed the equinoctial, made the coast of Brazil April 5, 1578, and entered the river de la Plata, where he lost the company of two of his

ships; but meeting them again, and taking out their provisions, he turned them adrift. May 29, he entered the port of St. Julian, where he continued two months, for the sake of laying in provisions; Aug. 20, he entered the Straits of Magellan; and Sept. 25 passed them, having then only his own ship. Nov. 25, he came to Machao, which he had appointed for a place of rendezvous, in case his ships separated: but captain Winter, his vice-admiral, having repassed the Straits, was returned to England. Thence he continued his voyage along the coasts of Chili and Peru, taking all opportunities of seizing Spanish ships, and attacking them on shore, till his crew were sated with plunder; and then coasting North-America to the height of 48 degrees, he endeavoured, but in vain, to find a passage back into our seas on that side. He landed, however, and called the country New Albion, taking possession of it in the name and for the use of queen Elizabeth; and, having careened his ship, set sail from thence Sept. 29, 1579, for the Moluccas. He is supposed to have chosen this passage round, partly to avoid being attacked by the Spaniards at a disadvantage, and partly from the lateness of the season, when dangerous storms and hurricanes were to be apprehended. Oct. 13, he fell in with certain islands, inhabited by the most barbarous people he had met with in all his voyage; and, Nov. 4, he had sight of the Moluccas, and, coming to Ternate, was extremely well received by the king thereof, who appears, from the most authentic relations of this voyage, to have been a wise and polite prince. Dec. 10, he made Celebes, where his ship unfortunately ran upon a rock Jan. 9th following; from which, beyond all expectation, and in a manner miraculously, they got off, and continued their course. March 16, he arrived at Java Major, and from thence intended to have directed his course to Malacca; but found himself obliged to alter his purpose, and to think of returning home. March 25, 1580, he put this design in execution; and June 15, doubled the cape of Good Hope, having then on board 57 men, and but three casks of water. July 12, he passed the Line, reached the coast of Guinea the 16th, and there watered. Sept. 11, he made the island of Tercera; and Nov. 3, entered the harbour of Plymouth. This voyage round the globe was performed in two years and about ten months.

His success in this voyage, and the immense mass of wealth he brought home, raised much discourse throughout the kingdom; some highly commending, and some as loudly decrying him. The former alleged, that his exploit was not only honourable to himself, but to his country; that it would establish our reputation for maritime skill in foreign nations, and raise an useful spirit of emulation at home; and that, as to the money, our merchants having suffered much from the faithless practices of the Spaniards, there was nothing more just, than that the nation should receive the benefit of Drake's reprisals. The other party alleged, that in fact he was no better than a pirate; that, of all others, it least became a trading nation to encourage such practices; that it was not only a direct breach of all our late treaties with Spain, but likewise of our old leagues with the house of Burgundy; and that the consequences would be much more fatal than the benefits reaped from it could be advantageous. This difference of opinion continued during the remainder of 1580, and the spring of the succeeding year; but at length justice was done to Drake's services; for, April 4, 1581, her majesty, going to Deptford, went on board his ship; where, after dinner, she conferred on him the honour of knighthood, and declared her absolute approbation of all he had done. She likewise gave directions for the preservation of his ship, that it might remain a monument of his own and his country's glory. Camden, in his Britannia, has taken notice of an extraordinary circumstance relating to this ship of Drake's, where, speaking of the shire of Buchan, in Scotland, he says, "It is hardly worth while to mention the clayks, a sort of geese, which are believed by some with great admiration, to grow upon trees on this coast, and in other places, and when they are ripe, they fall down into the sea, because neither their nests nor eggs can any where be found. But they who saw the ship in which sir Francis Drake sailed round the world, when it was laid up in the river Thames, could testify that little birds breed in the old rotten keels of ships, since a great number of such, without life and feathers, stuck close to the outside of the keel of that ship." This celebrated ship, which had been contemplated many years at Deptford, at length decaying, it was broke up; and a chair made out of the planks was presented to the university of Oxford.

In 1585 he sailed with a fleet to the West Indies, and took the cities of St. Jago, St. Domingo, Carthagena, and St. Augustin. In 1587 he went to Lisbon with a fleet of 30 sail; and, having intelligence of a great fleet assembled in the bay of Cadiz, which was to have made part of the armada, he with great courage entered that port, and burnt there upwards of 10,000 tons of shipping: which he afterwards merrily called, "burning the king of Spain's beard." In 1558, when the armada from Spain was approaching our coasts, he was appointed vice-admiral under Charles lord Howard of Effingham, high-admiral of England, where fortune favoured him as remarkably as ever: for he made prize of a very large galleon, commanded by don Pedro de Valdez, who was reputed the projector of this invasion. This affair happened in the following manner: July 22, sir Francis, observing a great Spanish ship floating at a distance from both fleets, sent his pinnace to summon the commander to yield. Valdez replied, with much Spanish solemnity, that they were 450 strong, that he himself was don Pedro, and stood much upon his honour, and propounded several conditions, upon which he was willing to yield: but the vice-admiral replied, that he had no leisure to parley, but if he thought fit instantly to yield he might; if not, he should soon find that Drake was no coward. Pedro, hearing the name of Drake, immediately yielded, and with 46 of his attendants came aboard Drake's ship. This don Pedro remained above two years his prisoner in England; and, when he was released, paid him for his own and his captain's liberties, a ransom of 3500*l.* Drake's soldiers were well recompensed with the plunder of this ship: for they found in it 55,000 ducats of gold, which was divided among them.

In the mean time it must not be dissembled, concerning the expedition in general, that, through an oversight of Drake, the admiral ran the utmost hazard of being taken by the enemy. For Drake being appointed, the first night of the engagement, to carry lights for the direction of the English fleet, was led to pursue some hulks belonging to the Hansetowns, and so neglected this office; which occasioned the admiral's following the Spanish lights, and remaining almost in the centre of their fleet till morning. However, his succeeding services sufficiently atoned for this mistake, the greatest execution done on the flying Spaniards being performed by the squadron under his com-

mand. It is remarkable, that the Spaniards, notwithstanding their loss was so great, and their defeat so notorious, took great pains to propagate false stories, which in some places gained so much credit as to hide their shame. A little before this formidable Spanish armament put to sea, the ambassador of his catholic majesty had the confidence to propound to queen Elizabeth, in Latin verse, the terms upon which she might hope for peace; which, with an English translation of a very homely kind, by Dr. Fuller, we will insert in this place, because Drake's expedition to the West Indies makes a part of this message. The verses are these:

"Te veto ne pergas bello defendere Belgas:
Quæ Dracus eripuit nunc restituantur oportet:
Quas pater evertit jubeo te condere cellas:
Religio Papæ fac restituatur ad unguem."

"These to you are our commands,
Send no help to th' Netherlands:
Of the treasure took by Drake,
Restitution you must make:
And those abbies build anew,
Which your father overthrew:
If for any peace you hope,
In all points restore the pope."

The queen's extempore return:

"Ad Græcas, bone rex, fient mandata calendas."

"Worthy king, know, this your will,
At latter-lammas we'll fulfil."

In 1589 he commanded as admiral of the fleet sent to restore don Antonio, king of Portugal, the command of the land-forces being given to sir John Norris: but they were hardly got to sea, before the commanders differed, and the attempt proved abortive. The war with Spain continuing, a more effectual expedition was undertaken by sir John Hawkins and Drake, against their settlements in the West Indies, than had hitherto been made during the whole course of it: but the commanders here again not agreeing about the plan, this also did not turn out so successful as was expected. All difficulties, before these two last expeditions, had given way to the skill and fortune of Drake; which probably was the reason why he did not bear these disappointments so well as he otherwise would have done. A strong sense of them is supposed to have thrown him into a melancholy, which occasioned a

bloody-flux; and of this he died on board his own ship, near the town of Nombre de Dios in the West Indies, Jan. 28, 1596. His death was lamented by the whole nation, and particularly by his countrymen, who had great reason to love him from the circumstances of his private life, as well as to esteem him in his public character. He was elected burgess for Bossiney, alias Tintagal, in Cornwall, in the 27th parliament of Elizabeth; and for Plymouth in Devonshire, in the 35th. This town had very particular obligations to him; for in 1587 he undertook to bring water into it, through the want of which, till then, it had been grievously distressed: and he performed it by conducting thither a stream from springs at eight miles distance, in a straight line: but in the manner he brought it, the course of it runs upwards of twenty miles.

Sir Francis Drake was low of stature, but well formed, had a broad open chest, a very round head, his hair of a fine brown, his beard full and comely, his eyes large and clear, of a fair complexion, with a fresh, cheerful, and very engaging countenance. As navigation had been his whole study, so he understood it thoroughly, and was a perfect master in every branch, especially in astronomy, and in the application of it to the art of sailing. He had the happiness to live under the reign of a princess, who never failed to distinguish merit, and to reward it. He was always her favourite; and she gave an uncommon proof of it, in regard to a quarrel he had with his countryman sir Bernard Drake, whose arms sir Francis assuming, the other was so provoked at it, that he gave him a box on the ear. Upon this, the queen took up the quarrel, and gave sir Francis a new coat, which is thus emblazoned: "Sable, a fess wavy between two pole stars Argent," and for his crest, "a ship on a globe under ruff," held by a cable, with a hand out of the clouds, over it this motto, "auxilio divino;" underneath, "sic parvis magna;" in the rigging of which is hung up by the heels a wivern Gules; which was the arms of sir Bernard Drake. Her majesty's kindness, however, did not extend beyond the grave; for she suffered his brother Thomas Drake, whom he made his heir, to be prosecuted for a pretended debt to the crown; which prosecution hurt him a good deal. It is indeed true, that sir Francis died without issue, but not a bachelor, as some authors have written; for he left behind him a widow, Elizabeth, daughter and sole heiress of

sir George Sydenham, in the county of Devon, knt. who afterwards was married to William Courtenay, esq. of Powderham castle in the same county, the ancestor of the noble family of Courtenay.[1]

DKAKE (FRANCIS), a surgeon at York, and an eminent antiquary, was much esteemed by Dr. Mead, Mr. Folkes, the two Mr. Gales, and all the principal members of the Royal and Antiquarian Societies. He published, in 1736, "Eboracum; or the History and Antiquities of the City of York," a splendid folio. A copy of it with large manuscript additions was in the hands of his son, the late rev. William Drake, vicar of Isleworth, who died in 1801, and was himself an able antiquary, as appears by his articles in the Archæologia, and would have republished his father's work, if the plates could have been recovered. Mr. Drake was elected F. S. A. in 1735, and F. R. S. in 1736. From this latter society, for whatever reason, he withdrew in 1769, and died the following year. Mr. Cole, who has a few memorandums concerning him, informs us that when the oaths to government were tendered to him in 1745, he refused to take them. He describes him as a middle-aged man (in 1749) tall and thin, a surgeon of good skill, but whose pursuits as an antiquary had made him negligent of his profession. Mr. Cole also says, that Mr. Drake and Cæsar Ward, the printer at York, were the authors of the "Parliamentary or Constitutional History of England," printed in twenty-four volumes, 1751, &c. 8vo. This work extends from the earliest times to the restoration.[2]

DRAKE (JAMES), a celebrated political writer and physician, was born at Cambridge in 1667; and at the age of seventeen admitted a member of that university, where he soon distinguished himself by his uncommon parts and ingenuity. Some time before the revolution, he took the degree of B. A. and after that of M. A. but, going to London in 1693, and discovering an inclination for the study of physic, he was encouraged in the pursuit of it by sir Thomas Millington, and the most eminent members of the college of physicians. In 1696 he took the degree of doctor in that faculty; and was soon after elected F. R. S. and a fellow of the college of physicians. But whether his own inclination led him, or whether he did it purely to supply

[1] Biog. Brit.—Prince's Worthies of Devon.
[2] Gough's Topography.—Cole's MS Athenæ in Brit. Mus.

the defects of a fortune, which was not sufficient to enable him to keep a proper equipage as a physician in town, he applied himself to writing for the booksellers. In 1697 he was concerned in the publication of a pamphlet, entitled "Commendatory verses upon the author of prince Arthur and king Arthur." In 1702 he published in 8vo, "The History of the last Parliament, begun at Westminster Feb. 10, in the twelfth year of king William, A. D. 1700." This created him some trouble; for the house of lords, thinking it reflected too severely on the memory of king William, summoned the author before them in May 1702, and ordered him to be prosecuted by the attorney-general; who brought him to a trial, at which he was acquitted the year following.

In 1704, being dissatisfied with the rejection of the bill to prevent occasional conformity, and with the disgrace of some of his friends who were sticklers for it, he wrote, in concert with Mr. Poley, member of parliament for Ipswich, "The Memorial of the Church of England: humbly offered to the consideration of all true lovers of our Church and Constitution," 8vo. The treasurer Godolphin, and the other great officers of the crown in the whig interest, severely reflected on in this work, were so highly offended, that they represented it to the queen as an insult upon her honour, and an intimation that the church was in danger under her administration. Accordingly her majesty took notice of it in her speech to the ensuing parliament, Oct. 27, 1705; and was addressed by both houses upon that occasion. Soon after, the queen, at the petition of the house of commons, issued a proclamation for discovering the author of the "Memorial;" but no discovery could be made. The parliament was not the only body that shewed their resentment to this book; for the grand jury of the city of London having presented it at the sessions, as a false, scandalous, and traitorous libel, it was immediately burnt in the sight of the court then sitting, and afterwards before the Royal Exchange, by the hands of the common hangman. But though Drake then escaped, yet as he was very much suspected of being the author of that book, and had rendered himself obnoxious upon other accounts to persons then in power, occasions were sought to ruin him if possible; and a newspaper he was publishing at that time under the title of "Mercurius Politicus," afforded his enemies the pretence they wanted. For,

taking exception at some passages in it, they prosecuted him in the queen's-bench in 1706. His case was argued at the bar of that court, April 30; when, upon a flaw in the information (the simple change of an *r* for a *t*, or *nor* for *not*) the trial was adjourned, and in November following the doctor was acquitted; but the government brought a writ of error. The severity of this prosecution, joined to repeated disappointments and ill-usage from some of his party, is supposed to have flung him into a fever, of which he died at Westminster, March 2, 1707, not without violent exclamations against the rigour of his prosecutors.

Besides the performances already mentioned, he made an English translation of Herodotus, which was never published. He wrote a comedy called "The Sham-Lawyer, or the Lucky Extravagant;" which was acted at the theatre royal in 1697. It is chiefly borrowed from two of Fletcher's plays, namely, "The Spanish Curate," and "Wit without Money." He was the editor of Historia Anglo-Scotica, 1703, 8vo, which was burnt by the hands of the hangman at Edinburgh: in the dedication he says, that, "upon a diligent revisal, in order, if possible, to discover the name of the author, and the age of his writing, he found, that it was written in, or at least not finished till, the time of king Charles I." But he says nothing more of the MS. nor how it came into his hands. But whatever merit there might be in his political writings, or however they might distinguish him in his life-time, he is chiefly known now by his medical works: by his new "System of Anatomy" particularly, which was finished a little before his decease, and published in 1707, with a preface by W. Wagstaffe, M. D. reader of anatomy at Surgeons'-hall. Dr. Wagstaffe tells us, that Drake "eminently excelled in giving the rationale of things, and inquiring into the nature and causes of phænomena. He does not," says he, "behave himself like a mere describer of the parts, but like an unprejudiced inquirer into nature, and an absolute master of his profession. And if Dr. Lower has been so much and so deservedly esteemed for his solution of the systole of the heart, Dr. Drake, by accounting for the diastole, ought certainly to be allowed his share of reputation, and to be admitted as a partner of his glory." A second edition of this work was published in 1717, in 2 vols. 8vo; and an appendix in 1728, 8vo, which is usually bound up with the second volume. The plates, which are very numerous,

are accurately drawn, and well engraved. Some of them are taken from Swammerdam. Dr. Drake added notes to the English translation of Le Clerc's "History of Physic," printed in 1699, 8vo; and there is also, in the Philosophical Transactions, a discourse of his concerning some influence of respiration on the motion of the heart hitherto unobserved. The "Memorial of the Church of England," &c. was reprinted in 8vo, in 1711; to which is added, an introductory preface, containing the life and death of the author; from which this present account is chiefly drawn.

Mr. D'Israeli, who has introduced Dr. Drake in his interesting work, "The Calamities of Authors," informs us that Drake, in one instance at least, condescended to practise literary imposition. He reprinted father Parsons's famous libel against the earl of Leicester in queen Elizabeth's reign, under the title of "Secret Memoirs of Robert Dudley, earl of Leicester," 1706, 8vo, with a preface pretending it was printed from an old manuscript, instead of being literally taken from "Leycester's Commonwealth."[1]

DRAKENBORCH (Arnold), an eminent classical editor, was born at Utrecht, Jan. 1, 1684, where, and at Leyden, he was educated. In 1716 he was appointed professor of rhetoric and history at Utrecht, an office which he filled with great reputation. The first publication which evinced his talents appeared in 1704, while a student under Burman, entitled "Dissertatio Philologico-Historica de præfecto urbis," of which a new edition was printed at Francfort in 1752; and three years after, in 1707, he published another dissertation on taking his degree of doctor of laws, "De officio præfectorum Prætorio," Utrecht, 4to. He died at Utrecht in 1748. As an editor he is principally known by his edition of "Silius Italicus," 1717, 4to, a very valuable work, not only containing every thing worthy of perusal in the preceding editions, but enriched with the notes and emendations of Heinsius, and excerpta from an Oxford MS. and one belonging to Puteanus; and by his "Livy," printed at Amsterdam, 1738, 7 vols. 4to, superior to all which went before it, although not immaculate, and the commentaries, it is generally allowed, are tediously prolix.[2]

[1] Biog. Brit.—D'Israeli's Calamities.

[2] Dict. Hist.—Saxii Onomast.—Dibdin's Classics.—Schacktii Oratio funebris in obitum Drakenborch, Utrecht, 1748, 4to.

DRAN. See LEDRAN.

DRANT (THOMAS), an English divine and poet, of the sixteenth century, was educated at St. John's college, Cambridge, where he took his degree of bachelor in divinity in 1569. The same year he was admitted to the prebend of Firles in the cathedral of Chichester, June 27, and on July 2 to that of Chamberlaynward in St. Paul's, and March 9 following, he was installed archdeacon of Lewes. He seems to have been chaplain to Grindall, when archbishop of York. He was a tolerable Latin poet, and translated the Ecclesiastes into Latin hexameters, 1572, 4to, and published two miscellanies of Latin poetry, the one entitled "Sylva," and the other "Poemata varia et externa," the last printed at Paris. In the "Sylva," he mentions his new version of David's psalms, which Warton supposes to have been in English, and says, he had begun to translate the Iliad, but had gone no further than the fourth book. In 1566 he published what he called "A medicinable Morall, that is, the two bookes of Horace his satyres Englished, according to the prescription of St. Hierome," &c. Lond. and in the following year appeared "Horace, his arte of Poetrie, Pistles, and Satyrs Englished." This version, which Drant undertook in the character of a grave divine, and as a teacher of morality, is very paraphrastic, and sometimes parodical. His other publications are, 1. "Gregory Nazianzen his Epigrams and spiritual sentences," 1568, 8vo. 2. "Shaklocki, epigrammatis in mortem Cuthberti Scoti, apomaxis," Lond. 1565, 4to; which occurs in Herbert's Antiquities under the title "An Epygrame of the death of Cuthberte Skotte some tyme beshoppe of Chester, by Roger Shacklocke, and replyed against by Thomas Drant." 3. "Thomæ Drantæ Angli, Advordingamiæ Præsul," 1575, 4to. These two last are in the British Museum. 4. "Three godly and learned Sermons, very necessary to be read and regarded of all men," 1584, 8vo. Extracts from these are given in the Bibliographer. The time of his death is no where mentioned, but as the archdeaconry of Lewes was vacant in 1578, it might have been in consequence of that event.[1]

DRAPER (SIR WILLIAM), lieutenant-general and K. B. was educated at Eton, and at King's college, Cambridge;

[1] Tanner.—Phillips's Theatrum.—Warton's Hist. of Poetry.—Bibliographer, No. 13, p. 173.—MS. in Lambeth library, No. 805.

and, preferring the military profession, went to the East-Indies in the company's service; where, in 1760, he received the privilege of ranking as a colonel in the army, with Lawrence and Clive, and returned home that year. In 1761 he was promoted to the rank of brigadier in the expedition to Belleisle. In 1763, he, with admiral Cornish, conducted the expedition against Manila. They sailed from Madras Aug. 1, and anchored Sept. 27, in Manila bay, where the inhabitants had no expectation of the enemy. The fort surrendered Oct. 6, and was preserved from plunder by a ransom of four millions of dollars; half to be paid immediately, and the other half in a time agreed on. The Spanish governor drew on his court for the first half, but payment was never made. The arguments of the Spanish court were clearly refuted by colonel Draper in a letter to the earl of Halifax, then premier. Succeeding administrations declined the prosecution of this claim from reasons of state which were never divulged; and the commander in chief lost for his share of the ransom 25,000*l.* The colours taken at this conquest were presented to King's college, Cambridge, and hung up in their beautiful chapel, and the conqueror was rewarded with a red ribband. Upon the reduction of the 79th regiment, which had served so gloriously in the East-Indies, his majesty, unsolicited by him, gave him the 16th regiment of foot as an equivalent. This he resigned to colonel Gisborne, for his half pay, 1200*l.* Irish annuity. In 1769 the colonel appeared, and with much credit, in a literary character, drawing his pen against that of Junius, in defence of his friend the marquis of Granby, which drew a retort on himself, answered by him in a second letter to Junius, on the refutations of the former charge against him. On a republication of Junius's first letter, sir William renewed his vindication of himself; and was answered with great keenness by his famous antagonist. Here the controversy dropped for the present, but he is supposed to have entered the lists once more, under the signature of Modestus, with that extraordinary and still concealed writer, in defence of general Gansel, who had been arrested for debt, and was rescued by a party of soldiers. In Oct. 1769 he retired to South Carolina, for the recovery of his health, and took the opportunity to make the tour of North America. That year he married miss de Lancy, daughter of the chief justice of New York, who died in

July 1778, and by whom he had a daughter born Aug. 18, 1773. May 29, 1779, sir William, being then in rank a lieutenant-general, was appointed lieutenant-governor of Minorca, on the unfortunate surrender of which important place he exhibited 29 charges against the late governor, general Murray, Nov. 11, 1782. Of these 27 were deemed frivolous and groundless; and for the other two the governor was reprimanded. Sir William was then ordered to make an apology to general Murray, for having instituted the trial against him; in which he acquiesced. From this time he appears to have lived in retirement at Bath till his decease, which happened the 8th of January 1787. Many particulars respecting his controversy with Junius, as well as the controversy itself, may be seen in the splendid edition of "Junius's Letters," published by Mr. Woodfall in 1812.[1]

DRAUDIUS (George), a German author, was born in 1573, and died in 1630. He compiled a work entitled "Bibliotheca Classica," of which the best edition is that in two volumes 4to, Frankfort, 1625; in which are inserted the titles of all kinds of books. It is, however, merely a crowded catalogue of all the works which had appeared at the Francfort fairs; but although they are not well arranged, or very easily found, and the errors are innumerable, it is, upon the whole, a very useful catalogue, particularly for German books, and musical publications.[2]

DRAYTON (Michael), an English poet, was born at Harshull, in the parish of Atherston, in the county of Warwick, in 1563. His family was ancient, and originally descended from the town of Drayton in Leicestershire, which gave name to his progenitors, as a learned antiquary of his acquaintance has recorded; but his parents removing into Warwickshire, our poet was born there. When he was but ten years of age, he seems to have been page to some person of honour, as we collect from his own words: and, for his learning at that time, it appears evidently in the same place, that he could then construe his Cato, and some other little collection of sentences. It appears too, that he was then anxious to know, "what kind of strange creatures poets were?" and desired his tutor of all things, that if possible "he would make him a poet." He was some time a student in the university of Oxford; though we do not find that he took any degree there.

1 Woodfall's Junius, vol. I. p. 69, &c.—Harwood's Alumni Etonenses.
2 Dict. Hist.—Moreri.—Saxii Onomast.—Baillet Jugemens.

In 1588, he seems, from his own description of the Spanish invasion, to have been a spectator at Dover of its defeat; and might possibly be engaged in some military post or employment there, as we find mention of his being well spoken of by the gentlemen of the army. He took delight very early, as we have seen, in the study of poetry; and was eminent for his poetical efforts, nine or ten years before the death of queen Elizabeth, if not sooner. In 1593 he published a collection of pastorals, under the title of "Idea: the Shepherd's Garland, fashioned in nine eclogues; with Rowland's sacrifice to the nine Muses," 4to, dedicated to Mr. Robert Dudley. This "Shepherd's Garland" is the same with what was afterwards reprinted with emendations by our author in 1619, folio, under the title of "Pastorals," containing eclogues; with the "Man in the Moon;" but the folio edition of Drayton's works, printed in 1748, though the title-page professes to give them all, does not contain this part of them. Soon after he published his "Barons' Wars," and "England's heroical Epistles;" his "Downfalls of Robert of Normandy, Matilda and Gaveston;" which were all written before 1598; and caused him to be highly celebrated at that time, when he was distinguished not only as a great genius, but as a good man. He was exceedingly esteemed by his contemporaries; and Burton, the antiquary of Leicestershire, after calling him his "near countryman and old acquaintance," adds further of him, that, "though those transalpines account us tramontani, rude, and barbarous, holding our brains so frozen, dull, and barren, that they can afford no inventions or conceits, yet may he compare either with their old Dante, Petrarch, or Boccace, or their neoteric Marinella, Pignatello, or Stigliano. But why," says Burton, "sould I go about to commend him, whom his own works and worthiness have sufficiently extolled to the world?"

Drayton was one of the foremost of Apollo's train, who welcomed James I. to his British dominions, with a congratulatory poem, &c. 1603, 4to; and how this very poem, through strange ill luck, might have proved his ruin, but for his patient and prudent conduct under the indignity, he has, with as much freedom as was then convenient, informed us in the preface to his "Poly-Olbion," and in his epistle to Mr. George Sandys among his elegies. It is probable, that the unwelcome reception it met with might

deter him from attempting to raise himself at court. In 1613 he published the first part of his "Poly-Olbion;" by which Greek title, signifying *very happy*, he denotes England; as the ancient name of Albion is by some derived from Olbion, happy. It is a chorographical description of the rivers, mountains, forests, castles, &c. in this island, intermixed with the remarkable antiquities, rarities, and commodities thereof. The first part is dedicated to prince Henry, by whose encouragement it was written: and there is an engraving at full length of that prince, in a military posture, exercising his pike. He had shewed Drayton some singular marks of his favour, and seems to have admitted him as one of his poetical pensioners; but dying before the book was published, our poet lost the benefit of his patronage. There are 18 songs in this volume, illustrated with the learned notes of Selden; and there are maps before every song, in which the cities, mountains, forests, rivers, &c. are represented by the figures of men and women. His metre of 12 syllables being now antiquated, it is quoted more for the history than the poetry in it; and in that respect is so very exact, that, as Nicolson observes, and since, Mr. Gough, Drayton's Poly-Olbion affords a much truer account of this kingdom, and the dominion of Wales, than could well be expected from the pen of a poet. It is interwoven with many fine episodes: of the conquest of this island by the Romans; of the coming of the Saxons, the Danes, and the Normans, with an account of their kings; of English warriors, navigators, saints, and of the civil wars of England, &c. This volume was reprinted in 1622, with the second part, or continuation of 12 songs more, making 30 in the whole, and dedicated to prince Charles, to whom he gives hopes of bestowing the like pains upon Scotland.

In 1626 we find him styled poet laureat, in a copy of his own verses written in commendation of Abraham Holland, and prefixed to the posthumous poems of that author. It is probable, that the appellation of poet laureat was not formerly confined so strictly, as it is now, to the person on whom this title is conferred by the crown, who is presumed to have been at that time Ben Jonson; because we find it given to others only as a distinction of their excellency in the art of poetry; to Mr. George Sandys particularly, who was our author's friend. The print of Drayton, before the first volume of his works in

folio, has a wreath of bays above his head, and so has his bust in Westminster-abbey; yet when we find that the portraits of Joshua Sylvester, John Owen, and others, who never had any grant of the laureat's place, are as formally crowned with laurel as those who really possessed it, we have reason to believe, that nothing more was meant by it, than merely a compliment *. Besides, as to Drayton, he tells us himself, in his dedication to sir William Aston of "The Owl," that he leaves the laurel to those who may look after it. In 1627 was published the second volume of his poems, containing his "Battle of Agincourt, Miseries of queen Margaret, Court of Fairies, Quest of Cynthia, Shepherd's Sirena, elegies, also, the Moon-Calf," which is a strong satire upon the masculine affectations of women, and the effeminate disguises of the men, in those times. The elegies are 12 in number, though there are but eight reprinted in the edition of 1748. In 1630 he published another volume of poems in 4to, entitled, the "Muses' Elysium:" with three divine poems, on Noah's flood, Moses's birth and miracles, and David and Goliath. Drayton died in 1631, and was buried in Westminster-abbey amongst the poets.

The learned and elegant editor of Phillips's "Theatrum" appears to have appreciated the poetry of Drayton at its full value, when at the same time that he thinks his taste less correct, and his ear less harmonious than Daniel's, he asserts, that "his genius was more poetical, though it seems to have fitted him only for the didactic, and not for the bolder walks of poetry. The 'Poly-Olbion' is a work of amazing ingenuity; and a very large proportion exhibits a variety of beauties, which partake very strongly of the poetical character; but the perpetual personification is tedious, and more is attempted than is within the compass of poetry. The admiration in which the 'Heroical Epistles' were once held, raises the astonishment of a more refined age. They exhibit some elegant images, and some musical lines. But in general they want passion and nature, are strangely flat and prosaic, and are intermixed with the coarsest vulgarities of ideas, sentiment, and expression. His 'Barons' Wars,' and other historical pieces are dull creeping narratives, with a great deal of

* This matter is more fully explained by Mr. Malone in his Life of Dryden, vol. I. p. 78, 205.

the same faults, and none of the excellencies which ought to distinguish such compositions. His 'Nymphidia' is light and airy, and possesses the features of true poetry."[1]

DREBEL (CORNELIUS), philosopher and alchymist, who was born in 1572, at Alcmaër, in Holland, and died at London, in 1634 at the age of sixty-two, possessed a singular aptitude in the invention of machines; although we cannot give credit to all that is related of the sagacity of this philosopher. We are told that he made certain machines which produced rain, hail, and lightning, as naturally as if these effects proceeded from the sky. By other machines he produced a degree of cold equal to that of winter; of which he made an experiment, as it is pretended, in Westminster-hall, at the instance of the king of England; and that the cold was so great as to be insupportable. He constructed a glass, which attracted the light of a candle placed at the other end of the hall, and which gave light sufficient for reading by it with great ease. Drebel has left some philosophical works; the principal of which is entitled: "De natura elementorum," Hamburgh, 1621, 8vo. It is also pretended that he was the first who invented the art of dying scarlet; the secret of which he imparted to his daughter; and Cuffler, who married her, practised the art at Leyden. Some authors give to Drebel the honour of the invention of the telescope. It is generally thought that he invented the two useful instruments, the microscope and the thermometer, the former of which was for some time only known in Germany. It appeared for the first time in 1621, and Fontana unjustly ascribed to himself the invention about thirty years afterwards.[2]

DRELINCOURT (CHARLES), minister of the Calvinist church of Paris, was born July 1595, at Sedan; where his father had a considerable post. He passed through the study of polite literature and divinity at Sedan, but was sent to Saumur, to go through a course of philosophy there under professor Duncan. He was admitted minister in 1618, and discharged his function near Langres, till he was called by the church of Paris in 1620. He had all the qualifications requisite to a great minister. His sermons

[1] Biog. Brit.—Johnson and Chalmers's English Poets, 1810.—Warton's Hist. of Poetry.—Censura Literaria.—Headley's Beauties, &c. &c.

[2] Dict. Hist.—Moreri.—Foppen Bibl. Belg.

were very edifying; he was assiduous and successful in comforting the sick; and he managed the affairs of the church with such skill, that he never failed of being consulted upon every important occasion. His first essay was a "Treatise of Preparation for the Lord's Supper." This, and his "Catechism," the "Short View of Controversies," and "Consolations against the fears of Death," have, of all his works, been the most frequently reprinted. Some of them, his book upon death in particular, have passed through above forty editions; and have been translated into several languages, as German, Dutch, Italian, and English. His "Charitable Visits," in 5 volumes, have served for a continual consolation to private persons, and for a source of materials and models to ministers. He published three volumes of sermons, in which, as in all the forementioned pieces, there is a vein of piety very affecting to religious minds. His controversial works are: 1. "The Jubilee;" 2. "The Roman Combat;" 3. "The Jesuit's Owl;" 4. "An Answer to father Coussin;" 5. "Disputes with the bishop of Bellai, concerning the honour due to the Holy Virgin;" 6. "An answer to La Milletierre;" 7. "Dialogues against the Missionaries," in several volumes; 8. "The False Pastor Convicted," 9. "The False Face of Antiquity;" 10. "The Pretended Nullities of the Reformation;" 11. "An Answer to prince Ernest of Hesse;" 12. "An Answer to the speech of the clergy spoken by the archbishop of Sens;" 13. "A Defence of Calvin." He wrote some letters, which have been printed; one to the duchess of Tremouille, upon her husband's departure from the protestant religion; one of consolation, addressed to Madam de la Tabariere; one upon the restoration of Charles II. king of Great Britain; some upon the English episcopacy, &c. He published also certain prayers, some of which were made for the king, others for the queen, and others for the dauphin. Bayle tells us, that what he wrote against the church of Rome, confirmed the protestants more than can be expressed; for with the arms with which he furnished them, such as wanted the advantage of learning, were enabled to oppose the monks and parish priests, and to contend with the missionaries. His writings made him considered as the scourge of the papists; yet, like mons. Claude, he was much esteemed, and even beloved by them. For it was well known that he had an easy access to the secretaries of state, the first pre-

sident, the king's advocate, and the civil lieutenant; though he never made any other use of his interest with them than to assist the afflicted churches. He was highly esteemed by the great persons of his own religion; by the duke de la Force, the marshals Chatillon, Gascon, Turenne, and by the duchess of Tremouille. They sent for him to their palaces, and honoured him from time to time with their visits. Foreign princes and noblemen, the ambassadors of England and France, did the same; and he was particularly esteemed by the house of Hesse, as appears from the books he dedicated to the princes and princesses of that name. He died Nov. 3, 1669.

He married in 1625, the only daughter of a rich merchant of Paris, by whom he had sixteen children. The first seven were sons; the rest intermixed, six sons and three daughters. LAURENCE, the eldest of all, was at first minister at Rochelle; but being obliged to leave that church by an edict, he went to Niort, where he died in 1680, having lost his sight about six months before. He was a very learned man, and a good preacher. He left several fine sermons, and likewise a collection of Christian sonnets, which are extremely elegant, and highly esteemed by those who have a taste for sacred poetry. They had gone through six editions in 1693. Henry, the second son, was also a minister, and published sermons. The third son was the famous Charles Drelincourt, professor of physic at Leyden, to whom we shall devote a separate article. Anthony, a fourth son, was a physician at Orbes, in Switzerland; and afterwards appointed physician extraordinary by the magistrates of Berlin. A fifth son died at Geneva, while he was studying divinity there. Peter Drelincourt, a sixth, was a priest of the church of England, and dean of Armagh.

All his other children died, either in their infancy, or in the flower of their youth, except a daughter, married to mons. Malnoc, advocate of the parliament of Paris; and who instead of following him into Holland, whither he retired with his protestantism at the time of the dragoonade, continued at Paris, where she openly professed the Roman catholic religion.[1]

DRELINCOURT (CHARLES), the third son of the preceding, was born at Paris in 1633, and after studying

[1] Gen. Dict.—Moreri.—Dict. Hist.

some years at Saumur, he went to Montpellier, where he completed his medical course, and took his doctor's degree. He afterwards attended the marshal Turenne in his campaigns, and was by him appointed physician to the army. The skill and ability he had shewn in this situation, occasioned his being nominated to succeed Vander Linden, in 1688, as professor of medicine at Leyden, whither he obtained permission to go, though he had been made, several years before, one of the physicians to Lewis the Fourteenth. Two years after, he was advanced to the chair of anatomy in the same university. He was also made physician to William, prince of Orange, and to his princess, Mary. As rector of the university of Leyden, he spoke the congratulatory oration to the prince and princess, on their accession to the throne of England. He continued to hold his professorships, the offices of which he filled so as to give universal satisfaction, to the time of his death, which happened on the last day of May, 1697. He was a voluminous and learned writer; his works, which were much read in his time, and passed through several editions, were collected and published together in 1671, and again in 1680, in 4 vols. 12mo. But the most complete edition of them is that published at the Hague, in 1727, in 4to. In one of his orations he has been careful to exculpate professors of medicine from the charge of impiety, so frequently thrown upon them. "Oratio Doctoralis Monspessula, quâ Medicos Dei operum consideratione atque contemplatione permotos, cæteris hominibus Religioni astrictiores esse demonstratur: atque adeo impietatis crimen in ipsos jactatum diluitur." He also, in his "Apologia Medica," refutes the idea of physicians having been banished from, and not allowed to settle in Rome for the space of six hundred years. He was a lover of Greek literature, and like his countryman, Guy Patin, an enemy to the introduction of chemical preparations into medicine, which were much used in his time. He was also a strong opponent to his colleague Sylvius. Bayle has given him a high character. As a man he describes him benevolent, friendly, pious, and charitable; as a scholar, versed in the Greek and Latin tongues, and in all polite literature in as high a degree as if he had never applied himself to any thing else; as a professor of physic, clear and exact in his method of reading lectures, and of

a skill in anatomy universally admired; as an author, one whose writings are of an original and inimitable character.[1]

DRESSERUS (MATTHEW), a learned German, was born at Erfort, the capital of Thuringia, in 1536. The first academical lectures which he heard, were those of Luther and Melancthon, at Wittemberg; but the air of that country not agreeing with his constitution, he was obliged to return to Erfort, where he studied Greek. When he had taken the degree of M. A. in 1559, he read lectures in rhetoric at home; and afterwards taught polite literature and the Greek tongue, in the college of Erfort. Having thus passed sixteen years in his own country, he was invited to Jena, to supply the place of Lipsius, as professor of history and eloquence. He pronounced his inaugural oration in 1574, which was afterwards printed with other of his orations. Some time after, he went to Meissen, to be head of the college there; where having continued six years, he obtained, in 1581, the professorship of polite learning in the university of Leipsic; and a particular pension was settled on him to continue the "History of Saxony." Upon his coming to Leipsic, he found warm disputes among the doctors. Some endeavoured to introduce the subtleties of Ramus, rejecting the doctrine of Aristotle, while others opposed it; and some were desirous of advancing towards Calvinism, while others would suffer no innovations in Lutheranism. Dresserus desired to avoid both extremes; and because the dispute concerning the novelties of Ramus greatly disturbed the philosophical community, he was very solicitous to keep clear of it. But the electoral commissary diverted him from this pacific design; and it happened to him, as it happens to many persons who engage late in disputes of this kind, that they are more zealous than the first promoters of them. Ramism now appeared to Dresserus a horrible monster; and he became the most zealous opposer of it that ever was known in that country.

Dresserus spent the remainder of his life at Leipsic, where he died, in 1607. He married in 1565, and becoming a widower in 1598, he married again two years after. He was a man of great industry, and not easily

[1] Gen. Dict.—Moreri.—Freheri Theatrum.—Niceron, vol. XV.—Rees's Cyclopædia.

tired with application, as he shewed at Erfort; for he brought all his colleagues, who, except one, were Roman catholics, to consent that the confession of Augsburgh and the Hebrew tongue should be taught in the university. He was the author of several works, the principal of which were, "Rhetoricæ libri quatuor," 1584, 8vo; "Tres libri Progymnasmatum, litteraturæ Græcæ," 8vo; "Isagoge Historica," Leipsic, 1587, 8vo, not an accurate work. "De festis diebus Christianorum, Judæorum et Ethnicorum liber," Leipsic, 1597, 8vo.[1]

DREUX DU RADIER (JOHN FRANCIS), advocate, born at Chateauneuf, in Thimerais, the 10th of May, 1714, was for some time of the magistracy of that town. Preferring at an early period of life the pursuits of literature to the practice of the bar, he quitted his station, and composed a great number of pieces in verse and prose. His poetical productions are very indifferent, but several of his works in prose are curious. The principal are: 1. "Bibliothéque historique & politique du Poitou," 1754, 5 vols. 12mo, containing much sound and judicious criticism. 2. "L'Europe illustre," 1755, and the following years. It is a collection of portraits of illustrious persons by Odieuvre; with historical notices by Du Radier, who was paid at the rate of a crown for each, and several of them are very interesting. 3. "Tablettes anecdotes des rois de France, 3 vols. 12mo. The author has here collected the remarkable sayings, the ingenious sentiments, and the witticisms of the kings, or attributed to the kings, of France. 4. "Histoires anecdotes des reines et regentes de France," 6 vols. 12mo. 5. "Récréations historiques, critiques, morales, & d'érudition," 2 vols. 12mo. 6. "Vie de Witikind le Grand," 1757, 12mo; abridged from the folio of Cruzius. All these works shew that the author has ransacked every scarce and uncommon book for his materials; but his style is prolix, negligent, and familiar; there is a want of method too, in the distribution of the facts, as well as of grace in the narration. Dreux du Radier composed also several briefs for the bar; among others, for John Francis Corneille. This author died 1st March, 1780. Though he was much given to sarcasm in his writings, especially in those of the latter description, yet he was of a friendly disposition, and he often took upon him with pleasure the business of

[1] Gen. Dict.—Freheri Theatrum.—Moreri.

searching records, archives, and papers for families, or for literary men who wanted the assistance of his pen or of his erudition.[1]

DREXELIUS (JEREMIAH), a celebrated Jesuit, was born at Augsburgh in Germany, in 1581, and after a classical education, entered the society of the Jesuits in 1598. He taught rhetoric for some time, but was most distinguished for his talents as a preacher. The elector of Bavaria was so struck with his manner, that he appointed him his chaplain in ordinary, which office he held for twenty-three years. He died at Munich April 19, 1638. Notwithstanding his frequent preaching, and a weak state of health, he found leisure and strength to write a great many volumes for the use of young persons, most of them in a familiar and attractive style, and generally ornamented with very beautiful engravings by Raphael Sadler and others, which made them be bought up by collectors with avidity. Some of them have been also translated into several languages, and one of them, his "Considerations on Eternity," has been often reprinted in this country from a translation made by S. Dunster in 1710. The whole of Drexelius's works were collected in 2 vols. folio, Antwerp, 1643, and Lyons, 1658. Many of his pieces have very whimsical titles, and are upon whimsical subjects. In one of them, entitled "Orbis Phaeton, hoc est, de universis vitiis linguæ," chapter XLI. in which he treats of those who employ their time on trifles, he enters upon a calculation to resolve in how many ways six persons invited to dine may be placed at table, and after six pages of combinations, he gives 720 as the result.[2]

DRIEDO (JOHN), in low Dutch Dridoens, was born at Turnhout in Brabant, studied at Louvain, and took there the degree of doctor of divinity in August 1512. Hadrian Florent, who was afterwards pope Hadrian VI. performed the ceremony of promoting him to that degree; and having observed that his scholar had applied himself too much to human learning, he put him in mind of the distinction which ought to be made between the mistress-science, and those which are her hand-maids. After this advice Driedo directed his chief application to the study of divinity. He became professor of that science in the university of Louvain, and was also curate of St. James, and canon of St.

[1] Dict. Hist. [2] Alegambe.—Niceron, vol. XXII.

Peter in that city. He opposed Lutheranism with great vigour; but if we judge of him by a letter of Erasmus, his zeal was moderate. He died at Louvain in 1535, though those who have published his epitaph, have represented it as affirming that he died August 4, 1555. His works were published in 4 vols. 4to and folio, by Gravius, at Louvain. They relate to the disputes between the Roman catholics and protestants; and the principal titles are, "De gratia & libero arbitrio;" "De concordia liberi arbitrii & prædestinationis;" "De captivitate & redemptione generis humani;" "De libertate Christiana;" "De Scripturis & dogmatibus Ecclesiasticis."[1]

DRINKER (EDWARD), was born on the 24th of December, 1680, in a small cabin near the present corner of Walnut and Second Streets in the city of Philadelphia. His parents came from a place called Beverly, in Massachusetts Bay. The banks of the Delaware, on which the city of Philadelphia now stands, were inhabited, at the time of his birth, by Indians, and a few Swedes and Hollanders. He often talked to his companions of picking wortleberries, and catching rabbits, on spots now the most populous and improved of the city. He recollected the second time William Penn came to Pennsylvania, and used to point to the place where the cabin stood, in which he and his friends that accompanied him were accommodated upon their arrival. At twelve years of age he went to Boston, where he served an apprenticeship to a cabinet-maker. In the year 1745 he returned to Philadelphia with his family, where he lived till the time of his death. He was four times married, and had eighteen children, all of whom were by his first wife. At one time of his life he sat down at his own table with fourteen children. Not long before his death he heard of the birth of a grand-child to one of his grand-children, the fifth in succession from himself.

He retained all his faculties till the last years of his life; even his memory, so early and so generally diminished by age, was but little impaired. He not only remembered the incidents of his childhood or youth, but the events of later years; and so faithful was his memory to him, that his son has often said, that he never heard him tell the

[1] Gent. Dict.—Moreri.—Foppen Bibl. Belg.—Dupin.—Jortin's Erasmus.—Freheri Theatrum.

same story twice, but to different persons, and in different companies. His eye-sight failed him many years before his death, but his hearing was uniformly perfect and unimpaired. His appetite was good till within a few weeks before his death. He generally ate a hearty breakfast of a pint of tea or coffee, as soon as he got out of his bed, with bread and butter in proportion. He ate likewise at eleven o'clock, and never failed to eat plentifully at dinner of the grossest solid food. He drank tea in the evening, but never ate any supper. He had lost all his teeth thirty years before his death (his son says, by drawing excessive hot smoke of tobacco into his mouth); but the want of suitable mastication of his food did not prevent its speedy digestion, nor impair his health. Whether the gums, hardened by age, supplied the place of his teeth in a certain degree, or whether the juices of the mouth and stomach became so much more acrid by time, as to perform the office of dissolving the food more speedily and more perfectly, may not be so easily ascertained; but it is observable, that old people are more subject to excessive eating than young ones, and that they suffer fewer inconveniences from it. He was inquisitive after news in the last years of his life; his education did not lead him to increase the stock of his ideas in any other way. But it is a fact well worth attending to, that old age, instead of diminishing, always increases the desire of knowledge. It must afford some consolation to those who expect to be old, to discover, that the infirmities to which the decays of nature expose the human body, are rendered more tolerable by the enjoyments that are to be derived from the appetite for sensual and intellectual food.

The subject of this article was remarkably sober and temperate. Neither hard labour, nor company, nor the usual afflictions of human life, nor the wastes of nature, ever led him to an improper or excessive use of strong drink. For the last twenty-five years of his life he drank twice every day a draught of toddy, made with two table-spoons-full of spirit, in half a pint of water. His son, a man of fifty-nine years of age, said he had never seen him intoxicated. The time and manner in which he used spirituous liquors, perhaps, contributed to lighten the weight of his years, and probably to prolong his life. He enjoyed an uncommon share of health, insomuch that in the course of his long life he was never confined more

than three days to his bed. He often declared that he had no idea of that most distressing pain called the head-ach. His sleep was interrupted a little in the last years of his life with a defluxion in his breast, which produced what is commonly called the old man's cough.

The character of this aged citizen was not summed up in his negative quality of temperance: he was a man of a most amiable temper; he was uniformly cheerful and kind to every body; his religious principles were as steady as his morals were pure; he attended public worship above thirty years in the rev. Dr. Sproat's church, and died in a full assurance of a happy immortality. The life of this man is marked with several circumstances which perhaps have seldom occurred in the life of an individual; he saw and heard more of those events which are measured by time, than have ever been seen or heard by any man since the age of the patriarchs; he saw the same spot of earth in the course of his life covered with wood and bushes, and the receptacle of beasts and birds of prey, afterwards become the seat of a city, not only the first in wealth and arts in the new, but rivalling in both many of the first cities in the old world. He saw regular streets where he once pursued a hare; he saw churches rising upon morasses where he had often heard the croaking of frogs; he saw wharfs and warehouses where he had often seen Indian savages draw fish from the river for their daily subsistence; and he saw ships of every size and use in those streams where he had been used to see nothing but Indian canoes; he saw a stately edifice filled with legislators on the same spot probably where he had seen an Indian council fire; he saw the first treaty ratified between the newly-confederated powers of America and the ancient monarchy of France, with all the formalities of parchment and seals, on the same spot probably where he once saw William Penn ratify his first and last treaty with the Indians without the formalities of pen, ink, or paper; he saw all the intermediate stages through which a people pass from the most simple to the most complicated degrees of civilization; he saw the beginning and end of the empire of Great Britain in Pennsylvania.

He had been the subject of seven crowned heads, and afterwards died a citizen of the newly-created republic of America; but the number of his sovereigns, and his long habits of submission to them, did not extinguish the love

of republican liberty. He died Nov. 17, 1782, aged one hundred and three.[1]

DRUMMOND (GEORGE), an eminently patriotic and public-spirited magistrate of Edinburgh, was born June 27, 1687, and educated in that city, principally with a view to active life, in which he very soon made a distinguished figure. On the accession of queen Anne, when he was of course very young, he assisted the committee appointed by the parliament of Scotland to settle the public accounts of the kingdom. In 1707 he was appointed accountant-general of the excise, and assisted, with indefatigable diligence, in putting the accounts of that important branch of the revenue into the same form and method with those in England. In 1710, the then total change of the ministry alarmed the friends of the house of Hanover, and these alarms increasing, in 1713, at a meeting of gentlemen who had formed a society for guarding the country against the designs of the pretender, Mr. Drummond proposed a plan, which was unanimously approved and carried into execution, by which a correspondence was established with every county in the kingdom, and arms imported from Holland, and put into the hands of the friends of liberty every where. In 1715, he gave the first notice to the ministry of the arrival of the earl of Mar, was honoured with the command of a company of volunteers that was raised by the friends of government on that occasion, and was attendant on the duke of Argyle, during his residence in Scotland till the rebellion was extinguished. He assisted at the battle of Sheriffmuir, and dispatched to the magistrates of Edinburgh the earliest notice of Argyle's victory, in a letter which he dated from the field on horseback. In 1717 he was elected a member of the corporation of Edinburgh, and discharged all the intermediate offices of magistracy until 1725, when he was elected lord provost, an office which he filled with the highest reputation and true dignity. To his indefatigable industry and perseverance it was chiefly owing, that the several professorships in the university were filled with men of the first abilities, and several new ones were founded, as that of chemistry, the theory and practice of physic, midwifery, the belles lettres, and rhetoric, by

[1] From the last edition of this Dictionary. We have been unwilling to dismiss it, although its claims are not great. It may serve as a companion to the article of Cornaro.

which means Edinburgh arrived at the rank of one of the first schools in the kingdom, particularly for medicine.

In October 1737 he was promoted to be one of the commissioners of the excise, an office which he retained during the remainder of his life. In July 1727 he had been named one of the commissioners and trustees for improving fisheries and manufactures in Scotland, and, as connected with the city of Edinburgh, he now became the principal agent in the patriotic institution of a public infirmary. By his exertions, accordingly, a charter was procured in August 1736, and the foundation-stone of the present building was laid on Aug. 2, 1738, and the edifice completed at the expence of 13,000*l.* a great part of which was subscribed by opulent individuals in consequence of his active solicitation.

In 1745, on the breaking out of the second rebellion, he exerted himself with his usual spirit and loyalty, in raising several companies of volunteers; and in endeavouring, though without success, to keep the rebels out of the city; and when that could not be accomplished, he joined sir John Cope at Dunbar, and was present at the unfortunate battle of Preston-pans, in which the king's troops were defeated. After this action, he attended sir John Cope to Berwick, and remained with him during his stay there, procuring from time to time, from Edinburgh, intelligence of the motions of the rebels, which was communicated to the secretaries of state. The city was in possession of the rebels at the usual time of their annual election of magistrates this year. But when his majesty issued his royal warrant for a post election, Mr. Drummond was again chosen lord provost, which office he discharged so much to the satisfaction of his fellow-citizens, that he was afterwards four times re-elected, which is as often as the constitution of the city permits. Peace being restored, he began his farther improvements, by laying the foundation-stone of the Exchange in 1753; and in October 1763, during his sixth provostship, he laid the first stone of the north bridge, which connects the new town of Edinburgh with the old. Mr. Drummond, after a life thus spent in eminent public services, died Nov. 4, 1766.[1]

DRUMMOND (ROBERT HAY), an English prelate, was the second son of George Henry, seventh earl of Kinnoul,

[1] Gent. Mag. vol. XXXVI.—Stark's Biog. Scotica.

and Abigail, youngest daughter of Robert Harley, earl of Oxford and Mortimer, lord high treasurer of Great Britain. He was born in London, Nov. 10, 1711, and after being educated at Westminster school, was admitted student of Christ church, Oxford, where he prosecuted his studies with great diligence and credit. When he had taken his first degree in arts, he accompanied his cousin-german, Thomas duke of Leeds, on a tour to the continent. From that he returned in 1735 to college, to pursue the study of divinity; the same year, June 13, he was admitted M. A. and soon after entered into holy orders, and was presented by the Oxford family to the rectory of Bothall in Northumberland; and in 1737, by the recommendation of queen Caroline, was appointed chaplain in ordinary to his majesty. In 1739 he assumed the name and arms of Drummond, as heir in entail of his great grandfather William, first viscount of Strathallan. In 1743, he attended the king abroad, and on his return was installed prebendary of Westminster, and in 1745 was admitted B. D. and D. D. In 1748 he was promoted to the see of St. Asaph; a diocese where his name will ever be revered, and which he constantly mentioned with peculiar affection and delight, as having enjoyed there for thirteen years, a situation most congenial to his feelings, and an extent of patronage most gratifying to his benevolent heart.

In 1753 when a severe attack was made on the political character of his two intimate friends Mr. Stone and Mr. Murray, afterwards the great earl of Mansfield, the bishop vindicated his old school-fellows before a committee of the privy council, directed to inquire into the charge, with that persuasive energy of truth, which made the king exclaim on reading the examination, "That is indeed a man to make a friend of." In May 1761 he was translated to the see of Salisbury, and when archbishop of York elect, in which dignity he was enthroned in the November following, he preached the coronation sermon of their present majesties, and soon after became lord high almoner, and a member of the privy council. In the former office he rectified many abuses, and rendered it more extensively beneficial, by preventing the royal bounty from being considered as a fund to which persons of high rank and opulence could transfer any just claims on their own private generosity. On one occasion, when applied to by a very rich peer in behalf of two of his cousins, he replied, "that

he was sorry to say that the very reason which would induce *himself* to assist them, prevented his considering them as objects of *his majesty's* charity—their near relationship to his lordship." His conduct in the metropolitan see of York is described with great spirit and truth by Mr. Rastal, the topographer of Southwell, who styles him "peculiarly virtuous as a statesman, attentive to his duties as a churchman, magnificent as an archbishop, and amiable as a man." This character appears to be confirmed by all who knew him. As a statesman he acted upon manly and independent principles, retiring from parliament in 1762, when new men and measures were promoted, averse, in his opinion, to that system of government under which the country had so long flourished. When, however, any question was introduced, in which the interference of a churchman was proper, he was sedulous in his attendance, and prompt in delivering his sentiments. His munificence in his see deserves to be recorded. When he was translated to York, he found the archiepiscopal palace, small, mean, and incommodious; and the parish church in a state of absolute decay. To the former he made many splendid additions, particularly in the private chapel. The latter he rebuilt from its foundation, with the assistance of a small contribution from the clergyman of the parish, and two or three neighbouring gentlemen. He died at his palace at Bishopsthorpe, Dec. 10, 1776, in the 66th year of his age, and was buried by his own desire, in a very private manner, under the altar of the church. Although his literary attainments were very considerable, he published only six occasional sermons, which were much admired, and of which his son, rev. George Hay Drummond, M. A. prebendary of York, published a correct edition in 1803: to this edition are prefixed "Memoirs of the Archbishop's Life," and it also contains "A Letter on Theological Study," addressed to the son of an intimate friend, then a candidate for holy orders, which evinces an intimate acquaintance with many of the best writers on theological subjects. His own principles appear to have been rather more remote from those contained in the articles and homilies than could have been wished, because they are thereby not so consistent with some of the writers whom he recommends; and he speaks with unusual freedom of certain doctrines which have been held sacred by some of the wisest and best divines of the established church.—Of

the "Memoirs" prefixed to this new edition of his Sermons, we have availed ourselves in this brief record of a prelate whose memory certainly deserves to be rescued from oblivion. His Sermons are composed in an elegant and classical style, and contain many admirable passages, and much excellent advice on points of moral and religious practice.[1]

DRUMMOND (WILLIAM), an elegant and ingenious poet, a descendant of the ancient family of the Drummonds of Carnock, and the son of sir John Drummond of Hawthornden, was born, probably at Hawthornden, his father's seat in Scotland, on the 13th of December, 1585. He received his school education at Edinburgh, and afterwards studied at the university of that city, where he took the degree of master of arts. At the age of twenty-one he went to France, in compliance with his father's views, and attended lectures on the civil law, a subject on which he left sufficient documents to prove that his judgment and proficiency were uncommon. The president Lockhart, to whom these manuscripts were communicated, declared, that if Mr. Drummond had followed the practice of the law, "he might have made the best figure of any lawyer in his time." After a residence abroad of nearly four years, he returned to Scotland in 1610, in which year his father died. Instead, however, of prosecuting the study of the law as was expected, he thought himself sufficiently rich in the possession of his paternal estate, and devoted his time to the perusal of the ancient classics, and the cultivation of his poetical genius. Whether he had composed or communicated any pieces to his friends before this period, is uncertain. It was after a recovery from a dangerous illness that he wrote a prose rhapsody, entitled "Cypress Grove," and about the same time his "Flowers of Zion, or Spiritual Poems," which, with the "Cypress Grove," were printed at Edinburgh in 1623, 4to. A part of his Sonnets, it is said, were published as early as 1616.

During his residence at Hawthornden, he courted a young lady of the name of Cunningham, with whom he was about to have been united, when she was snatched from him by a violent fever. To dissipate his grief, which

[1] Memoirs as above.—See also some excellent letters in Forbes's Life of Beattie, and Butler's Life of Bishop Hildesley.—His son, the editor of his Sermons, was unfortunately drowned by shipwreck, in passing from Bideford to Greenock in December 1807.

every object and every thought in this retirement contributed to revive, he travelled on the continent for about eight years, visiting Germany, France, and Italy, which at that time comprized all that was interesting in polished society and study to a man of curiosity and taste. During this tour he enriched his memory and imagination, by studying the various models of original poetry, and collected a valuable set of Greek and Latin authors, with some of which he enriched the college library of Edinburgh, and others were reposited at Hawthornden. The books and manuscripts which he gave to Edinburgh were arranged in a catalogue printed in 1627, and introduced by a Latin preface from his pen, on the advantage and honour of libraries, which at that time were considered rather as accidental collections than necessary institutions.

On his return to Scotland he found the nation distracted by political and religious disputes, which combined with the same causes in England to bring on a civil war. But why these should oblige him, immediately on his return, to quit his paternal seat, we know not. The author of his Life, prefixed to the folio edition of his works, in 1711, merely informs us, that having found his native country in a state of anarchy and confusion, he retired to the seat of his brother-in-law, sir John Scot of Scotstarvet, a man of letters, and probably of congenial sentiments on public affairs. During his stay with this gentleman he wrote his "History of the Five James's," kings of Scotland, a work so inconsistent with liberal notions of civil policy as to have added very little to his reputation, although when first published, a few years after his death, and when political opinions ran in extremes, it was probably not without its admirers. It is uncertain at what time he was enabled to enjoy his retirement at Hawthornden, but it appears that he was there in his forty-fifth year when he married Elizabeth Logan, (grand-daughter of sir Robert Logan, of the house of Restelrig), in whom he fancied a resemblance to his first mistress. About two years before this event, he repaired his house, and placed the following inscription on it: "*Divino munere Gulielmus Drummondus ab Hawthornden, Joannis Equitis aurati filius, ut honesto otio quiesceret, sibi & successoribus instauravit,* 1638."

During the civil war, his attachment to the king and church induced him to write many pieces in support of the establishment, which involved him with the revolutionary

party, who not only called him to a severe account, but compelled him to furnish his quota of men and arms to fight against the cause which he espoused. It is said that "his estate lying in three different counties, he had not occasion to send one whole man, but halves and quarters, and such-like fractions; upon which he wrote *extempore* the following verses to his majesty:

"Of all these forces raised against the king,
'Tis my strange hap not one whole man to bring,
From divers parishes, yet divers men,
But all in halfs and quarters; great king, then,
In halfs and quarters if they come 'gainst thee,
In halfs and quarters send them back to me.

Or,

In legs and arms, send thou them back to me'."

His grief for the murder of his royal master is said to have been so great as to shorten his days. He died on the 4th of December 1649, in the sixty-fourth year of his age, and was interred in his own aile, in the church of Lesswade, near to his house of Hawthornden. He left two sons and a daughter, William, who was knighted in Charles II.'s reign, Robert, and Elizabeth, who was married to Dr. Henderson, a physician of Edinburgh.

His character has descended to us without blemish. Unambitious of riches or honours, he appears to have projected the life of a retired scholar, from which he was diverted only by the commotions that robbed his country of its tranquillity. He was highly accomplished in ancient and modern languages, and in the amusements which became a man of his rank. Among his intimate friends and learned contemporaries, he seems to have been mostly connected with the earl of Stirling, and the celebrated English poets Drayton and Ben Jonson. The latter paid him a visit at Hawthornden, and communicated to him without reserve, many particulars of his life and opinions, which Drummond committed to writing, with a sketch of Jonson's character and habits, which has not been thought very liberal. This charge of illiberality, however, is considerably lessened when we reflect that Drummond appears to have had no intention of publishing what he had collected from Jonson, and that the manuscript did not appear until many years after Jonson was beyond all censure or praise. An edition of Drummond's poems was printed at London, 1656, 8vo, with a preface by Philips. The

Edinburgh edition in folio, 1711, includes the whole of his works, both in verse and prose, his political papers, familiar letters, and the history of the James's; with an account of his life, which, however unsatisfactory, is all that can now be relied on *. A recent edition of his poems was printed at London in 1791, but somewhat differently arranged from that of 1656. A more correct arrangement is still wanting, if his numerous admirers shall succeed in procuring that attention of which he has been hitherto deprived.

As a poet he ranks among the first reformers of versification, and in elegance, harmony, and delicacy of feeling, is so superior to his contemporaries, that the neglect with which he has been treated would appear unaccountable if we did not consider that it is but of late the public attention has been drawn to the more ancient English poets. Mr. Headly, however, Mr. Neve the ingenious author of "Cursory Remarks on some of the ancient English Poets," Dr. Warton, Mr. Pinkerton, Mr. Park, and other critics of unquestionable taste, have lately expatiated on his merit with so much zeal and ability, that he is no longer in danger of being overlooked, unless by those superficial readers who are content with what is new and fashionable, and profess to be amateurs of an art of which they know neither the history nor the principles.

"He inherited," says his last encomiast, "a native poetic genius, but vitiated by the false taste which prevailed in his age, a fondness for the conceits of the Italian poets, Petrarch and Marino, and their imitators among the French, Ronsard, Bellai, and Du Bartas. Yet many of his sonnets contain simple and natural thoughts clothed in great beauty of expression. His poem entitled "Forth Feasting," which attracted the envy as well as the praise of Ben Jonson, is superior, in harmony of numbers, to any of the compositions of the contemporary poets of England; and is, in its subject, one of the most elegant panegyrics that ever were addressed by a poet to a prince. In prose writing, the merits of Drummond are as unequal as they are in poetry. When an imitator, he is harsh, turgid, affected, and unnatural; as in his "History of the Five James's," which, though judicious in the arrange-

* Mr. G. Chalmers is of opinion that the learned Ruddiman assisted in preparing this edition.—Chalmers's Life of Ruddiman, p. 53.

ment of the matter, and abounding in excellent political and moral sentiments, is barbarous and uncouth in its style, from an affectation of imitating partly the manner of Livy, and partly that of Tacitus. Thus, there is a perpetual departure from ordinary construction, and frequently a violation of the English idiom. In others of his prose compositions, where he followed his own taste, as in the "Irene," and "Cypress-Grove," and particularly in the former, there is a remarkable purity and ease of expression, and often a very high tone of eloquence. The "Irene," written in 1638, is a persuasive to civil union, and the accommodation of those fatal differences between the king and the people, then verging to a crisis. It is a model of a popular address; and allowing for its pushing too far the doctrine of passive obedience, bears equal evidence of the political sagacity, copious historical information, and great moral worth and benevolence of its author." As the neglect of one age is sometimes repaid by the extravagant commendations of another, perhaps this temperate, judicious, and elegant character of Drummond, copied from lord Woodhouselee's Life of Kames, will be found more consistent with the spirit of true criticism than some of those impassioned sketches in which judgment has less share.

There is one poem added to the edition of his works in the "English Poets" of a very different kind. It is entitled "Polemo-Middinia," or the battle of the dunghill, a rare example of burlesque, and the first macaronic poem by a native of Great Britain. A copy of it was published by bishop Gibson, when a young man, at Oxford in 1691, 4to, with Latin notes *, but the text, probably from Mr. Gibson's being unacquainted with the Scotch language, is less correct than that of any copy that has fallen in the way of his late editor, who has therefore preferred the elegant edition printed by Messrs. Foulis of Glasgow in 1768. The humour of this piece is so remote from the characteristics of his polished mind and serious muse, that it may be regarded as a very singular curiosity. It appears to be the fragment of a larger poem which the author wrote for the amusement of his friends, but was not anxious to preserve. Mr. Gilchrist conjectures that it was written

* See a curious paper on this edition, by Mr. Gilchrist, in the Censura Literaria, vol. III. p. 359.

when Drummond was on a visit to his brother-in-law at Scotstarvet, and that it alludes to some rustic dispute well known at the time.[1]

DRURY (ROBERT), an English mariner, and a native of Leicestershire, merits some notice as the author of the most authentic account ever given of Madagascar, which was first published in 1729, reprinted in 1743, and more recently, in 1808. Drury was shipwrecked in the Degrave East Indiaman, on the south side of that island, in 1702, being then a boy, and lived there as a slave fifteen years. After his return to England, he had among those who knew him, the character of a plain honest man, without any appearance of fraud or imposture. The truth of his narrative, as far as it goes, was confirmed by its exact agreement with the journal kept by Mr. John Benbow (eldest son of the brave but unfortunate admiral), who, being second-mate of the Degrave, was also shipwrecked, and narrowly escaped being massacred by the natives, with the captain and the rest of the crew, Drury and three other boys only excepted. Mr. Benbow's journal was accidentally burnt in 1714, in a fire near Aldgate; but several of his friends who had seen it, recollected the particulars, and its correspondence with Drury's. (See BENBOW). Indeed the authenticity of Drury's narrative seems to be amply confirmed, and his facts have been accordingly adopted by the compilers of geography. There is all that simplicity and *verbiage* which may be expected in the narratives of the illiterate, but none of the artifices of fiction. After his return from his captivity, he went to Loughborough, to his sister and other relations. It is said that he had the place of a porter at the India-house, and that his father left him 200*l.* and the reversion of a house at Stoke Newington. A friend of the late Mr. Duncombe, who was living in 1769, knew him well, and used frequently to call upon him at his house in Lincoln's-inn fields, which were not then inclosed, and had often seen Drury throw a javelin there, and hit a small mark at a surprizing distance; but other particulars of his life are not known.[2]

[1] Biog. Brit.—Johnson and Chalmers's English Poets, 1810.—Chalmers's Life of Ruddiman, p. 53.—Tytler's Life of lord Kames.—Censura Literaria, vol. III.

[2] Hughes's Letters by Duncombe, vol. II. 258.—Gent. Mag. LX. 1189; LXI. 520.

DRURY (WILLIAM), an English gentleman of considerable learning and genius, of the seventeenth century, was a teacher of poetry and rhetoric in the English college at Doway, in 1618. He was invited thither by Dr. Kellison, the president, who was then providing professors to teach such young men as had been drawn from the protestant religion in England, and had hitherto been educated in the schools of the Jesuits. Drury was for some time a prisoner in England, on account of his religion, but about 1616 was released at the intercession of count Gondemar, the Spanish ambassador in England, to whom he dedicated his Latin plays. These plays, three in number, entitled "Aluredus sive Alfredus," a tragi-comedy; "Mors," a comedy; and "Reparatus sive depositum," a tragi-comedy, were printed together at Doway, in 1628, 12mo, and often reprinted. There is a copy of his "Aluredus" in the British Museum, printed separately, of the date 1620, 16mo. These plays, Dodd informs us, were exhibited with great applause, first privately, in the refectory of the college of Doway, and afterwards in the open court or quadrangle in the presence of the principal persons of the town and university.[1]

DRUSIUS, or DRIECHE (JOHN), a learned protestant and eminent critic, was born at Oudenard, in Flanders, June 28, 1550. He was designed for the study of divinity, and sent very early to Ghent, to learn the languages there, and afterwards to Louvain, to pass through a course of philosophy; but his father having been outlawed for his religion in 1567, and deprived of his estate, retired to England, and Drusius soon followed him, though his mother, who continued a bigoted catholic, endeavoured to prevent him. Masters were provided to superintend his studies; and he had soon an opportunity of learning Hebrew under Anthony Cevellier, or rather Chevalier, who was come over to England, and taught that language publicly in the university of Cambridge. Drusius lodged at his house, and had a great share in his friendship. He did not return to London till 1571; and, while he was preparing to go to France, the news of the massacre of St. Bartholomew made him change his resolution. Soon after this, he was invited to Cambridge by Cartwright, the professor of divinity; and also to Oxford, by Dr. Lawrence Humphrey, whither he went, and became professor of the

[1] Dodd's Church History, vol. II.

oriental languages there at the age of twenty-two. He taught at Oxford four years with great success*; after which, being desirous of returning to his own country, he went to Louvain, where he studied the civil law. The troubles on account of religion obliged him to come back to his father at London; but, upon the pacification of Ghent, in 1576, they both returned to their own country. The son tried his fortune in Holland, and was appointed professor of the oriental tongues there, in 1577. While he continued in this station at Leyden, he married in 1580 a young gentlewoman of Ghent, who was more than half a convert, and became a thorough protestant after her marriage. The stipend allowed to Drusius, in Holland, not being sufficient to support himself and family, he gave intimations that if better terms should be offered him elsewhere, he would accept of them. The prince of Orange wrote to the magistrates of Leyden, to take care not to lose a man of his merit; yet they suffered him to remove to Friesland, whither he had been invited to be professor of Hebrew in the university of Franeker. He was admitted into that professorship in 1585, and discharged the functions of it with great honour till his death, which happened in 1616.

He was the author of several works, which shew him to have been well skilled in Hebrew, and to have gained a considerable knowledge in the Jewish antiquities, and the text of the Old Testament. He was a man of great modesty, and uncommonly free from prejudices; which making him more reserved than many others in condemning and applauding, occasioned him to be decried as a lukewarm protestant, and created him many enemies.

* His progress and liberal reception at Oxford, is thus related by Wood: "Turning his course to Oxon, in the beginning of the year 1572, he was entertained by the society of Merton-college, admitted to the degree of B. A. as a member of that house, in July the same year; and in the beginning of August following, had a chamber set apart for him by the society, who then also decreed that he should have forty shillings yearly allowed to him, so long as he read a Hebrew lecture in their common refectory. For four years, at least, he lived in the said house, and constantly read (as he did sometimes to the scholars of Magdalen college, upon the desire of Dr. Lawrence Humphrey, president thereof,) either Hebrew, Chaldee, or Syriac lectures. In 1573, he was, as a member of the said house of Merton, licensed to proceed in arts, and in the year following was recommended by the chancellor of the university to the members of the convocation, that he might publicly read the Syriac language in one of the public schools, and that for his pains he receive a competent stipend. Soon after, upon consideration of the matter, they allowed him twenty marks, to be equally gathered from among them, and ordered that the same respect be given to him, as to any of the lecturers. He left Oxford in 1576."

His works are very numerous, and many of them still held in great esteem. Niceron has given a catalogue of forty, but as the most valuable part of them consist of biblical criticisms, and have been incorporated in the "Critici Sacri," it is unnecessary here to specify the titles of them when published separately. Drusius carried on so extensive a correspondence with the literati of Europe, that after his death there were found among his papers 2300 Latin letters, besides many in Hebrew, Greek, French, English, and Dutch.

His wife is supposed to have died in 1599. He had three children by her; a daughter born at Leyden in 1582, and married in 1604 to Abel Curiander, who wrote the life of his father-in-law, from which this account is taken. He had another daughter, born at Franeker in 1587, who died at Ghent, whither she had taken a journey about business. A priest, knowing her to be dangerously ill, went to confess her, and to give her extreme unction; but she immediately sent him away, and her husband (for she was married) threatened to resent his offer. It was with great expence and danger that her body was removed into Zealand, for at Ghent it would have been denied burial. He had also a son, John, who, if he had lived longer, would have been a prodigy of learning. He was born at Franeker in 1588, and began at five years old to learn the Latin and Hebrew tongues; at seven he explained the Hebrew psalter with great exactness; at nine he could read the Hebrew without points, and add the points where they were wanting, according to the rules of grammar. He spoke Latin as readily as his mother-tongue; and could make himself understood in English. At twelve he wrote extempore, in verse and prose, after the manner of the Jews. At seventeen he made a speech in Latin to our James I. in the midst of his court, and was admired by all that were present. He had a lively genius, a solid judgment, a strong memory, and an indefatigable ardour for study. He was likewise of an agreeable temper, which made him greatly beloved, and had a singular turn for piety. He died in 1609, of the stone, in England, at the house of Dr. William Thomas, dean of Chichester, who allowed him a very considerable salary. He left several works; a great many letters in Hebrew, verses in the same language, and notes on the Proverbs of Solomon. He had begun to translate into Latin the Itinerary of Benjamin Tudelensis, and the

Chronicle of the second Temple; and digested into an alphabetical order the Nomenclature of Elias Levita; to which he added the Greek words which were not in the first edition.[1]

DRUTHMAR (CHRISTIAN), a celebrated monk in the abbey of Corby, in the ninth century, was born in Aquitaine, and afterwards taught in the monasteries of Stavelo and Malmedy, in the diocese of Leige. He was very learned for the age he lived in, and left a commentary on St. Matthew, Strasburg, 1514; or Haguenau, 1530, fol.; and in the library of the fathers, which contained some opinions respecting transubstantiation that were favourable to the protestant faith. The second edition is scarce, but the first much more so. At the end of each is part of a Commentary on St. Luke and St. John, which he did not finish. The scarcity of his work may be accounted for from its being suppressed, in consequence of his opinions on transubstantiation. Dupin says that his commentaries are short, historical, easy, and without allegories or tropes; and adds, that Druthmar was called the Grammarian, on account of his skill in the languages, particularly Greek and Latin, which he always interpreted literally.[2]

DRYANDER (JOHN), whose real name was Eichmens, was born at Wetterau, in Hesse, but received his education in France, and took his degree of doctor at Mentz. He went thence to Marpurg, where he was engaged in teaching anatomy for twenty-four years; viz. from 1536 to 1560, when he died. He was of the protestant religion. His works are, "Anatomiæ pars prior, in qua membra ad caput spectantia, recensentur, et delineantur," Marpurg, 1537, 4to. He first observed several distinctions, before unnoticed, between the medullary and cortical part of the brain, and he saw the olfactory nerves, which he miscalls the optic nerves. In 1541 he published "Anatomia Mundini ad vetustissimorum aliquot manuscriptorum codicum fidem collata," 4to, with notes, in which he frequently corrects the errors of his author, and for which he is deservedly placed by Haller among the restorers and improvers of anatomy. He is also mentioned with honour in the Bib. Anat. of Douglas.[3]

[1] Life by Curiander.—Niceron, vol. XXII.—Gen. Dict.—Freheri Theatrum.—Foppen Bibl. Belg.—Blount's Censura.—Saxii Onomast.

[2] Moreri.—Dupin.—Clement Bibl. Curieuse.—Cave, vol. II.—Fabric. Bibl. Lat. Med.

[3] Moreri.—Freheri Theatrum.—Rees's Cyclopædia.

DRYDEN (JOHN), an illustrious English poet, was son of Erasmus Dryden, of Tichmersh, in Northamptonshire, third son of Erasmus Dryden, of Cannons-Ashby, in the same county, baronet; and born at Aldwincle, near Oundle, in that county, according to the general opinion, August 9, 1631, although Mr. Malone seems inclined to remove his birth to a prior year. He was educated in grammar-learning at Westminster-school, being king's scholar there, under Dr. Busby; and was thence elected, May 11, 1650, a scholar of Trinity-college, Cambridge. During his stay at school, he translated the third satire of Persius for a Thursday night's exercise, as he tells us himself, in an advertisement at the head of that satire; and the year before he left it, wrote a poem on the death of the lord Hastings; which however was but an indifferent performance, and particularly defective in point of harmony. He had before this, in 1649, wrote some verses, which have been preserved. In 1652 he was slightly punished for disobedience and contumacy. In January 1654, he took his degree of B. A. but not that of M. A. until June 17, 1668, and then by a dispensation from the archbishop of Canterbury, in consequence of a letter from Charles II. By the death of his father in 1654, he inherited a small estate in Northamptonshire, and after residing seven years at Cambridge, removed to London in 1657. In consequence of his kinsman, sir Gilbert Pickering, being a favourite of Oliver and Richard Cromwell, Dryden in 1658 published "Heroic Stanzas on the late lord Protector," written after his funeral: and in 1660, "Astræa Redux," a poem on the happy restoration and return of his sacred majesty Charles the Second. A remarkable distich in this piece exposed our poet to the ridicule of the wits:

"An horrid stillness first invades the ear,
And in that silence we the tempest fear."

In 1661 he produced his first play, "The Duke of Guise," which was followed the next year by the "Wild Gallant." In the same year, 1662, he addressed a poem to the lord chancellor Hyde, presented on new-year's-day; and, the same year also, published a satire on the Dutch*. His next production was "Annus Mirabilis,"

* In this year he was elected a fellow of the royal society, a circumstance which appears to have escaped the notice of most of his biographers. Dr. Birch mentions it in his History of the Royal Society.

the year of wonders, 1666; an historical poem: printed in 1667. His reputation as a poet was now so well established, that this, together with his attachment to the court, procured him the place of poet-laureat, and historiographer to Charles II. of which accordingly he took possession, upon the death of sir William Davenant, in 1668, but his patent was not signed till 1670. The pension of the two offices was 200*l.* a year. In 1667 he published "An Essay on Dramatic Poesy," dedicated to Charles earl of Dorset and Middlesex. In the preface we are told that the purpose of this discourse was to vindicate the honour of our English writers from the censure of those who unjustly prefer the French. The essay is drawn up in the form of a dialogue. It was animadverted upon by sir Robert Howard, in the preface to his "Great Favourite, or Duke of Lerma," to which Dryden replied in a piece prefixed to the second edition of his "Indian Emperor." Although his first plays had not been very successful, he went on, and in the space of twenty-five years produced twenty-seven plays, besides his other numerous poetical writings. Of the stage, says Dr. Johnson, when he had once invaded it, he kept possession; not indeed, without the competition of rivals, who sometimes prevailed, or the censure of critics, which was often poignant, and often just; but with such a degree of reputation, as made him at least secure of being heard, whatever might be the final determination of the public. These plays were collected, and published in 6 vols. 12mo, in 1725; to which is prefixed the essay on dramatic poetry, and a dedication to the duke of Newcastle by Congreve, in which the author is placed in a very equivocal light.

In 1671 he was publicly ridiculed on the stage under the character of Bays, in the duke of Buckingham's famous comedy called the "Rehearsal." The character of Bays, as we are told in the key printed with that satirical performance in 1735, was originally intended for sir Robert Howard, under the name of Bilboa: but a stop being put to the representation by the breaking out of the plague in 1665, it was laid by for several years, and not exhibited on the stage till Dec. 7, 1671. During this interval, Dryden being advanced to the laurel, the noble author changed the name of his poet from Bilboa to Bays; and made great alterations in his play, in order to ridicule several dramatic performances, which had appeared since the first writing of

it, and particularly some of Dryden's. He affected to despise the satire, as appears from his dedication of the translation of Juvenal and Persius; where, speaking of the many lampoons and libels that had been written against him, he says: "I answered not the Rehearsal, because I knew the author sat to himself, when he drew the picture, and was the very Bayes of his own farce; because also I knew, that my betters were more concerned, than I was, in that satire; and lastly, because Mr. Smith and Mr. Johnson, the main pillars of it, were two such languishing gentlemen in their conversation, that I could liken them to nothing but their own relations, those noble characters of men of wit and pleasure about town." Insensible, however, as he affected to be, he did not fail to take a full revenge on its author, under the character of Zimri, in his "Absalom and Achitophel."

In 1673, his tragi-comedies, entitled the "Conquest of Granada" by the Spaniards, in two parts, were attacked by Richard Leigh, a player belonging to the duke of York's theatre, in a pamphlet called "A Censure of the Rota," &c. which occasioned several other pamphlets to be written. Elkanah Settle likewise criticised these plays; and it is remarkable that Settle, though in reality a mean and inconsiderable poet, was the mighty rival of Dryden, and for many years bore his reputation above him*. To the first part of the "Conquest of Granada," Dryden prefixed an essay on Heroic Plays, and subjoined to the second a Defence of the Epilogue; or, an essay on the dramatic poetry of the last age. In 1679 was published an "Essay on Satire," written jointly by the earl of Mulgrave and Dryden. This piece, which was handed about in MS. contained

* Dr. Johnson has taken particular notice of Dryden's controversy with Settle. As Dryden's pamphlet has never been thought worthy of republication, and is not easily to be found, the doctor has endeavoured to gratify the curiosity of his readers, by giving large extracts from it; larger, perhaps, than the performance merited, but his concluding remark is admirable: "Such was the criticism to which the genius of Dryden could be reduced between rage and terror; rage with little provocation, and terror with little danger. To see the highest minds thus levelled with the meanest may produce some solace to the consciousness of weakness, and some mortification to the pride of wisdom. But let it be remembered, that minds are not levelled in their powers but when they are first levelled in their desires. Dryden and Settle had both placed their happiness in the claps of multitudes." Elkanah Settle's tragedy, entitled "The Empress of Morocco," which was written in rhyme, and for a while was much applauded, is said to have been the first play embellished with sculptures. Even this circumstance seems to have given poor Dryden great disturbance.

severe reflections on the duchess of Portsmouth and the earl of Rochester; and they, suspecting Dryden to be the author of it, hired three men to cudgel him; who, as Wood relates, effected their business as he was returning from Will's coffee-house through Rose-street, Covent-garden, to his own house in Gerrard-street, Soho, at eight o'clock at night, on the 16th of December, 1679. In 1680 came out an English translation in verse of Ovid's epistles by several hands: two of which, viz. Canace to Macareus, and Dido to Æneas, were translated by Dryden, who also wrote the general preface: and the epistle of Helen to Paris by Dryden and the earl of Mulgrave.

In 1681 he published his Absalom and Achitophel. This celebrated poem, which was at first printed without the author's name, is a severe satire on the contrivers and abettors of the rebellion against Charles II. under the duke of Monmouth; and, under the characters of Absalom, Achitophel, David and Zimri, are represented the duke of Monmouth, the earl of Shaftesbury, king Charles, and the duke of Buckingham. There are two translations of this poem into Latin; one by Dr. Coward, a physician of Merton college in Oxford; another by Mr. Atterbury, afterwards bishop of Rochester, both published in 1682, 4to*. Dryden left the story unfinished; and the reason he gives for so doing was, because he could not prevail with himself to shew Absalom unfortunate. "Were I the inventor," says he, "who am only the historian, I should certainly conclude the piece with the reconcilement of Absalom to David. And who knows, but this may come to pass? Things were not brought to extremity, where I left the story: there seems yet to be room left for a composure: hereafter, there may be only for pity. I have not so much as an uncharitable wish against Achitophel; but am content to be accused of a good-natured error, and to hope with Origen, that the devil himself may at last be saved. For which reason, in this poem, he is neither brought to set his house in order, nor to dispose of his person afterwards." A second part of Absalom and Achitophel was undertaken and written by Tate, at the request

* That of Coward, however, though infinitely inferior, was mistaken for Atterbury's by Stackhouse, and after him by every subsequent writer who had occasion to mention those versions, till the publication of the bishop's epistolary correspondence by Mr. Nichols in 1783.

and under the direction of Dryden, who wrote near 200 lines of it himself.

The same year, 1681, he published his Medal, a satire against sedition. This poem was occasioned by the striking of a medal, on account of the indictment against the earl of Shaftesbury for high-treason being found ignoramus by the grand jury at the Old Bailey, November 1611, for which the whig-party made great rejoicings by ringing of bells, bonfires, &c. in all parts of London. The whole poem is a severe invective against the earl of Shaftesbury and the whigs; to whom the author addresses himself, in a satirical epistle prefixed to it, thus: "I have one favour to desire of you at parting, that, when you think of answering this poem, you would employ the same pens against it, who have combated with so much success against Absalom and Achitophel; for then you may assure yourselves of a clear victory without the least reply. Rail at me abundantly; and, not to break a custom, do it without wit.—If God has not blessed you with the talent of rhyming, make use of my poor stock and welcome: let your verses run upon my feet; and for the utmost refuge of notorious blockheads, reduced to the last extremity of sense, turn my own lines upon me, and, in utter despair of your own satire, make me satirize myself." Settle wrote an answer to this poem, entitled "The Medal reversed;" and is erroneously said to have written a poem called "Azariah and Hushal," against "Absalom and Achitophel." This last was the production of one Pordage, a dramatic writer. In 1682, Dryden published a poem, called "Religio Laici; or, the Layman's Faith." This piece is intended as a defence of revealed religion, and of the excellency and authority of the scriptures, as the only rule of faith and manners, against deists, papists, and presbyterians. The author tells us in the preface, that it was written for an ingenious young gentleman, his friend, upon his translation of father Simon's "Critical History of the Old Testament." In October of this year, he also published his Mac Flecnoe, an exquisite satire against the poet Shadwell.

His tragedy of the "Duke of Guise," much altered, with the assistance of Lee, appeared again in 1683, dedicated to Lawrence earl of Rochester, and gave great offence to the whigs. It was attacked in a pamphlet, entitled "A

Defence of the charter and municipal rights of the city of London, and the rights of other municipal cities and towns of England. Directed to the citizens of London. By Thomas Hunt." In this piece, Dryden is charged with condemning the charter of the city of London, and executing its magistrates in effigy, in his "Duke of Guise;" frequently acted and applauded, says Hunt, and intended most certainly to provoke the rabble into tumults and disorders. Hunt then makes several remarks upon the design of the play, and asserts, that our poet's purpose was to corrupt the manners of the nation, and lay waste their morals; to extinguish the little remains of virtue among us by bold impieties, to confound virtue and vice, good and evil, and to leave us without consciences. About the same time were printed also "Some Reflections upon the pretended Parallel in the play called The Duke of Guise;" the author of which pamphlet tells us, that he was wearied with the dulness of this play, and extremely incensed at the wicked and barbarous design it was intended for; that the fiercest tories were ashamed of it; and, in short, that he never saw any thing that could be called a play, more deficient in wit, good character, and entertainment, than this. In answer to this and Hunt's pamphlet, Dryden published "The Vindication: or, The Parallel of the French holy league and the English league and covenant, turned into a seditious libel against the king and his royal highness, by Thomas Hunt and the author of the Reflections, &c." In this Vindication, which is printed at the end of the play, he tells us that in the year of the restoration, the first play he undertook was the "Duke of Guise," as the fairest way which the act of indemnity had then left of setting forth the rise of the late rebellion; that at first it was thrown aside by the advice of some friends, who thought it not perfect enough to be published; but that, at the earnest request of Mr. Lee, it was afterwards produced between them; and that only the first scene, the whole fourth act, and somewhat more than half the fifth, belonged to him, all the rest being Mr. Lee's. He acquaints us also occasionally, that Mr. Thomas Shadwell, the poet, made the rough draught of this pamphlet against him, and that Mr. Hunt finished it.

In 1684 he published a translation of "Maimbourg's History of the League;" in which he was employed by Charles II. on account of the plain parallel between the

troubles of France and those of Great Britain. Upon the death of this monarch, he wrote his "Threnodia Augustalis:" a poem sacred to the happy memory of that prince. Soon after the accession of James II. he turned Roman catholic; upon which occasion, Mr. Thomas Browne wrote "The reasons of Mr. Bayes's changing his religion considered, in a dialogue between Crites Eugenius and Mr. Bayes, 1688," 4to; and also, "The late converts exposed: or, the reasons of Mr. Bayes's changing his religion considered, in a dialogue; part the second; 1690," 4to. In 1686 he wrote "A defence of the papers written by the late king of blessed memory, and found in his strong box." This was written in opposition to Stillingfleet's "Answer to some papers lately printed, concerning the authority of the catholic church in matters of faith, and the reformation of the church of England, 1686," 4to. He vindicates the authority of the catholic church, in decreeing matters of faith upon this principle, that "The church is more visible than the scripture, because the scripture is seen by the church;" and, to abuse the reformation in England, he affirms, that "it was erected on the foundation of lust, sacrilege, and usurpation, and that no paint is capable of making lively the hideous face of it." He affirms likewise, that "the pillars of the church established by law, are to be found but broken staffs by their own concessions: for, after all their undertakings to heal a wounded conscience, they leave their proselytes finally to the scripture; as our physicians, when they have emptied the pockets of their patients, without curing them, send them at last to Tunbridge waters, or the air of Montpelier; that we are reformed from the virtues of good living, from the devotions, mortifications, austerities, humility and charity, which are practised in catholic countries, by the example and precept of that lean, mortified, apostle, St. Martin Luther, &c." Stillingfleet hereupon published "A vindication of the Answer to some late papers," in 1687, 4to; in which he treats Dryden with some severity; "If I thought," says he, "there was no such thing as true religion in the world, and that the priests of all religions are alike, I might have been as nimble a convert, and as early a defender of the royal papers, as any one of these champions. For why should not one, who believes no religion, declare for any?"

In 1687 he published his "Hind and Panther; a poem." It is divided into three parts, and is a direct defence of

the Romish church, chiefly by way of dialogue between a hind, who represents the church of Rome, and a panther, who sustains the character of the church of England. These two beasts very learnedly discuss the several points controverted between the two churches; as transubstantiation, church-authority, infallibility, &c. In the preface he tells us, that this poem "was neither imposed on him, nor so much as the subject given him by any man. It was written," says he, "during the last winter and the beginning of this spring, though with long interruptions of ill health and other hindrances. About a fortnight before I had finished it, his majesty's declaration for liberty of conscience came abroad; which if I had so soon expected, I might have spared myself the labour of writing many things, which are contained in the third part of it. But I was always in some hope the church of England might have been persuaded to have taken off the penal laws and the test, which was one design of the poem when I proposed to myself the writing of it." This poem was immediately attacked by the wits, particularly by Montague (afterwards earl of Halifax,) and Prior; who joined in writing "The Hind and Panther transversed to the story of the Country Mouse and the City Mouse." In 1688 he published "Britannia Rediviva;" a poem on the birth of the prince.

He was supposed, some time before this, to have been engaged in translating Varillas's History of Heresies, but to have dropped that work before it was finished. This we learn from a passage in Burnet's "Defence of the Reflections on the ninth book of the first volume" of that history: "I have been informed from England," says the doctor, "that a gentleman, who is famous both for poetry and several other things, has spent three months in translating Mr. Varillas's history; but that, as soon as my 'Reflections' appeared, he discontinued his labour, finding the credit of his author was gone. Now, if he thinks it is recovered by his answer, he will perhaps go on with his translation; and this may be, for aught I know, as good an entertainment for him as the conversation he has set on foot between the hinds and panthers, and all the rest of the animals, for whom Mr. Varillas may serve well enough as an author: and this history and that poem are such extraordinary things of their kind, that it will be but suitable to the author of the worst poem to become like-

wise the translator of the worst history that the age has produced. If his grace and his wit improve both proportionably, we shall hardly find that he has gained much by the change he has made, from having no religion to choose one of the worst. It is true, he had somewhat to sink from in matter of wit; but as for his morals, it is scarce possible for him to grow a worse man than he was. He has lately wreaked his malice on me for spoiling his three months labour; but in it he has done me all the honour that any man can receive from him, which is, to be railed at by him. If I had ill nature enough to prompt me to wish a very bad wish for him, it should be, that he would go on and finish his translation. By that it will appear, whether the English nation, which is the most competent judge in this matter, has, upon the seeing our debate, pronounced in Mr. Varillas's favour or mine. It is true, Mr. Dryden will suffer a little by it; but at least it will serve to keep him in from other extravagances; and if he gains little honour by this work, yet he cannot lose so much by it as he has done by his last employment." This passage, besides the information which it affords, shews the opinion, whether just or not, which Burnet entertained of Dryden and his morals.

At the revolution in 1688, being disqualified by having turned papist, he was dismissed from the offices of poet-laureat and historiographer, which were given to his antagonist Shadwell. The earl of Dorset, however, though obliged, as lord-chamberlain, to withdraw his pension, was so generous a friend and patron to him, that he allowed him an equivalent out of his own estate. This Prior tells us, in the dedication of his poems to lord Dorset, his descendant. In 1688 also he published the "Life of St. Francis Xavier," translated from the French of father Dominic Bouhours. In 1690 he produced his play of "Don Sebastian." In 1693 came out, in folio, a translation of "Juvenal and Persius," in which the first, third, sixth, tenth, and sixteenth satires of Juvenal, and Persius entire, were done by Dryden, who prefixed a long and beautiful discourse, by way of dedication to the earl of Dorset.

In 1695, while employed on his translation of Virgil, begun in 1694, he published a translation, in prose, of Du Fresnoy's "Art of Painting;" the second edition of which, corrected and enlarged, was afterwards published in 1716. It is dedicated to the earl of Burlington by

Richard Graham, esq. who observes in the dedication, that some liberties have been taken with this excellent translation, of which he gives the following account: "The misfortune that attended Mr. Dryden in that undertaking was, that, for want of a competent knowledge in painting, he suffered himself to be misled by an unskilful guide. Monsieur de Piles told him, that his French version was made at the request of the author himself; and altered by him, till it was wholly to his mind. This Mr. Dryden taking upon content, thought there was nothing more incumbent upon him than to put it into the best English he could, and accordingly performed his part here, as in every thing else, with accuracy. But it being manifest that the French translator has frequently mistaken the sense of his author, and very often also not set it in the most advantageous light; to do justice to M. du Fresnoy, Mr. Jervas, a very good critic in the language, as well as in the subject of the poem, has been prevailed upon to correct what he found amiss; and his amendments are every-where distinguished with proper marks." Dryden tells us, in the preface to the "Art of Painting," that, when he undertook this work, he was already engaged in the translation of Virgil, "from whom," says he, "I only borrowed two months." This translation was published in 1697, and has passed through numerous editions in various forms. The pastorals are dedicated to lord Clifford; and Dryden tells his lordship, that "what he now offers him, is the wretched remainder of a sickly age, worn out with study, and oppressed with fortune, without other support than the constancy and patience of a Christian;" and he adds, "that he began this work in his great climacteric." The Life of Virgil, which follows this dedication, the two prefaces to the Pastorals and Georgics, and all the arguments in prose to the whole translation, were given him by friends; the preface to the Georgics, in particular, by Addison. The translation of the Georgics is dedicated to the earl of Chesterfield; and that of the Æneis to the earl of Mulgrave. This latter dedication contains the author's thoughts on epic poetry, particularly that of Virgil. It is generally allowed that his translation of Virgil is excellent. Pope, speaking of Dryden's translation of some parts of Homer, says, "Had he translated the whole work, I would no more have attempted Homer after him, than Virgil; his version of whom, notwithstanding some human errors, is the most noble and

spirited translation I know in any language." In the same year he published his celebrated ode of "Alexander's Feast," which is commonly said to have been finished in one night; but, according to Mr. Malone, occupied him for some weeks.

In 1699 he entered into a contract with Tonson, the bookseller, to supply him with 10,000 verses, which produced in 1700 his "Fables, ancient and modern;" translated into verse from Homer, Ovid, Boccace, and Chaucer. He tells us in the preface to this his last work, that "he thinks himself as vigorous as ever in the faculties of his soul, excepting only his memory, which," he says, "is not impaired to any great degree;" and he was then sixty-eight years of age. For this labour he was to get only 300*l.* out of which 250 guineas were paid down, and he was to receive the remainder on the appearance of a second edition, which did not happen till thirteen years after his death. Besides the original pieces and translations hitherto mentioned, he wrote many other things, which have been several times published in the "Six volumes of Miscellanies" under his name, and in other collections. They consist of translations from the Greek and Latin poets; epistles to several persons; prologues and epilogues to various plays; elegies, epitaphs, and songs. In 1743 came out in two volumes 12mo, a new collection of our author's poetical works, under the title of "Original Poems and Translations, by John Dryden, esq. now first collected and published together;" that is, collected from the "Six volumes of Miscellanies" just mentioned. The editor observes, in his preface, that "it was but justice to the productions of so excellent a poet, to set them free at last from so disadvantageous, if not unnatural, an union; an union, which, like the cruelty of Mezentius in Virgil, was no less than a junction of living and dead bodies together."—"It is now high time," says he, "that the partnership should be dissolved, and Mr. Dryden left to stand upon his own bottom. His credit as a poet is out of all danger, though the withdrawing his stock may probably expose many of of his copartners to the hazard of a poetical bankruptcy." There is a collection of our author's original poems and translations, published in a thin folio, 1701; but, as it does not contain much above half the pieces, so it does not at all answer the design of this collection; which, with his plays, fables, and translations of Virgil, Juvenal,

and Persius, was intended to complete his works in twelves. As to his performances in prose, besides essays and prefaces, some of which have been mentioned, he wrote the lives of Plutarch and Lucian, prefixed to the translations of those authors by several hands; "The Life of Polybius," before the translation of that historian by sir Henry Sheer; and the preface to the "Dialogue concerning Women," by William Walsh, esq.

He had for some years been harassed by the gravel and the gout; and in December, 1699, was afflicted with an erysipelas in one of his legs. Having recovered, however, from that disorder, he was sufficiently free from any complaint to apply again to his studies; but he was confined to his house by the gout during the greater part of March and April; and near the end of that month, in consequence of neglecting an inflammation in one of his feet, a mortification ensued, of which he died, after a very short illness, at three o'clock on Wednesday morning, May the 1st, 1700.

His leg having become mortified, his surgeon recommended an amputation of the limb, with a view to stop the further progress of the disorder; but he would not undergo the operation, saying, that as by the course of nature he had not many years to live, he would not attempt to prolong an uncomfortable existence by a painful and uncertain experiment, but patiently submit to death. This account, which was given by a contemporary writer, not long afterwards, is strongly corroborated by the unquestionable testimony of Mrs. Elizabeth Creed, his kinswoman; who informs us, that he received the notice of his approaching dissolution with perfect resignation and submission to the Divine Will; and that in his last illness he took the most tender and affectionate farewell of his afflicted friends, "of which sorrowful number she herself was one." Twenty-two years afterwards this very respectable lady, who was then in her eightieth year, erected a monument at Tichmarsh, in honour of our poet and his parents, on which these circumstances so much to his honour are recorded. (See CREED, vol. X.)

Dr. Johnson conceived, that no description of Dryden's person had been transmitted to us; but, on the contrary, there are few English poets, of whose external appearance more particulars have been recorded. We have not indeed any original whole-length portrait of him, such as

that very curious delineation of Pope, with which we have been lately gratified, whence a more perfect notion of that poet's external appearance may be obtained than from all the friendly drawings of Richardson; yet from various descriptions of Dryden's person that have come down to us, a very adequate idea of it may be formed. He was certainly a short, fat, florid man, "corpore quadrato," as lord Hailes some years ago observed to Mr. Malone, "a description which Æneas Sylvius applied to James the First of Scotland" The same gentleman remarked, that that at one time he wore his hair in large quantity, and that it inclined to gray, even before his misfortunes; a circumstance which, he said, he had learned from a portrait of Dryden, painted by Kneller, formerly in the possession of the late Mr. James West. But perhaps his lordship here is not quite accurate. By "before his misfortunes" was meant before the Revolution; but the portrait in question was probably painted at a later period. From other documents, however, it appears that he became gray before he was deprived of the laurel. In Riley's portrait, painted in 1683, he wears a very large wig: so also in that by Closterman, done at a late period. By Tom Brown he is always called "little Bayes," and by Rochester, when he quarrelled with, and wished to depreciate him, he was nick-named "poet Squab." The earliest portrait of Dryden hitherto discovered is that in the picture gallery, Oxford, but the painter is not known. It is engraved in Mr. Malone's Life.

He married the lady Elizabeth Howard, daughter of the earl of Berkshire, who died in June or July 1714, after having been for some years insane. By her he had three sons, Charles, John, and Erasmus-Henry, of all whom we shall take some notice hereafter. There are some circumstances, relating to Dryden's funeral, recorded in Wilson's memoirs of the life of Mr. Congreve, which have been generally credited. It is said that the day after his death, Sprat, bishop of Rochester and dean of Westminster, sent word to lady Elizabeth Howard, his widow,* that he would make a present of the ground, and all the other abbey fees. Lord Halifax likewise sent to lady Elizabeth, and to Mr. Charles Dryden her son, offering to defray the expences of our poet's funeral, and afterwards to bestow 500*l.* on a monument in the abbey; which generous offer from both was accepted. Accordingly, on the Sunday

following, the company being assembled, the corpse was put into a velvet hearse, attended by 18 mourning coaches. When they were just ready to move, lord Jefferies, son of the chancellor Jefferies, with some of his rakish companions, coming by, asked whose funeral it was; and, being told it was Mr. Dryden's, he protested, that he should not be buried in that private manner; that he would himself, with lady Elizabeth's leave, have the honour of his interment, and would bestow 1000*l.* on a monument in the abbey for him. This put a stop to the procession; and Jefferies, with several of the gentlemen who had alighted from the coaches, went up stairs to the lady Elizabeth, who was sick in bed. Jefferies repeated the purport of what he had said below; but lady Elizabeth absolutely refusing her consent, he fell on his knees, vowing never to rise till his request was granted. The lady, under a sudden surprise, fainted away; and lord Jefferies, pretending to have gained her consent, ordered the body to be carried to Mr. Russel's, an undertaker in Cheapside, and to be left there till further orders. In the mean time, the abbey was lighted up, the ground opened, the choir attending, and the bishop waiting some hours to no purpose for the corpse. The next day, Mr. Charles Dryden waited upon lord Halifax and the bishop, and endeavoured to excuse his mother, by relating the truth; but they would not hear of any excuse. Three days after, the undertaker, receiving no orders, waited on lord Jefferies, who turned it off in a jest, pretending, that those who paid any regard to a drunken frolic deserved no better; that he remembered nothing at all of the matter; and that they might do what they pleased with the corpse. Upon this, the undertaker waited on the lady Elizabeth, who desired a day to consider what must be done. Mr. Charles Dryden immediately wrote to lord Jefferies, who returned for answer, that he knew nothing of the matter, and would be troubled no more about it. Mr. Dryden applied again to lord Halifax and the bishop of Rochester, who absolutely refused to do any thing in the affair. In this distress, Dr. Garth sent for the corpse to the college of physicians, and proposed a funeral by subscription; which succeeding, about three weeks after Dryden's decease, Garth pronounced a Latin oration over his body, which was conveyed from the college, attended by a numerous train of coaches, to Westminster-abbey. After the funeral, Mr. Charles

Dryden sent lord Jefferies a challenge, which was not accepted; and, Mr. Dryden publicly declaring he would watch every opportunity to fight him, his lordship thought fit to leave the town upon it, and Mr. Dryden never could meet him after. Mr. Malone, however, has very clearly proved that the greater part of all this was a fiction by Mrs. Thomas. The fact is, that, on May 1, a magnificent funeral was projected by several persons of quality, and the body was in consequence conveyed to the College of Physicians, whence, after Dr. Garth had pronounced a Latin oration in his praise, it was, on the 13th of May, conveyed to Westminster-abbey, attended by above one hundred coaches.

As to Dryden's character, it has been treated in extremes, some setting it too high, others too low; for he was too deeply engaged in party, to have strict justice done him either way. As to his dramatic works, to say nothing more of the Rehearsal, we find, that the critics, his contemporaries, made very free with them; and, it must be confessed, they are not the least exceptionable of his compositions. In tragedy, it has been observed, that he seldom touches the passions, but deals rather in pompous language, poetical flights, and descriptions; and that this was his real taste, appears not only from the tragedies themselves, but from two instances mentioned by Mr. Gildon. The first is, that when a translation of Euripides was recommended to him instead of Homer, he replied, that he had no relish for that poet, who was a master of tragic simplicity: the other is, that he generally expressed a very mean, if not a contemptible, opinion of Otway, who is universally allowed to have succeeded in affecting the passions; though, in the preface to his translation of M. Fresnoy, he speaks more favourably of that poet. Gildon ascribes this taste in Dryden to his intimacy with French romances. As to comedy, he acknowledges his want of genius for it, in his defence of the "Essay on Dramatic Poetry," prefixed to his Indian Emperor: "I know," says he, "I am not fitted by nature to write comedy; I want that gaiety of humour which is required in it. My conversation is slow and dull; my humour saturnine and reserved. In short, I am none of those who endeavour to break jests in company, or to make repartees. So that those who decry my comedies, do me no injury, except it be in point of profit: reputation in them is the last

thing to which I shall pretend." But perhaps he would have wrote better in both kinds of the drama, had not the necessity of his circumstances obliged him to conform to the popular taste; and, indeed, he insinuates as much in the epistle dedicatory to the Spanish Friar: "I remember some verses of my own Maximin and Almanzor, which cry vengeance on me for their extravagance. All I can say for those passages, which are, I hope, not many, is, that I knew they were bad enough to please, even when I writ them. But I repent of them among my sins; and if any of their fellows intrude by chance in my present writings, I draw a stroke over all those Dalilahs of the theatre, and am resolved I will settle myself no reputation by the applause of fools. It is not that I am mortified to all ambition; but I scorn as much to take it from half-witted judges, as I should to raise an estate by cheating of bubbles. Neither do I discommend the lofty style in tragedy, which is naturally pompous and magnificent; but nothing is truly sublime, that is not just and proper." He tells us, in his preface to Fresnoy, that his "Spanish Friar was given to the people; and that he never wrote any thing in the dramatic way to please himself, but his Anthony and Cleopatra."

His translations of Virgil, Juvenal, and Persius, and his Fables, were more successful, as we have observed already. But his poetical reputation is built chiefly upon his original poems, among which his Ode on Saint Cæcilia's Day is justly esteemed one of the most perfect pieces in any language. It has been set to music more than once, particularly in the winter of 1735, by Handel; and was publicly performed with the utmost applause, on the theatre in Covent-garden. Congreve, in the dedication of our author's dramatic works to the duke of Newcastle, has drawn his character to great advantage. He represented him, in regard to his moral character, in every respect not only blameless, but amiable; and, "as to his writings," says he, "no man hath written in our language so much and so various matter, and in so various manners, so well. Another thing I may say was very peculiar to him; which is, that his parts did not decline with his years, but that he was an improving writer to the last, even to near seventy years of age; improving even in fire and imagination, as well as in judgment; witness his Ode on St. Cæcilia's Day, and his Fables, his latest performances. He

was equally excellent in verse and in prose. His prose had all the clearness imaginable, together with all the nobleness of expression; all the graces and ornaments proper and peculiar to it, without deviating into the language or diction of poetry. I have heard him frequently own with pleasure, that if he had any talent for English prose, it was owing to his having often read the writings of the great archbishop Tillotson. His versification and his numbers he could learn of nobody; for he first possessed those talents in perfection in our tongue. In his poems, his diction is, wherever his subject requires it, so sublimely and so truly poetical, that its essence, like that of pure gold, cannot be destroyed. What he has done in any one species or distinct kind of writing, would have been sufficient to have acquired him a great name. If he had written nothing but his prefaces, or nothing but his songs or his prologues, each of them would have entitled him to the preference and distinction of excelling in his kind." It may be proper to observe, that Congreve, in drawing this character of Dryden, discharged an obligation laid on him by our poet, in these lines:

"Be kind to my remains: and, O! defend,
Against your judgment, your departed friend;
Let not th' insulting foe my fame pursue,
But shade those laurels which descend to you."

Pope had a high opinion of Dryden. His verses upon his Ode on St. Cæcilia's Day are too well known to need transcribing. In a letter to Wycherley, he says, "It was certainly a great satisfaction to me, to see and converse with a man, whom in his writings I had so long known with pleasure; but it was a very high addition to it, to hear you at our very first meeting doing justice to your dead friend Mr. Dryden. I was not so happy as to know him: *Virgilium tantum vidi.* Had I been born early enough, I must have known and loved him; for I have been assured, not only by yourself, but by Mr. Congreve and sir William Trumball, that his personal qualities were as amiable as his poetical, notwithstanding the many libellous misrepresentations of them; against which, the former of these gentlemen has told me he will one day vindicate him." But what Congreve and Pope have said of Dryden, is rather in the way of panegyric, than an exact character of him. Others have spoken of him more moderately, and yet have probably done him no injustice.

Thus Felton observes, that "he at once gave the best rules, and broke them in spite of his own knowledge, and the Rehearsal. His prefaces are many of them admirable upon dramatic writings: he had some peculiar notions, which he maintains with great address; but his judgment in disputed points is of less weight and value, because the inconstancy of his temper did run into his thoughts, and mixed with the conduct of his writings, as well as his life." Voltaire styles him "a writer whose genius was too exuberant, and not accompanied with judgment enough; and tells us, that if he had writ only a tenth part of the works he left behind him, his character would have been conspicuous in every part; but his great fault is, his having endeavoured to be universal." Dryden has made no scruple to disparage himself, where he thought he had not excelled. Thus, in his dedication of his Aurengzebe to the earl of Mulgrave, speaking of his writing for the stage, "I never thought myself," says he, "very fit for an employment where many of my predecessors have excelled me in all kinds; and some of my contemporaries, even in my own partial judgment, have outdone me in comedy. Some little hopes I have yet remaining (and those too, considering my abilities, may be vain), that I may make the world some part of amends for many ill plays, by an heroic poem," of which, however, he did not execute any part. Upon the whole, Mr. Malone appears to have examined and delineated his character as a man, with most truth and precision; and as a poet it is impossible to refer to any thing equal to that masterly criticism given by Dr. Johnson in his life of our poet.

It is said, that he had once a design of taking orders, but was refused*; and that he solicited for the provost-

* The malignity which Dryden often expressed against the clergy is imputed by Langbaine to a repulse which he suffered when he solicited ordination; but he "denied that he ever designed to enter into the church; and such a denial," observes Dr. Johnson, "he would not have hazarded, if he could have been convicted of falsehood. Malevolence to the clergy," adds the doctor, "is seldom at a great distance from irreverence of religion, and Dryden affords no exception to this observation. His writings exhibit many passages, which, with all the allowance that can be made for characters and occasions, are such as piety would not have admitted, and such as may vitiate light and unprincipled minds. But there is no reason for supposing that he disbelieved the religion which he disobeyed. He forgot his duty rather than disowned it. His tendency to profaneness is the effect of levity, negligence, and loose conversation, with a desire of accommodating himself to the corruption of the times, by venturing to be wicked as far as he durst. When he professed himself a convert to Popery, he did not pretend to have received any new conviction of the fundamental doctrines of Christianity."

ship of Eton-college, but failed also in this. This we have upon the authority of Thomas Brown, who, in "The late Converts exposed, or the reason of Mr. Bayes's changing his religion," of which he was supposed to be the author, has the following passage in the preface: "But, prythee, why so severe always upon the priesthood, Mr. Bayes? You, I find, still continue your old humour, which we are to date from the year of Hegira, the loss of Eton, or since orders were refused you." Langbaine likewise, speaking of our author's Spanish Friar, tells us, that "ever since a certain worthy bishop refused orders to a certain poet, Mr. Dryden has declared open defiance against the whole clergy; and since the church began the war, he has thought it but justice to make reprisals on the church."

Of recent editions of his works, we may refer principally to the Prose Works, by Malone, 1800, 4 vols.: his poetical works, with notes by Warton, and edited by Mr. Todd, 1812, 4 vols. 8vo; and the whole works, by Mr. Walter Scott, 1808, 18 vols. 8vo.

Of Dryden's sons, CHARLES, the eldest, was born at Charlton, Wiltshire, and educated at Westminster-school, and King's-college, Cambridge, of which he was admitted a member in June 1683. In the following year he wrote some Latin verses addressed to lord Roscommon, which were prefixed to that nobleman's "Essay on Translated Verse:" and in 1685 contributed a Latin poem to the Cambridge Collection of Verses published on the death of Charles II. In Dryden's "Second Miscellany" published in the same year, we find another Latin poem by him, descriptive of lord Arlington's gardens. He also translated the seventh satire in his father's Juvenal. About 1692 he went to Italy, and was so well recommended to pope Innocent XII. that he was appointed chamberlain to his household. While at Rome, he wrote a poem in English, "On the happiness of a retired life," published in 1694, in his father's "Fourth Miscellany." He is supposed to have returned to England about 1698, and after the death of his father, administered to his effects, which probably did little more than pay his debts. In the following year Mr. George Granville having altered Shakspeare's "Merchant of Venice" to a drama, which he entitled "The Jew of Venice," he gave the profits of that piece to Charles Dryden; and two representations of it were performed for his benefit, a proof that his circum-

stances were far from good. A few years afterwards, unfortunately attempting to swim across the Thames, near Datchet, he was drowned, and was buried at Windsor, August 20, 1704.

JOHN DRYDEN, our author's second son, was born probably in 1667 or 1668, and educated at Westminster-school, from which he was elected to Oxford, but instead of being matriculated of Christ-church, was placed by his father, now become a Roman catholic, under the private tuition of Obadiah Walker, master of University college, a concealed papist. It is supposed that he went to Rome about the end of 1692, and obtained some office under his brother in the pope's household. Previously to his leaving England, he translated the fourteenth satire for his father's Juvenal, and while at Rome, wrote a comedy, "The Husband his own Cuckold," which was acted in London, and published with a preface by his father. He made a tour in Sicily and Malta, of which his account, after remaining many years in manuscript, was published in 1776, in an 8vo pamphlet. Soon after his return to Rome from this excursion, in 1701, he is said to have died there of a fever.

ERASMUS HENRY, Dryden's third son, was born May 2, 1669, and educated at the Charter-house, and, like his brothers, went to Rome, where he became a captain of the pope's guards. He succeeded to the title of baronet, by the death of sir John Dryden, and died on the 4th of December, 1710 [1]

DRYSDALE (JOHN, D. D.) a distinguished clergyman of the established church of Scotland, the third son of the rev. John Drysdale, minister of Kirkaldy, was born April 29, 1718, and educated there in classical learning. In 1732, he was sent to finish his studies at the university of Edinburgh; and in 1740, was licensed to preach by the presbytery of Kirkaldy, was several years assistant minister of the collegiate church in Edinburgh, and in 1748 was presented to the church of Kirkliston. After residing there for fifteen years, he was presented to lady Yester's church, by the town-council of Edinburgh. This being the first instance in which the magistrates of that city had exercised their right of presentation, which was thought

[1] Biog. Brit.—Life by Dr. Johnson; and by Malone.—To refer to notices and criticisms on Dryden, would be to refer to every thing that has been written on English poetry, of which he was so illustrious an ornament.

to reside in the parishioners, and Mr. Drysdale being suspected of favouring in his discourses the Arminian tenets, a very common objection to the modern church of Scotland, a formidable opposition was made to his institution; but the magistrates proving victorious, he obtained a settlement in lady Yester's church. The sermons he preached there, says professor Dalzel, although his mode of delivery was by no means correct, always attracted a great concourse of hearers, whom he never failed to delight and instruct by an eloquence of the most nervous and interesting kind. His natural diffidence for some prevented his appearing as a speaker in the ecclesiastical judicatories; but he was at length induced to co-operate with Dr. Robertson, in defence of what was termed the moderate party in the church of Scotland. In 1765, the university of Aberdeen, unsolicited, conferred upon him the degree of D. D. by diploma, and on the death of Dr. Jardine, he was preferred to the church of Tron, and appointed a king's chaplain, with the allowance of one-third the emoluments arising from the deanery of the chapel royal. In 1773, having obtained the character of an able and impartial divine, he was unanimously elected moderator of the general assembly of the Scottish kirk; "the greatest mark of respect," observes his biographer, "which an ecclesiastical commonwealth can bestow." In 1784 he was re-elected, by a great majority, to the same dignity. In May, 1788, he appeared at the general assembly, and the first day acted as principal clerk, but was taken ill, and died on the 16th of June following, aged seventy years. His general character was that of benevolence and inflexible integrity. His candour obtained him many friends; and even such as were of different sentiments in church affairs, and held different religious tenets, esteemed the man, and with these he kept up a friendly intercourse. "Indeed," adds the professor, "never any man more successfully illustrated what he taught by his own conduct and manners." His reputation as a preacher was very great; and on an occasional visit he made to London, Mr. Strahan, the late printer, endeavoured to persuade him to publish a volume of sermons. On his return to Scotland he began a selection for the purpose, but his modesty hindered his proceeding, and induced him, finally, to relinquish the plan. After his death, his son-in-law, the late professor Dalzel, who had the inspection of his manuscripts, made a selection of his ser-

mons, and published them in two 8vo volumes, with biographical anecdotes of his life, which were published also in the "Transactions of the Royal Society of Edinburgh.'[1]

DUAREN (FRANCIS), professor of civil law at Bourges, was born at St. Brien, a city of Bretagne, in France, 1509. He was the son of John Duaren, who exercised a place of judicature in Bretagne; in which place he succeeded his father, and performed the functions of it for some time. He read lectures on the Pandects, at Paris, in 1536; and, among other scholars, had three sons of the learned Budæus. He was sent for to Bourges in 1538, to teach civil law, three years after Alciat had retired, but quitted his place in 1548, and went to Paris, being very desirous to join the practice to the theory of the law. He accordingly attended the bar of the parliament of Paris, but conceived an unconquerable aversion to the chicanery of the court, and fortunately at this time advantageous offers were made him by the duchess of Berri, sister of Henry II. which gave him a favourable opportunity to retire from the bar, and to resume with honour the employment he had at Bourges. He returned to his professorship of civil law there, in 1551; and no professor, except Alciat, had ever so large a stipend in the university as himself, nor more reputation, being accounted the first of the French civilians who cleared the civil-law-chair from the barbarism of the glossators, in order to introduce the pure sources of the ancient jurisprudence. It was however his failing to be unwilling to share this honour with any person; and he therefore viewed with an envious eye his colleague Eguinard Baron, who blended likewise polite literature with the study of the law. This jealousy prompted him to write a book, in which he endeavoured to lessen the esteem the world had for his colleague, yet, as if ashamed of his weakness, after the death of Baron, he shewed himself one of the most zealous to immortalize his memory, and erected a monument to him at his own expence. He had other colleagues, who revived his uneasiness; and Duaren may serve as an example to prove that some of the chief miseries of human life, which we lament so much, and are so apt to charge on the nature and constitution of things, arise merely from our own ill-regulated passions.

[1] Sermons and Transactions as above, vol. III.

He died at Bourges in 1559, without having ever married. He had great learning and judgment, but so bad a memory, that he was obliged always to read his lectures from his notes. Although a protestant, he never had the courage to separate from the church of Rome. His treatise of benefices, published in 1550, rendered him suspected of heresy, and Baudouin, with whom he had a controversy, accused him of being a prevaricator and dissembler, which, however, appears to have been unjust.

A collection of his works was made in his life-time, and printed at Lyons in 1554; but after his death, another edition, more complete, was published in 1579, under the inspection of Nicholas Cisner, who had been his scholar, and was afterwards professor of civil law at Heidelberg. Whether this, or the edition afterwards printed in 1592, contains the same number of pieces, we have not an opportunity of examining. His principal works are: 1. "Commentaria in varios titulos digesti & codicis." 2. "Disputationum anniversariarum libri duo." 3. "De jure accrescendi libri duo." 4. "De ratione docendi discendique juris." 5. "De jurisdictione & imperio." 6. "Apologia adversus Eguinarium Baronem." 7. "De plagiariis." This Bayle calls "a curious treatise, but too short for so copious a subject." 8. "In consuetudines feudorum commentarius." 9. "De sacris ecclesiæ ministeriis ac beneficiis." 10. "Pro libertate ecclesiæ Gallicanæ adversus artes Romanas defensio." This piece prejudiced the court of Rome against him, and procured it a place in the Index Expurgatorius. 11. "Epistola ad Sebast. Albespinam, regis Galliæ oratorem." 12. "Epistola de Francisco Balduino." 13. "Defensio adversus Balduini sycophante maledicta."[1]

DUBOIS (CHARLES FRANCIS), a French ecclesiastic of considerable fame, was born Sept. 1661, at the chateau Dubos, near the town of Blesle, in Auvergne, descended from a family allied to many considerable personages in that province. After having studied with much reputation and rapid progress in the classics, philosophy, and divinity, he took his degrees at the college of Sorbonne, and was appointed by the bishop of Luçon, principal archdeacon, and confidential grand vicar of that see. After the death of this patron, he was elected dean, which office he filled

[1] Gen. Dict.—Moreri.—Freheri Theatrum.—Blount's Censura.

with great credit until his death, Oct. 3, 1724, which was much lamented by his friends and by the poor. His chief publications form the continuation of the "Conferences de Luçon" of which the abbe Louis had published 5 vols. 12mo, in 1685. To those Dubois added seventeen more, on baptism, confirmation, the eucharist, &c. and left materials for still farther additions. He also wrote the life of his patron, Barillon, bishop of Luçon, which was published in 1700, 12mo.[1]

DUBOS (JOHN BAPTIST), an eminent French writer and critic, secretary, and one of the forty members of the French academy, censor-royal, &c. was born at Beauvais, in December, 1670. After some elementary education at home, he came to Paris in 1686, and pursuing his studies, took his bachelor's degree in divinity in 1691. One of his uncles, a canon of the cathedral of Beauvais, being attacked by a dangerous illness, resigned his canonry to him in 1695, but on his recovery chose to revoke his resignation. The nephew appears to have felt this and other disappointments in his view of promotion so keenly, as to determine to change his profession. He accordingly left Beauvais in the last-mentioned year, returned to Paris, and soon was distinguished as a man of abilities. The same year he acquired a situation in the office for foreign affairs, and became patronized by M. de Torcy, by whose means he accompanied the French plenipotentiaries to Ryswick, in 1696, where peace was concluded. After his return to France, he was sent to Italy in 1699, although without an ostensible character, to negociate some affairs of importance in the Italian courts, which occupied him until 1702. Some time after, he went to England, as chargé d'affaires, and while the war occasioned by the contest about the crown of Spain was at its height, and had involved all Europe, he was the only minister France had at the court of St. James's, where he resided without rank or character. He then went to the Hague, and to Brussels, and at this latter place wrote the manifesto of the elector of Bavaria, which did him so much credit. In 1707 we find him at Neufchatel, and in 1710 at Gertruydenburgh, and he appears to have had a considerable hand in the treaties of peace concluded at Utrecht, Baden, and Ras-

[1] Moreri.—Dict. Hist. in Bos.

tadt. All these services were recompensed in 1705, by the priory of Veneroles, and in 1714 by a canonry of the church of Beauvais. Having been employed in other state affairs by the regent and by cardinal Dubois, he was rewarded in 1716 by a pension of 2000 livres, and in 1723 was promoted to the abbey of Notre-Dame de Ressons, near Beauvais. As it was now his intention to execute the duties of these preferments, he received in 1724 the orders of subdeacon and deacon, and was about to have taken possession of his canonry, when he was seized with a disorder at Paris, which proved fatal March 23, 1742. In 1720 he was elected into the French academy, and in 1723 was appointed their secretary.

His works, which procured him a very high reputation in France, were published in the following order: 1. "Histoire des quatre Gordiens, prouvée et illustrée par les medailles," Paris, 1695, 12mo, in which he proves, contrary to the common opinion, that there was a fourth Gordianus, the son of the younger Gordianus of Africa; but this produced two answers, in which his opinion was attacked. 2. "Animadversiones ad Nicolai Bergerii libros de publicis et militaribus imperii Romani viis," Utrecht and Leyden, 1699. 3. "Les interêts de l'Angleterre, mal entendus dans la guerre presente," Amst. 1704, of which there have been several editions, but it appears to have been better relished in France than in England; it consists of many melancholy prophecies respecting England, one of which only, the separation of the American colonies from the mother country, which he hints at, has been fulfilled. 4. "Histoire de la ligue de Cambrai, faite l'an 1508, contre la republique de Venise," Paris, 1709, 2 vols. 12mo, and reprinted in 1728. 5. "Reflections critiques sur la Poesie et la Peinture," Paris, 1719, 2 vols. 12mo, and often reprinted in 3 vols. and translated into English. This work, on which the abbé Dubos's reputation now principally rests, contains many useful remarks, in a style peculiarly agreeable, but his taste has been frequently attacked, and his enthusiasm for the arts doubted. Voltaire gave him the praise of having seen, heard, and reflected upon the fine arts, and he must be allowed to be upon some topics an elegant writer, and an ingenious reasoner; but, with regard to the subject of music, both his prejudices and his ignorance are visible. He not only determines, says Dr. Burney, that the French and Flemings

cultivated music before the Italians; but, wholly unacquainted with the compositions of other parts of Europe, asserted that there was no music equal to that of Lulli, only known and admired in France. And where, adds the doctor, will he be believed, except in that kingdom, when he says that foreigners allow his countrymen to understand time and measure better than the Italians? He never loses an opportunity of availing himself of the favourable opinions of foreigners in behalf of French music, against that of other parts of Europe. Not only Guicciardini, but Addison, Gravina, and Vossius, all equally unacquainted with the theory, practice, or history of the art, and alike deprived of candour by the support of some favourite opinion or hypothesis, are pressed into the service of his country. If when D'Alembert wrote his Eulogy, he could say that Dubos was one of those men of letters who had more merit than fame, the converse of the proposition is now nearer the truth, and yet the merit of having produced a very agreeable book may be allowed him; and a book, a great deal of which will contribute to form a just taste on those subjects with which he is really acquainted. 6. "Histoire critique de l'etablissment de la monarchie Françoise dans les Gaules," Paris, 1734, 3 vols. 4to. Profiting by some criticisms on this work from the pen of M. Hoffman, professor of history at Wittemberg, he left for publication a corrected edition, which appeared in 1743, 2 vols. 4to. Besides these, he published a translation in French prose, of part of Addison's Cato, and some discourses held in the French academy.[1]

DU BOURG (Anne or Annas), one of the martyrs to the cause of the protestant religion in France, in the sixteenth century, was a native of Auvergne, son to Stephen du Bourg, comptroller general of the customs in Languedoc, and brother to Anthony du Bourg, president of the parliament of Paris, and afterwards chancellor of France. He was born in 1521, designed for the church, and ordained priest; but embracing the protestant religion, was honoured with the crown of martyrdom. He was a man of great learning, especially in the law, which he taught at Orleans with much reputation, and was appointed counsellor-clerk to the parliament of Paris in October 1557. In this high station, he declared himself the protector of

[1] Moreri.—Eulogy by D'Alembert.—Dict. Hist.—Burney's History of Music, vol. II.

the protestants, and endeavoured either to prevent or soften the punishments inflicted upon them. This alarmed some of Henry II.'s counsellors, who advised that monarch to get rid of the protestants, and told him that he should begin by punishing those judges who secretly favoured them, or others who employed their credit and recommendations to screen them from punishment. They likewise suggested that the king should make his appearance unexpectedly in the parliament which was to be assembled on the subject of the Mercurials, or Checks, a kind of board of censure against the magistrates instituted by Charles VIII. and called Mercurials from the day on which they were to be held (Wednesday). The king accordingly came to parliament in June 1559, when Du Bourg spoke with great freedom in his defence, and went so far as to attack the licentious manners of the court; on which the king ordered him to be arrested. On the 19th he was tried, and declared a heretic by the bishop of Paris, ordered to be degraded from the character of priest, and to be delivered into the hand of the secular power; but the king's death, in July, delayed the execution until December, when he was again condemned by the bishop of Paris, and the archbishop of Lyons, his appeals being rejected by the parliament. Frederick, elector Palatine, and other protestant princes of Germany, solicited his pardon, and probably might have succeeded, had it not been for the assassination, at this time, of the president Minart, whom Du Bourg had challenged on his trial; and it was not therefore difficult, however unjust, to persuade his persecutors that he had a hand in this assassination. He was accordingly hanged, and his body burnt Dec. 20, 1559; leaving behind him the character of a pious and learned man, an upright magistrate, and a steady friend. At his execution he avowed his principles with great spirit; and the popish biographers are forced to allow that the firmness and constancy shown by him and others, about the same time, tended only to "make new heretics, instead of intimidating the old."[1]

DUBRAW, or DUBRAVIUS SCALA (JOHN), bishop of Olmutz in Moravia, in the sixteenth century, was born at Piltzen in Bohemia, and died Sept. 6, 1553, with the reputation of a pious and enlightened prelate. The func-

[1] Moreri and Dict. Hist. in Bourg.

tions of the episcopate did not prevent him from being ambassador in Silesia, afterwards in Bohemia, and president of the chamber instituted for trying the insurgents who had been concerned in the troubles of Smalkalde. Dubraw is the author of several works: the principal of which is a History of Bohemia in 33 books; executed with fidelity and accuracy. The best editions are those of 1575, with chronological tables; and that of 1688, at Francfort, augmented with the history of Bohemia by Æneas Sylvius. The first edition of 1552 is uncommonly rare, as a small number only were printed for distribution among the author's friends.[1]

DUBY (PETER ANCHER TOBIESEN), an eminent antiquary and medallist, was born in 1721 at Housseau, in the canton of Soleure in Switzerland, whence, at nine years of age, he was sent to Denmark, and entered soon after as a student in the university of Copenhagen. Having completed his studies in that seminary, he repaired to France, which he considered from that moment as his adopted country, and entered into a Swiss regiment, in the service of it. In his military capacity his conduct was such as to merit and receive the esteem of his superior officers. At the battle of Fontenoy, he received two musket-shots, but still remained in his station, and could not be prevailed upon to leave the field of action, until his leg and part of his thigh had been carried off by a cannon-ball. Being thus rendered unfit for service, he was obliged to take refuge in the hospital for invalids, where he first resolved to extend his knowledge by cultivating foreign languages. After an obstinate pursuit of his object, which occupied all his thoughts, and occasioned several journies among the northern nations, expressly for the purpose of acquiring proficiency in this favourite study, he arrived at such a degree of eminence, as justly to merit the office of interpreter to the royal library for the English, Dutch, German, and Flemish, as well as the Swedish, Danish, and Russian languages. He fulfilled the duties of this important station with so much probity and exactness, that the council of the admiralty appointed him to occupy the same functions in the maritime department; and, during the thirty-two years in which he filled this office, he gave repeated proofs of his integrity and disinterestedness.

[1] Baron Born's Effigies Viror. erud. Bohemiæ.—Moreri.—Clement Bibl. Curieuse.

Possessing a mind equally unclouded by ambition and the love of pleasure, he employed all his leisure hours in the study of coins and medals, in which he acquired great proficiency. He began with considering and collecting such as had been struck during sieges, and in times of necessity; a pursuit analogous to his taste, and to the profession to which his early life had been devoted. Having completed this task, he undertook to form and to publish a more complete collection of the different species of money struck by the barons of France, than any that had hitherto appeared. In this, which may be called a national work, not content with consulting all the authors who had treated on the subject, he also searched a number of different cabinets, on purpose to verify the original pieces, and to satisfy himself as to their existence and authenticity. But while occupied in drawing up an account of the coins of the first, second, and third race of the kings of France, he was snatched from his favourite avocations by the hand of death, Nov. 19, 1782, when his family were left to mourn the loss of a good husband and father, society to regret an estimable and a modest man, and the sciences to lament an able and an indefatigable investigator. In 1790, the works he had finished were published in a splendid form in 3 vols. imperial 4to, with many plates, at Paris, under the title, "The Works of the late Mr. P. A. T. Duby, &c." containing in vol. I. a general collection of pieces struck during sieges, or in times of necessity; and in vols. II. and III. a treatise on the money coined by the peers, bishops, abbots, &c. of France. The coins in these volumes are admirably executed, and the whole is a strong proof of the author's skill in antiquities and general knowledge of every branch connected with his subject.[1]

DUC, or FRONTON. See FRONTON.

DUC (NICHOLAS LE), a French ecclesiastic of the eighteenth century, was a priest of the diocese of Rouen, and vicar of St. Lawrence in that city, where his talents and religious conduct being conspicuous, notwithstanding his modesty, he was appointed to the curacy of Trouville in Caux, which he would have declined, had not the lord of that parish, and the curate of St. Lawrence, represented to him the great need there was of a diligent and well-in-

[1] Works as above.—Anal. Rev. vol. XI.

formed ecclesiastic in that situation, not only to recover the inhabitants from their extreme ignorance of religion, but to inspire the neighbouring curates with a disposition for employing their time to the advantage of their flocks. M. le Duc succeeded in these respects beyond expectation; but, after having done all the good he could in his cure, which he called his mission, left it to the great regret of his parishioners, and went to Paris, where he was obliged to accept the vicarship of St. Paul, out of respect to M. Gueret, who succeeded M. Bourret, and had drawn him to that parish. In this situation he laboured with good success during fifteen years, but being interdicted by M. de Vintimelle, 1731, on account of his opposition to some of the decrees of the church, he retired to the parish of St. Severin, and there died, May 3, 1744. An abridgment of his life appeared in 1745, at Paris, 12mo, in which the following works are attributed to him: "L'Année Ecclesiastique," 15 vols. 12mo; an "Imitation, with Reflexions, Exercises, and Prayers," 12mo; a translation of cardinal Bona's "Way to Heaven, and shortest Way to go to God," 12mo; the translation of several hymns in the Paris Breviary; and part of the translation of M. de Thou, 16 vols. 4to.[1]

DUCANGE. See FRESNE.

DUCAREL (ANDREW COLTEE), an eminent English civilian and antiquary, was born in 1713 in Normandy; whence his father, who was descended from an ancient family at Caen in that province, came to England, soon after the birth of his second son James, and resided at Greenwich. The early rudiments of instruction he probably received in his own country. In 1729, being at that time a scholar at Eton, he was three months under the care of sir Hans Sloane, on account of an accident which deprived him of the sight of one eye. In 1731, he was admitted a gentleman-commoner of St. John's college, Oxford; proceeded LL. B. June 1, 1738, and LL. D. Oct. 21, 1742; became a member of the college of Doctors Commons in November, 1743; and married, in 1749, Susanna ...., a worthy woman, who had been his servant; and who survived him till Oct. 6, 1791, when she died in an advanced age.

Though disappointed in his wishes of entering into holy

[1] L'Avocat's Dict. Hist.

orders, he became intimately connected with the church. He was elected commissary or official of the peculiar and exempt jurisdiction of the collegiate church or free chapel of St. Katharine, near the Tower of London, 1755; was appointed commissary and official of the city and diocese of Canterbury, by archbishop Herring, in December, 1758; and of the subdeanries of South Malling, Pagham, and Terring, in Sussex, by archbishop Secker, on the death of Dr. Dennis Clarke, in 1776. He was elected F. A. S. Sept. 22, 1737, and was one of the first fellows of the society nominated by the president and council on its incorporation 1755. He was also elected Aug. 29, 1760, member of the Society of Antiquaries at Cortona; on which occasion he sent them a Latin letter drawn up by his friend the late rev. Philip Morant. He was admitted F. R. S. Feb. 18, 1762; became an honorary fellow of the Society of Antiquaries of Cassel, by diploma, dated in November, 1778; and of that of Edinburgh in 1781. In 1755, he solicited the place of sub-librarian at the Museum, in the room of Mr. Empsom; but it was pre-engaged.

The doctor's first publication, though without his name, was "A Tour through Normandy, described in a letter to a friend," 1754, 4to. This tour through part of his native country was undertaken, in company with Dr. Bever, in the summer of 1752; and his account of it, considerably enlarged, was re-published under the title of "Anglo-Norman Antiquities considered, in a Tour through part of Normandy, by Dr. Ducarel, illustrated with 27 copper-plates, 1767," fol. inscribed to Dr. Lyttelton, bishop of Carlisle, then president of the Society of Antiquaries. His lordship had first remarked, 1742, the difference between the mode of architecture used by the Normans in their buildings, and that practised by the contemporary Saxons in England; and the doctor's observations, actually made on the spot ten years afterward, confirmed the rules then laid down. This ancient dependance of the English crown, with the many memorials in it by the English, was a favourite object of his contemplation. Its coinage was his next research; and he published "A series of above 200 Anglo-Gallic or Norman and Aquitaine Coins of the ancient kings of England, exhibited in sixteen copper-plates, and illustrated in twelve letters, addressed to the Society of Antiquaries of London, and several of its members; to which is added, a map of the ancient dominions of the

kings of England and France, with some adjacent countries, 1757," 4to. His portrait, engraved by Perry, from a painting by A. Soldi, 1746, was first prefixed to this work, which was the result of his acquaintance with M. de Boze, keeper of the French king's medals, and secretary of the academy of inscriptions and belles lettres. (See BOZE). In this undertaking the doctor found himself seconded by sir Charles Frederick, who engraved all the Aquitaine coins in his possession, in 36 quarto plates, but without any description or letter-press, and intended only for private use, being little known before their circulation on his decease.

Dr. Ducarel had some view to forming a series of English medals, which, by admitting such as have been struck abroad relative to the history of this kingdom, he thought could be carried beyond the conquest, provided the medals proved genuine. But when he engaged Francis Perry to engrave a series, of which the late Mr. Hollis gave the outline, he began no earlier than Henry VIII. and closed it with James I. in ten plates. Three supplemental ones were afterwards published of the same period. Mr. Hollis intended it should be more extensive, by taking in the Roman medals: he, however, assisted Perry in his own way. It was taken up by Mr. Snelling, who did not publish it in Mr. Hollis's life-time.—Mr. Snelling's being a posthumous publication, there is no letter-press to accompany his 33 plates, which reach from the conquest to 1742. It will be easily seen that the medals of the first five kings are by Dassier. Another work which the doctor patronized was the "Series of ancient Windows," engraved by Francis Perry, from the rude sketches of Aubrey in his MS collections, from a transcript made by Mr. Ames of an abstract of Aubrey's four volumes of collections, taken by Mr. Hutchins for his private use, from the larger work in the hands of Mr. Awnsham Churchill, of Henbury. In 1760 he printed, for private use, in 4to, an account of his friend Browne Willis, read at the Society of Antiquaries that year. A thick quarto volume of Dr. Willis's letters to Dr. Ducarel is in the possession of Mr. Nichols.

A question being started by the hon. Daines Barrington, concerning trees indigenous to Great Britain, in the "Philosophical Transactions," and the chesnut, elm, lime, and sycamore, box, abele, and yew, accounted non-indigenous; the doctor undertook the defence of the first of these trees,

and to prove it a native here; in which he was supported by his antiquarian friends Thorpe and Hasted, who, as Kentishmen, seem to have thought themselves more particularly interested in the dispute. His and their letters on the subject were printed in the "Philosophical Transactions," vol. LXI.; and Mr. Barrington, in the next article, gave up the controversy, and Dr. Ducarel received great congratulations on his victory. His account of the early cultivation of botany in England, and more particularly of John Tradescant, a great promoter of that science, and of his monument and garden at Lambeth, appeared originally in the "Philosophical Transactions;" whence it is copied, in the "History of Lambeth," with several improvements, communicated by the doctor to Mr. Nichols. Dr. Ducarel's letter to Gerard Meerman, grand pensioner at the Hague, on the dispute concerning Corsellis, as the first printer in England, read at the Society of Antiquaries, 1760, and translated into Latin by Dr. Musgrave, with Mr. Meerman's answer, were published in the second volume of Meerman's "Origines Typographicæ, 1765," and, with a second letter from Mr. Meerman, were given to the public by Mr. Nichols in a Supplement to his learned partner's "Two Essays on the Origin of Printing, 1776." Upon printing the new edition of bishop Gibson's "Codex," at the Clarendon press, 1761, the doctor collated the MS collections of precedents annexed to it with the originals at Lambeth, and elsewhere; in return for which, at his own desire, the delegates of the press presented him with two copies of the new edition handsomely bound. From the time of Dr. Ducarel's appointment to be keeper of the library at Lambeth, his pursuits took a different turn —to the ecclesiastical antiquities of this kingdom, and more particularly to those of the province of Canterbury, for which he was so well supplied with materials from that library. In 1761 he circulated printed proposals for publishing a general repertory of the endowments of vicarages, for the service both of vicars and their parishioners, as nothing conduces so much to ascertain their mutual rights as ancient original endowments, which are to be found in the registries of the bishop or dean and chapter of the diocese, or in the chartularies and register books of religious houses. He had proceeded so far as to set down, in alphabetical order, the name and date of every endowment in the registers of the see of Canterbury; and all such as he

could discover in the public libraries, or in printed books. He therefore next solicited the like communications from the other diocesans, or from possessors of ancient records; and subjoined a specimen of his method, and a list of the endowments already discovered. In this inquiry the assistance he received was very considerable, and it was at one time in contemplation to print an account of all these several registers, in a volume of his epistolary correspondence with some of the first characters in literature, accompanied with several valuable antiquarian tracts collected by Dr. Ducarel. The proposal for publishing the general repertory of endowments of vicarages, originally circulated, with a specimen annexed, in a single sheet, 4to, dated Dec. 3, 1761, was prefixed (with a new date, Dec. 23, 1762) to "A Repertory of the Endowments of Vicarages in the Diocese of Canterbury, 1763," 4to, printed for the benefit of the charity-school at Canterbury; of which Mr. Gough had the doctor's copy, with considerable additions in MS. by him, which were all incorporated into a second edition in 8vo, 1782; to which were added, endowments of vicarages in the diocese of Rochester. In a letter to the rev. Mr. Cole, of Milton, 1757, he says, "I hope, within this year, to have about twelve dioceses ready for the press;" and in another, to the rev. Dr. Cox Macro, 1763, he tells him he had eleven other dioceses then ready. In 1768 he appears to have entertained thoughts of going to press with these collections. In 1763 he drew up an account of the MSS. in the Norfolk library belonging to the royal society, amounting to 563, including 45 then first catalogued. On this occasion he was of a committee with lord Charles Cavendish and the late Dr. Birch. In the same year he was appointed by the lords commissioners of the Treasury, at the head of whom Mr. Grenville then was, in conjunction with sir Joseph Ayloffe, bart. and Mr. Astle, to digest and methodize the records of the state paper office at Whitehall; and afterwards those in the augmentation-office. A calendar of the records of the latter, in two volumes, folio, was purchased at his sale for the Bodleian library. In 1766, he communicated to the society of antiquaries a paper on Bezants; which bishop Lyttleton, in a letter to him, styled "curious and elaborate."

The share he took in the Rowleian discovery and controversy, of which he entertained what is now the general opinion, may be seen in the Gentleman's Magazine, vol.

LVI. pp. 361, 362, 461—464, 544—547, 580, 859; where is printed, his correspondence with Mr. Chapman, rector of Weston near Bath, bishop Percy, Mr. Barrett, the historian of Bristol, whose credulity in these matters was notorious, and Mr. Whitaker. In 1776 was printed, for private use, "A list of various editions of the Bible and parts thereof, in English, from 1526 to 1776," in a single sheet, 8vo; and an improved edition, 1778, at the expence of archbishop Cornwallis. This little tract owed its rise to a list of English Bibles copied from one compiled by Mr. Ames, from 1526 to 1757, presented by Dr. Gifford to the Lambeth library. It was completed by Dr. Ducarel from his own observations, and the later discoveries of his learned friends, Dr. Percy, bishop of Dromore, and Mr. Tutet. Mr. Nichols also, and Mr. Herbert, editor of the new edition of Ames's "Typographical Antiquities," contributed not a few articles from their own collections. The account of Dr. Stukeley and his writings prefixed to the second volume of his Itinerary, published 1776, was drawn up by Dr. Ducarel, who also prepared an epitaph for him.

The doctor gave a MS abstract of the large history of the Benedictine abbey of Bec in Normandy, drawn up by Dom John Bourget (see BOURGET), monk of that house, and F. A. S. of London, to Mr. Nichols, who printed it in 1779, 8vo, with an appendix of original deeds; and who likewise printed, in the same year, in two volumes, 8vo. "Some account of the Alien Priories, and of such lands as they are known to have possessed in England and Wales," collected by John Warburton, esq. Somerset herald, and Dr. Ducarel (who did not, however, at the time, permit his name to be mentioned); and considerably augmented by Mr. Gough and some other learned friends of the publisher; to which was prefixed, a general description of the seven Norman cathedrals, with very neat prints of them. The very useful and excellent "Collection of Royal and Noble Wills," from the conqueror to Henry VII. printed by Mr. Nichols in 1780, was given to the world in consequence of the suggestions of Dr. Ducarel; from whose stores the far greater part of the materials was purchased by the printer at a very considerable price.

Of all the honours Dr. Ducarel enjoyed, none gave him greater satisfaction than the commissariate of St. Katharine's, a place to which he has done due honour in "The

History of the Royal Hospital and Collegiate church of St. Katharine, near the Tower of London, from its foundation, in 1273, to the present time, 1782," 4to, with seventeen plates. This history was originally compiled by the doctor for the use of her present majesty, to whom a copy of it was presented in MS. a short time after her accession to the patronage of this collegiate church, the only ecclesiastical preferment in the gift of the queen consort of England. On a thorough repair of this curious old church in 1778, an empty vault was discovered in the chancel, of a size that would hold two coffins, and no more. This spot the doctor claimed in virtue of his office; and has often pointed out to his friends, as a resting-place for his ashes and those of his lady; and the remains of both have been actually there deposited. Two additional plates to the history of St. Katharine's, representing the curious grotesque carvings under the old stalls there, were engraved a little before his death, at his particular request, and were given to the public in 1790, with a short appendix to that history, in the "Bibliotheca Topographica Britannica, No. LII." In 1783, he published, as No. XII. of Bibliotheca Topograpica Britannica, "Some account of the Town, Church, and Archiepiscopal Palace of Croydon, in the county of Surrey, from its foundation to 1783," 4to, originally drawn up by him in 1754, at the request of archbishop Herring. He also drew up in the "Bibliotheca Topographica Britannica, No. XXVII," "The History and Antiquities of the Archiepiscopal Palace of Lambeth, from its foundation to the present time, 1785, 4to," which was dedicated, by permission, to archbishop Moore; and, in 1786, he contributed largely to "The History and Antiquities of the parish of Lambeth, in the county of Surrey; including biographical anecdotes of several eminent persons; compiled from original records, and other authentic sources of information." Some additions to this history were also, in 1790, printed in the same collection.

His memoirs of archbishop Hutton and his family, fairly written, were purchased at his sale, by the rev. Dr. Lort, for the Hutton family. In May 1757 he was appointed to the place of librarian at Lambeth (to which a salary of 30*l.* per annum is annexed) under archbishop Hutton; and the catalogues of that valuable collection are not a little benefited by his diligence and abilities. The catalogue begun by bishop Gibson, while librarian here, and continued by

Dr. Wilkins with the greatest minuteness, was perfected by him to his own time; a distinct catalogue made of the books of archbishop Secker, who expended above 300*l.* in arranging and improving the MS library and printed books here; and another, in three volumes folio, of the pamphlets and tracts bound up by the direction of archbishop Cornwallis; and of the library of MSS. the catalogue begun by Dr. Wilkins, 720, and continued by succeeding librarians to No. 888, he extended to No. 1147, in two volumes. In 1757, he addressed to archbishop Secker a letter concerning the first edition of archbishop Parker's valuable book, "De Antiquitate Britannicæ Ecclesiæ," now in the MS library at Lambeth, No. 959, giving an account of a great many ancient deeds, MS notes, &c. &c. contained therein. This letter is printed at large in the appendix to his "History of Lambeth Palace."

He was engaged also in arranging and indexing above 30 folio volumes of leases, papers, &c. and such was his assiduity in whatever he undertook, that, besides the fair copy of the index by him taken of all the Lambeth registers, and the general index which he made to them, he reserved for himself another, which at his sale became the property of Mr. Gough, and at the sale of the latter was bought for the British Museum. It contains in 48 volumes folio, neatly bound, an account of every instrument relative to the see, province, and diocese of Canterbury, from Pecham to Herring; and, with a great variety of other materials amassed by the doctor, may be justly styled a fund of ecclesiastical antiquities for that province in particular, and for the kingdom at large. In this laborious undertaking he was materially assisted by the industry of his friend Mr. Rowe-Mores; by Mr. Hall, his predecessor in the office of librarian; and by Mr. Pouncey, who for many years was his assistant, as clerk and deputy librarian. Dr. Ducarel had an intention of publishing his abstract of archbishop Pecham's register; and the rough draught of a Latin title, with a preface or dedication to archbishop Herring, together with a copy of the abstract, and various notes by Mr. Mores, came to Mr. Gough by purchase, at Mr. Mores's sale.

Dr. Ducarel's great researches into antiquities occasioned his assistance to be courted on many publications, particularly that of Dr. Burton's "Monasticon Eboracense." He also was a candidate for the employment of arranging Mr. Bridges's Northamptonshire papers, with the

late rev. Peter Whalley, and with the late rev. Mr. Buckler, of All-souls college. A catalogue of the MSS. was sent him; and the general sense of the committee was in favour of Mr. Buckler; but at the meeting, on the ballot, Mr. Whalley had five votes, Mr. Buckler four, and Dr. Ducarel three, out of the thirteen who attended. He had drawn up also, an account of Doctors-commons, and, as an appendix to it, complete lists of the different chancellors of the several dioceses of this kingdom, as high as the registers go, in folio, which were so nearly ready for publication, that he repeatedly promised them with that express intention to Mr. Nichols, who, at the doctor's request, caused complete indexes to be made to both. The materials for both these were among his collections in Mr. Gough's library. Another work which he intended for Mr. Nichols's press, and for which an index was in like manner made, was "Testamenta Lambethana; being a complete list of all the wills and testaments recorded in the archiepiscopal register at Lambeth, from A. D. 1312, to A. D. 1636, extracted by Dr. Ducarel, F. R. and A. SS. Lambeth librarian, &c. with a complete index, A. D. 1779."

For many years it was his custom to travel incognito in August, with his friend Samuel Gale, esq. attended only by his own coachman and Mr. Gale's footman, George Monk. Twenty miles was their usual stage on the first day, and every other day about fifteen. It was a rule not to go out of their road to see any of their acquaintance. The coachman was directed to say, "it was a job; and that he did not know their names, but that they were civil gentlemen;" and the footman, "that he was a friend of the coachman's, who gave him a cast." They usually took up their quarters at an inn, and penetrated into the country for three or four miles round. After dinner, Mr. Gale smoked his pipe, whilst Dr. Ducarel took notes, which he regularly transcribed, and which after his death were purchased by Mr. Gough. They constantly took with them Camden's Britannia, and a set of maps. In Vertue's plate of London-bridge chapel, the figure measuring is Dr. Ducarel; that standing is Mr. Samuel Gale.

Dr. Ducarel closed a life of unremitted industry and application in antiquarian pursuits, at his house at South Lambeth, May 29, 1785, after he had returned only three days from a fortnight's journey into Kent, where he

had held a visitation for himself, and three different ones for his friend archdeacon Backhouse. He was a stout, athletic man, and had a strong prepossession that he should live to a great age. He frequently said, that he had the stamina of long life; and that if he escaped any violent accident, or a stroke of the palsy, "he should take a peep into the next century." The immediate cause of the disorder which carried him off, was a sudden surprize, on receiving, whilst at Canterbury, a letter informing him that Mrs. Ducarel was at the point of death. He hastened home, took to his bed, and died in three days; and was buried in his favourite church of St. Katharine, on the north side of the altar, in a vault which (as has been already mentioned) he had many years ago selected for that purpose.

He had appointed his old and intimate friends Mr. Fountaine and Mr. Tutet, executors to his will; but both these gentlemen declining the trust, it devolved upon his nephew and heir, Gerard Gustavus Ducarel, esq. Dr. Ducarel had the happiness of enjoying the esteem of five successive primates, and lived to be the oldest officer in the palace of Lambeth. His official attendance to the duties of Doctors-commons was unremitting, and his attachment to the study of English antiquities formed his principal amusement. His collection of books and MSS. was valuable; and his indexes and catalogues so exact as to render them highly convenient to himself and the friends he was desirous to oblige. All these, with a good collection of coins and medals, he gave by his last will, to his nephew Gerard Gustavus, in the fond hopes of their being preserved as heir-looms in his family. But they were all afterwards consigned to the hammer of the auctioneer, and the greater part of the MSS. passed into the hands of Mr. Gough, many of which are now in Mr. Nichols's possession. In the latter part of life he was too much immersed in professional engagements to enter into new attachments of friendship, but with his old friends he associated on the most liberal terms. Though he never ate meat till he was fourteen, nor drank wine till he was eighteen, as he was frequently heard to declare; yet it was a maxim which he punctually observed, that "he was an old Oxonian, and therefore never knew a man till he had drunk a bottle of wine with him." His entertainments were in the true style of the old English

hospitality; and he was remarkably happy in assorting the company he not unfrequently invited to his table.[1]

DUCAS (Michael), was a Greek historian, concerning the life of whom it is only known that he was employed in several negotiations. He wrote a history, which is still extant, of the Grecian empire, from the reign of the elder Andronicus, to the fall of that empire. Ducas is preferred to Chalcondylas, though he writes in a barbarous style, because he relates facts not to be found elsewhere, and was an attentive witness of what passed. His work was printed at the Louvre, in 1649, folio, under the care of Ismael Bouillaud, who accompanied it with a Latin version and learned notes. The president Cousin translated it afterwards into French, and it concludes the 8th volume of his History of Constantinople, printed at Paris, in 1672 and 1674, 4to; and reprinted in Holland, 1685, 12mo.[2]

DUCCIO (Di Boninsegna), was an artist who flourished in the thirteenth and fourteenth centuries, but in what school he was educated is uncertain. Sigismondo Tizio, of Castiglione, who lived at Siena from 1482 to 1528, in his histories, speaks of him as the first artist of his time, (1311), and makes him a pupil of Segna, a name as celebrated once as now obscure. The works of Duccio are from 1275, the year in which he received a commission for S. Maria Novella at Florence, to 1311, the period at which he was employed in the cathedral of Siena, to paint the principal altar-piece, a work that still exists, which marks probably an epoch of art, at which he laboured three years, and for which he was paid upward of 3000 scudi d'oro, the expence of gilding and ultramarine included. That part of it which faced the audience, represented in large figures the Madonna and various saints; that which fronted the choir, divided into many compartments, exhibited numerous compositions of gospel subjects in figures of small proportions: it cannot be denied, that with all its copiousness, the whole savours strongly of the Greek manner. Duccio is celebrated as the restorer of that inlaid kind of Mosaic, called "lavoro di commesso," which composes the floor of the dome of Siena.[3]

[1] Biog. Brit. by Mr. Nichols; reprinted with additions and corrections in his Anecdotes of Bowyer.

[2] Moreri.—Fabric. Bibl. Græc.—Saxii Onomasticon.

[3] Pilkington.

DUCHAL (JAMES), a learned dissenting minister, was born in Ireland 1697. He had his early education under the direction of an uncle; his preparatory studies were greatly assisted by the well-known Mr. Abernethy; and he finished his course of study at the university of Glasgow; which, in testimony of his merit, conferred on him the degree of D.D. He resided for ten or eleven years at Cambridge, as the pastor of a small congregation there; where he enjoyed the advantage of books, and of learned conversation, which he improved with the greatest diligence. On Mr. Abernethy's removal from Antrim, he succeeded him in that place; and on the death of that gentleman, was chosen to be minister to the protestant dissenting congregation of Wood-street, Dublin, in which situation he continued to his death, which happened in 1761.

During his residence here, when he was in the decline of life, of a valetudinary habit, and had frequent avocations in the way of his profession, he composed and wrote sermons to the amount of more, it appears on the best computation, than 700. From this mass a collection was taken after his death, and published in 1764, 3 vols. 8vo. They are mostly on new and uncommon subjects; and though they cannot bear a strict critical examination, yet a vein of strong manly sense and piety runs through the whole. During his life, he published a volume of excellent discourses on the presumptive arguments in favour of the Christian religion; and many occasional tracts, both in England and Ireland.[1]

DUCHAT (JACOB LE), a French editor, distinguished among the literati of his time, was born at Metz in 1658. He was trained to the law, and followed the bar, till the reformed were driven out of France, by the revocation of the edict of Nantz. In 1701 he settled at Berlin; became a member of the academy of sciences; and died there in 1735. He was regarded as a very learned person, yet is distinguished as an editor rather than an author. His peculiar taste for the ancient French writers, led him to give new editions of the Menippean Satires, of the works of Rabelais, of the Apology for Herodotus, by Henry Stephens, &c. all accompanied with remarks of his own. He held a correspondence with Bayle, whom he furnished with many particulars for his Dictionary, and whose at-

[1] Biog. Brit.

tachment to expatiating on indelicate passages, notes, &c. he too closely copied. After his death was published a "Ducatiana," at Amsterdam, 1738, 2 vols. 12mo.[1]

DUCHE DE VANCY (JOSEPH FRANCIS), born at Paris, Oct. 29, 1668, was the son of a gentleman of the bed-chamber to the French king. His father took great pains in his education; but left him scarcely any property, and he soon had recourse to his pen as the means of gaining a subsistence. The marchioness de Maintenon, having seen some of his essays, made choice of him to furnish her pupils at St. Cyr with sacred sonnets, and recommended him so strongly to Pontchartrain, the secretary of state, that the minister, taking the poet for some considerable personage, went and made him a visit. Duché, seeing a secretary of state enter his doors, thought he was going to be sent to the Bastille; but he was soon relieved from his fright by the civilities of the minister. Duché had as much gentleness in his disposition as charms in his wit, and never indulged in any strokes of satire. Rousseau and he were the delight of the companies they frequented; but the impression made by Duché, though less striking at first, was most lasting. He was also admired for the talent of declamation, which he possessed in no common degree. The academy of inscriptions and belles lettres were pleased to admit him of their body; but he died in the prime of life, Dec. 14, 1704. Duché presented the French theatre with three tragedies, Jonathan, Absalom, and Deborah, of which the second, containing several pathetic scenes, still keeps its ground on the stage; and also wrote some ballets, tragedies, &c. for the opera. Of these last, his "Iphigenia" is his best performance; and in the opinion of his countrymen, has many of the excellencies of the Grecian tragedies. There is likewise by this author a collection of edifying stories, which used to be read at St. Cyr with no less edification than pleasure, but which has sometimes been confounded with the pious and moral stories of the abbé de Choisi. The two works are indeed written in the same design, that of disengaging youth from frivolous reading; but the collection of the poet is less known than that of the abbé; yet is not inferior to it, either in elevation of sentiment, in truth of character, or even in elegance

[1] Moreri.—Dict. Hist. — Bibl. Germanique, vol. XXXIV. — Niceron, vol. XXXIX.

of style. His hymns and his sacred canticles were also sung at St. Cyr.[1]

DU CHESNE. See CHESNE.

DUCK (ARTHUR), an English civilian, was born at Heavy-Tree, near Exeter in Devonshire, 1580, of a considerable family, and was the younger brother of Nicholas Duck, recorder of Exeter. At the age of fifteen he was entered of Exeter college, Oxford, took his degree of B. A. and became a fellow-commoner in 1599. From thence he removed to Hart-hall, took his master's degree, and afterwards was elected fellow of All-souls; but his genius leading him to the study of the civil law, he took his degree of doctor in that faculty. He travelled into France, Italy, and Germany; and, after his return, was made chancellor of the diocese of Bath and Wells. He was afterwards made chancellor of London, and at length master of the requests: but the confusions, which were then beginning, probably hindered him from rising higher. In 1640 he was elected burgess for Minehead in Somersetshire, and soon after siding with king Charles in the time of the rebellion, became a great sufferer in the fortunes of his family, being stripped by the usurpers of 2000*l.* In 1648 he was sent for by his majesty to Newport in the Isle of Wight, to assist in his treaty with the commissioners from the parliament; but, that treaty not succeeding, he retired to his habitation at Chiswick near London, where he died in May 1649, but in Smith's obituary he is said to have died in December preceding. He was an excellent civilian, a man of piety, a tolerable poet, especially in his younger days, and very well versed in history, ecclesiastical as well as civil. His only defect was a harshness of voice in pleading. He left behind him, "Vita Henrici Chichele," &c. Oxon. 1617, 4to, added to Bates's Lives, and translated into English, 1699, and "De usu & authoritate Juris Civilis Romanorum in dominiis principum Christianorum:" a very useful and entertaining work, which has been printed several times at home and abroad, and is added to De Ferriere's "History of Civil Law," 1724, 8vo. He was greatly assisted in this work by the learned Dr. Gerard Langbaine.[2]

[1] Moreri.—Dict. Hist.

[2] Prince's Worthies of Devon.—Ath. Ox. vol. II.—Fortescue de Laudibus Legum Angliæ, 1737, folio.—Lloyd's Memoirs, p. 592.—Peck's Desiderata, vol. II.—Clarke in his Lives bound up with his Martyrology, has a life of Dr.

DUCK (STEPHEN), a very extraordinary person, who from a thresher became a poet, and was afterwards advanced to the cure of a parish, was born about the beginning of the last century, and had originally no other teaching than what enabled him to read and write English: and, as arithmetic is generally joined with this degree of learning, he had a little share of that too. About his fourteenth year he was taken from school, and was afterwards successively engaged in the several lowest employments of a country life, which lasted so long, that he had almost forgot all the arithmetic he had learned at school. However, he read sometimes, and thought oftener: he had a certain longing after knowledge; and, when he reflected within himself on his want of education, he began to be particularly uneasy, that he should have forgot any thing of what he had learned, even at his little school. He thought of this so often, that, at last, he resolved to try his own strength; and, if possible, to recover his arithmetic again. He was then about 24 years of age; was married, and at service: he had little time to spare: he had no books, and no money to get any; but used to work more than other day-labourers, by which means he got some little matter added to his pay. This overplus was at his own disposal; and with this he bought first a book of vulgar arithmetic, then one of decimal, and a third of measuring land; of all which, by degrees, he made himself a tolerable master, in those hours he could steal from sleep after the labours of the day. He had, it seems, one dear friend, who joined with him in this literary pursuit; and with whom he used to talk and read, when they could steal a little time for it. This friend had been in a service at London for two or three years, and had an inclination to books, as well as Stephen Duck. He had purchased some, and brought them down with him into the country; and Stephen had always the use of his little library, which in time was increased to two or three dozen of books. "Perhaps," says his historian, Mr. Spence, "you would be willing to know, what books their little library consisted of. I need not mention those of arithmetic again, nor his Bible. Milton, the Spectators, and Seneca, were his first favourites; Telemachus, with another piece by the same

Duck's wife, principally taken from Dr. Gouge's Funeral Sermon for her.—She died in 1646, and appears to have amply deserved the praises bestowed on her.

hand, and Addison's Defence of Christianity, his next. They had an English dictionary, and a sort of English grammar, an Ovid of long standing with them, and a Bysshe's Art of Poetry of later acquisition. Seneca's Morals made the name of L'Estrange dear to them; and, as I imagine, might occasion their getting his Josephus in folio, which was the largest purchase in their whole collection. They had one volume of Shakspeare, with seven of his plays in it. Besides these, Stephen had read three or four other plays; some of Epictetus, Waller, Dryden's Virgil, Prior, Hudibras, Tom Browne, and the London Spy."

With these helps Stephen grew something of a poet, and something of a philosopher. He had from his infancy a cast in his mind towards poetry, as appeared from several little circumstances; but what gave him a higher taste of it than he had been used to, was Milton's Paradise Lost. This he read over twice or thrice with a dictionary before he could understand the language of it thoroughly; and this, with a sort of English grammar he had, is said to have been of the greatest use to him. It was his friend that helped him to the Spectators; which, as he himself owned, improved his understanding more than any thing. The pieces of poetry scattered in those papers helped on his natural bent that way; and made him willing to try whether he could not do something like them. He sometimes turned his own thoughts into verse, while he was at work; and at last began to venture those thoughts a little upon paper. The thing took air; and Stephen, who had before the name of a scholar among the country people, was said now to be able to write verses too. This was mentioned accidentally, about 1729, before a gentleman of Oxford, who sent for Stephen; and, after some talk with him, desired him to write him a letter in verse. He did so; and that letter is the epistle which stands the last in his poems, though the first whole copy of verses that ever he wrote.

By these attempts, one after another, he became known to the clergymen in the neighbourhood; who, upon examining him, found that he had a great deal of merit, made him some presents, and encouraged him to go on. At length some of his essays falling into the hands of a lady of quality who attended on queen Caroline, he became known to her majesty, who took him under her protection, and settled on him a yearly pension, supposed to be of 30*l.*; it

was such a one at least as was sufficient to maintain him independently of labour. This Duck very gratefully acknowledges in the dedication of his poems to the queen: "Your majesty," says he, "has indeed the same right to them, as you have to the fruits of a tree, which you have transplanted out of a barren soil into a fertile and beautiful garden. It was your generosity which brought me out of obscurity, and still condescends to protect me; like the Supreme Being, who continually supports the meanest creature which his goodness has produced." Swift, who might, one would think, easily have overlooked such an object as Duck, but whose spleen prompted him to be satirical on any occasion or none, was so piqued at this generosity in the queen, while we suppose he thought himself and his own friends neglected, that he wrote the following quibbling epigram, as he calls it, "on Stephen Duck, the thresher and favourite poet:"

The thresher Duck could o'er the queen prevail;
The proverb says, "No fence against a flail."
From threshing corn he turns to thresh his brains,
For which her majesty allows him grains.
Though 'tis confess'd, that those who ever saw
His poems, think them all not worth a straw.
Thrice happy Duck, employed in threshing stubble!
Thy toil is lessened, and thy profits double.

In 1733 the queen made him one of the yeomen of the guards, from which situation, by a singular, and, we think, absurd transition, he was admitted into orders, and preferred to the living of Byfleet in Surrey. The only qualification for this office which his biographers mention, is a small knowledge of Latin, not enough surely to justify such an abuse of church patronage. Before this he was appointed keeper of the queen's select library at Richmond, called Merlin's Cave, where he had apartments, which were continued to his daughter after his decease. Here and at Byfleet he continued for many years to make poems and sermons, and was much followed by the people as a preacher; till, falling at length into a low-spirited melancholy way, he flung himself into the Thames from a bridge near Reading, or, as some say, into a trout stream, which is near Reading, and was drowned. This unhappy accident, for he was perfectly lunatic, befell him some time in March or April, 1756. In the preface to his poems he makes his acknowledgments to some gentlemen

who "first took notice of him in the midst of poverty and labour." What those gentlemen did was highly generous and praise-worthy, and it was but gratitude in Stephen to acknowledge it; yet it is more than probable, that if he had been suffered to pass the remainder of his life, after he had spent so much of it, in poverty and labour, he had lived and died more happily. It was thought that his melancholy proceeded from a notion that he had not been sufficiently provided for, and if so, his injudicious patrons must have flattered him into a very false estimate of his merit. Warton says that Spence, who wrote Duck's life and published his poems, was the means of his obtaining the living of Byfleet; and such was the taste of the courtiers of queen Caroline, that they actually wished to set up this poor versifier as a rival to Pope. But although, to use Warburton's sarcastic language, "queen Caroline, who moderated, as a sovereign, between the two great philosophers, Clarke and Leibnitz, in the most sublime points in metaphysics and natural philosophy, chose this man for her favourite poet," it was beneath such a man as Spence to persuade poor Duck that he merited the higher rewards of genius. Few men, if we may judge from his works, had ever less pretensions.[1]

DUCLOS (CHARLES DINEAU), born at Dinant in Bretagne, about the close of 1705, the son of a hatter, received a distinguished education at Paris. His taste for literature obtained him admission to the most celebrated academies of the metropolis, of the provinces, and of foreign countries. Being chosen to succeed Mirabaud, as perpetual secretary of the French academy, he filled that post as a man who was fond of literature, and had the talent of procuring it respect. Though domesticated at Paris, he was appointed in 1744 mayor of Dinant; and in 1755 had a patent of nobility granted him by the king, in reward for the zeal which the states of Bretagne had shewn for the service of the country. That province having received orders to point out such subjects as were most deserving of the favours of the monarch, Duclos was unanimously named by the tiers-état. He died at Paris, March 26, 1772, with the title of historiographer of France. His conversation was at once agreeable, instructive and lively. He reflected deeply, and expressed his thoughts with

[1] Spence's Life prefixed to his poems.—Biog. Brit.—&c.

energy, and illustrated them by well selected anecdotes. Lively and impetuous by nature, he was frequently the severe censor of pretensions that had no foundation. But age, experience, intercourse with society, a great fund of good sense, at length taught him to restrict to mankind in general those hard truths which never fail to displease individuals. His austere probity, from whence proceeded that bluntness for which he was blamed in company, his beneficence, and his other virtues, gave him a right to the public esteem. "Few persons," says M. le prince de Beauvau, "better knew the duties and the value of friendship. He would boldly serve his friends and neglected merit: on such occasions he displayed an art which excited no distrust, and which would not have been expected in a man who his whole life long chose rather to shew the truth with force, than to insinuate it with address." At first he was of the party which went under the name of the philosophers; but the excesses of its leader, and of some of his subalterns, rendered him somewhat more circumspect. Both in his conversation and in his writings he censured those presumptuous writers, who, under pretence of attacking superstition, undermine the foundations of morality, and weaken the bands of society. Once, speaking on this subject, "these enthusiastic philosophers," said he, "will proceed such lengths, as at last to make me devout." Besides, he was too fond of his own peace and happiness to follow them in their extravagancies, and placed no great value on their friendship or good will. "Duclos est à la fois droit et adroit," said one of his philosophical friends, and it was in consequence of this prudence, that he never would publish any thing of what he wrote as historiographer of France. "Whenever I have been importuned," said he, "to bring out some of my writings on the present reign, I have uniformly answered, that I was resolved neither to ruin myself by speaking truth, nor debase myself by flattery. However, I do not the less discharge my duty. If I cannot speak to my contemporaries, I will shew the rising generation what their fathers were." Indeed, we are told that he did compose the history of the reign of Lewis XV. and that after his death it was lodged in the hands of the minister. The preface to this work may be seen in the first vol. of the "Piéces intéressantes" of M. de la Place. Duclos's works consist of some romances, which have been much admired in France: 1. "The Confessions

of count ***." 2. "The baroness de Luz." 3. "Memoirs concerning the Manners of the eighteenth Century;" each in 1 vol. 12mo. 4. "Acajou;" in 4to and 12mo, with plates. In the Confessions he has given animation and action to what appeared rather dry and desultory in his "Considerations on the Manners." Excepting two or three imaginary characters, more fantastical than real, the remainder seems to be the work of a master. The situations, indeed, are not so well unfolded as they might have been; the author has neglected the gradations, the shades; and the romance is not sufficiently dramatical. But the interesting story of madame de Selve proves that M. Duclos knew how to finish as well as to sketch. His other romances are inferior to the "Confessions." The memoirs relating to the manners of the eighteenth century abound in just observations on a variety of subjects. Acajou is no more than a tale, rather of the grotesque species, but well written. 5. "The History of Lewis XI." 1745, 3 vols. 12mo; and the authorities, an additional volume, 1746, contain curious matter. The style is concise and elegant, but too abrupt and too epigrammatical. Taking Tacitus for his model, whom, by the way, he approaches at a very humble distance, he has been less solicitous about the exact and circumstantial particularization of facts, than their aggregate compass, and their influence on the manners, laws, customs, and revolutions of the state. Though his diction has been criticised, it must be confessed that his lively and accurate narration, perhaps at the same time rather dry, is yet more supportable than that ridiculous pomp of words which almost all the French authors have employed in a department where declamation and exaggeration are the greatest defects. 6. "Considerations on the Manners of the present Century," 12mo; a book replete with just maxims, accurate definitions, ingenious discussions, novel thoughts, and well-drawn characters, although the style is sometimes obscure, and there is here and there an affectation of novelty, in which a writer of consummate taste would not have indulged; but these defects are amply compensated by a zeal for truth, honour, probity, beneficence, and all the moral and social virtues. Lewis XV. said of this book, "It is the work of a worthy man." 7. "Remarks on the general Grammar of Port-Royal." In these he shews himself a philosophical grammarian. 7. "Voyage en Italie," 1791, 8vo. This trip he

took in 1767 and 1768. 8. "Memoirs secrets sur les regnes de Louis XIV et Louis XV. 1791," 2 vols. 8vo, in which are many curious anecdotes and bold facts. He wrote also several dissertations in the Memoirs of the academy of belles-lettres, which contain much erudition, qualified by the charms of wit, and ornamented by a diction clear, easy, correct, and always adapted to the subject. Duclos had a greater share than any other in the edition of 1762 of the Dictionary of the French Academy; in which his usual accuracy and judgment are everywhere apparent; and he had begun a continuation of the history of that society. His whole works were collected for the first time, and printed at Paris in 1806, 10 vols. 8vo, with a life by M. Auger, and many pieces left by him in manuscript. This edition appears to have revived his fame in France, and made him be enrolled among her standard authors.[1]

DUDITH (ANDREW), an eminent prelate, was born Feb. 6, 1533, at Buda, and educated by his uncle, who was bishop of Vaccia, or Veitzen, and out of respect to him he took the name of SHARDELLET. In 1560 the emperor Ferdinand II. admitted Dudith into his council, and appointed him bishop of Tina. He was sent soon after to the council of Trent, in the name of the emperor, and all the Hungarian clergy; and there made a very eloquent speech, April 9, 1568, which was heard with great pleasure. But this was not the case with another speech which he delivered in that place on July 6; for, though he shewed great zeal for the pope, and exclaimed strongly against Luther, yet he expressed himself so freely, both there and in his common conversation, on the necessity of episcopal residence, and in favour of marriage among the clergy, and administering the cup in the sacrament, that the legates, apprehensive of his drawing many prelates to his opinion, wrote to the pope, informing him, that Dudith was a dangerous man, and that it was necessary he should leave Trent. Upon this the pope solicited the emperor to recall him, which he accordingly did: but Ferdinand, far from blaming his conduct, rewarded it with the bishopric of Chonat, and soon after gave him that of five churches. This prince dying 1564, Dudith was sent by Maximilian II. into Poland, whither he had been sent before by Fer-

[1] Dict. Hist.

dinand, and privately married Reyna Strazzi, maid of honour to the queen, resigning his bishopric. Rome cited him, excommunicated him, and even condemned him to the flames as an heretic, yet he despised her threats, and remained in security. After the death of his first wife, by whom he had three children, he married in 1579, a lady descended from an illustrious Polish family, widow of count John Zarnow, and sister of the famous Sborowits, by whom also he had children. Dudith, at length, openly professed the reformed religion, and even became a Socinian, according to most authors, particularly of the modern school, who seem proud of their convert; but the fact is denied by the writer of his life, who, on the contrary, asserts, he disputed strongly against Socinus. He then settled at Breslaw in Silesia, where he died February 23, 1589, aged 56. Dudith, according to the representations both of his friends and enemies, was a handsome well-made man, of a peaceable disposition; civil, affable, regular in his conduct, very charitable to the poor, and benevolent towards all mankind. He had a taste for the classics, and so great a veneration for Cicero, that he wrote all that orator's works, three times over, with his own hand. He likewise understood several languages, and was well acquainted with history, philosophy, mathematics, physic, law, and divinity. He left a great number of works: the principal are, "Dissertationes de Cometis," Utrecht, 1665, 4to; two discourses, delivered at the council of Trent; an apology for the emperor Maximilian II. &c. published with other tracts, and his Life by Reuter, 1610, 4to. He published also, the Life of cardinal Pole, translated from the Italian of Beccatelli. Several of Dudith's letters and poems occur in the collections.[1]

DUDLEY (EDMUND), a celebrated lawyer and statesman, in the reign of Henry VII. was born in 1462. Some have said, that he was the son of a mechanic: but this notion probably took its rise from prejudices conceived against him for his mal-administrations in power; for he was of the ancient family of the Dudleys, and his father was sir John Dudley, second son of John Dudley, baron of Dudley, and knight of the garter. About the age of sixteen he was sent to Oxford, where he spent some time;

[1] Moreri. — Freheri Theatrum. — Niceron, vol. XVII. — Dupin. — Jortin's Erasmus.

and afterwards removed to Gray's-inn in London, in order to prosecute the study of the law. This he did with great diligence, and came at length to be considered as so able a person in his profession, as to induce Henry VII. to take him very early into his service. It is said that for his singular prudence and fidelity he was sworn of the king's privy-council in his 23d year, which some think too early a period: it is, however, asserted by Polydore Vergil, who was then in England. In 1492 we find him one of those great men in the king's army near Bologne, who were chiefly instrumental in making a peace with France; and that two years after he obtained the wardship and marriage of Elizabeth, daughter of Edward Grey, viscount L'Isle, sister and coheiress of John viscount L'Isle, her brother. In 1499 he was one of those who signed the ratification of the peace just mentioned, by the authority of parliament; which shows that he was, if not in great credit with his country, at least in high favour with his prince, whom he particularly served in helping to fill his coffers, under the colour of law, though with very little regard to equity and justice. All our general histories have handled this matter so in the gross, that it is very difficult to learn from them wherein the crimes of Empson and Dudley consisted: but Bacon, who understood it well, relates every circumstance freely and fully in the following manner: "As kings do more easily find instruments for their will and humour, than for their service and honour, he had gotten for his purpose, or beyond his purpose, two instruments, Empson and Dudley, bold men, and careless of fame, and that took toll for their master's grist. Dudley was of a good family, eloquent, and one that could put hateful business into good language; but Empson, that was the son of a sieve-maker, triumphed always in the deed done, putting off all other respects whatsoever. These two persons, being lawyers in science, and privy-counsellors in authority, turned law and justice into wormwood and rapine. For, first, their manner was to cause divers subjects to be indicted for sundry crimes, and so far forth to proceed in form of law; but, when the bills were found, then presently to commit them: and, nevertheless, not to produce them in any reasonable time to their answer, but to suffer them to languish long in prison, and, by sundry artificial devices and terrors, to extort from them great fines and ransoms, which they termed compositions and mitigations.

Neither did they, towards the end, observe so much as the half face of justice in proceeding by indictment, but sent forth their precepts to attach men, and convent them before themselves and some others, at their private houses, in a court of commission; and there used to shuffle up a summary proceeding by examination, without trial of jury, assuming to themselves there, to deal both in pleas of the crown and controversies civil. Then did they also use to enthral and charge the subjects' lands with tenures in capite, by finding false offices, and thereby to work upon them by wardships, liveries, premier seisins, and alienations, being the fruits of those tenures, refusing, upon divers pretexts and delays, to admit men to traverse those false offices according to the law. Nay, the king's wards, after they had accomplished their full age, could not be suffered to have livery of their lands, without paying excessive fines, far exceeding all reasonable rates. They did also vex men with informations of intrusion, upon scarce colourable titles. When men were outlawed in personal actions, they would not permit them to purchase their charters of pardon, except they paid great and intolerable sums, standing upon the strict point of law, which, upon outlawries, giveth forfeiture of goods: nay, contrary to all law and colour, they maintained the king ought to have the half of men's lands and rents, during the space of full two years, for a pain, in case of outlawry. They would also ruffle with jurors, and enforce them to find as they would direct; and, if they did not, convent them, imprison them, and fine them."

In the parliament held in 1504, Dudley was speaker of the house of commons; and in consideration, as it may be presumed, of his great services to his master in this high station, we find that two years after he obtained a grant of the stewardship of the rape of Hastings, in the county of Sussex. This was one of the last favours he received from his master; who, at the close of his life, is said to have been so much troubled at the oppressions and extortions of these ministers, that he was desirous to make restitution to such as had been injured, and directed the same by his will. Some writers have taken occasion from hence to free that monarch from blame, throwing it all upon Empson and Dudley: but others, and Bacon among them, have very plainly proved, that they did not lead or deceive him in this affair, but only acted under him as instruments. The

king died at Richmond the 21st of April, 1509, and was scarcely in his grave, when Dudley was sent to the Tower; the clamour of the people being so great, that this step was absolutely necessary to quiet them: though Stow seems to think that both he and Empson were decoyed into the Tower, or they had not been so easily taken. At the same time, numbers of their subordinate instruments were seized, imprisoned, tried, and punished. July the same year, Dudley was arraigned, and found guilty of high treason before commissioners assembled in Guildhall. The king, taking a journey afterwards into the country, found himself so much incommoded by the general outcry of his people, that he caused Empson to be carried into Northamptonshire; where, October following, he was also tried and convicted, and then remanded back to the Tower. In the parliament of January 1510, Dudley and Empson were both attainted of high treason; but the king was unwilling to execute them; and Stow informs us, that a rumour prevailed, that queen Catharine had interposed, and procured Dudley's pardon. The clamours of the people continually increasing, being rather heightened than softened by seeing numbers of mean fellows, whom they had employed as informers and witnesses, convicted and punished, while themselves were spared, the king was at last obliged to order them for execution; and accordingly they both lost their heads upon Tower-hill, Aug. 18, 1510.

Dudley, to give some employment to his thoughts during his tedious imprisonment in the Tower, and perhaps with a view of extricating himself from his misfortunes, composed a very extraordinary piece, which he addressed to the king, entitled "The Tree of the Commonwealth, by Edmund Dudley, esq. late counsellor to king Henry VII. the same Edmund being, at the compiling thereof, prisoner in the Tower, in 1 Hen. VIII." The contents of this treatise are, in the author's own words, as follow: "The effect of this treatise," says he, "consisteth in three especial points. First, remembrance of God, and the faithful of his holy church, in the which every Christian prince had need to begin. Secondly, of some conditions and demeanors necessary in every prince, both for his honour and assurety of his continuance. Thirdly, of the Tree of the Commonwealth, which toucheth people of every degree, of the conditions and demeanors they should be of." This book never reached the king's hands, and so could

not contribute to save the head of its author; nor, though seen and perused by many, and thence made often the subject of conversation, was it ever published. Several copies of it are still extant in MS.[1]

DUDLEY (JOHN), son of the preceding, baron of Malpas, viscount L'Isle, earl of Warwick, and duke of Northumberland, was born in 1502, and afterwards became one of the most powerful subjects this kingdom ever saw. At the time his father was beheaded, he was about eight years old; and it being known that the severity exercised in that act was rather to satisfy popular clamour than justice, his friends found no great difficulty in obtaining from the parliament, that his father's attainder might be reversed, and himself restored in blood; for which purpose a special act was passed in 1511. After an education suitable to his quality, he was introduced at court in 1523, where, having a fine person, and great accomplishments, he soon became admired. He attended the king's favourite, Charles Brandon, duke of Suffolk, in his expedition to France; and distinguished himself so much by his gallant behaviour, that he obtained the honour of knighthood. He attached himself to cardinal Wolsey, whom he accompanied in his embassy to France; and he was also in great confidence with the next prime minister, lord Cromwell. The fall of these eminent statesmen one after another, did not at all affect the favour or fortune of sir John Dudley, who had great dexterity in preserving their good graces, without embarking too far in their designs; preserving always a proper regard for the sentiments of his sovereign, which kept him in full credit at court, in the midst of many changes, as well of men as measures. In 1542, he was raised to the dignity of viscount L'Isle, and at the next festival of St. George, was elected knight of the garter. This was soon after followed by a much higher instance both of kindness and trust; for the king, considering his uncommon abilities and courage, and the occasion he had then for them, made him lord high admiral of England for life; and in this important post he did many singular services. He owed all his honours and fortune to Henry VIII. and received from him, towards the close of his reign, very large grants of church lands, which, however, created him many enemies. He was also named by king Henry in his

[1] Biog. Brit.

will, to be one of his sixteen executors; and received from him a legacy of 500*l.* which was the highest he bestowed on any of them.

After the death of Henry, which happened January 31, 1547, the earl of Hertford, afterwards duke of Somerset, who was the young king's uncle, without having any regard to Henry's will, procured himself to be declared protector of the kingdom, and set on foot many projects. Among the first, one was to get his brother, sir Thomas Seymour, made high-admiral, in whose favour the lord viscount L'Isle was obliged to resign; but in lieu thereof, was created earl of Warwick, and made great chamberlain of England; favours which he undoubtedly did not think a recompense for the loss he sustained; and his aversion to the protector probably may be dated from this period. Afterwards troubles came on, and insurrections broke out in several parts of the kingdom. In Devonshire the insurgents were so strong that they besieged the city of Exeter; and before they could be reduced by the lord Russel, a new rebellion broke out in Norfolk, under the command of one Robert Ket, a tanner, who was very soon at the head of ten thousand men. The earl of Warwick, whose reputation was very high in military matters, was ordered to march against the latter. He defeated them, and killed about a thousand of them: but they, collecting their scattered parties, offered him battle a second time. The earl marched directly towards them; but when he was on the point of engaging, he sent them a message, that "he was sorry to see so much courage expressed in so bad a cause; but that, notwithstanding what was past, they might depend on the king's pardon, on delivering up their leaders." To which they answered, that "he was a nobleman of so much worth and generosity, that if they might have this assurance from his own mouth, they were willing to submit." The earl accordingly went among them; upon which they threw down their arms, delivered up Robert Ket, and his brother William, with the rest of their chiefs, who were hanged, and the other rebels were dispersed.

At the end of 1549, sir Thomas Seymour having been attainted and executed for practices against his brother, and the protector now in the Tower, the earl of Warwick was again made lord high admiral, with very extensive powers. He stood at this time so high in the king's favour, and had so firm a friendship with the rest of the lords of

the council, that nothing was done but by his advice and consent; to which therefore we must attribute the release of the duke of Somerset out of the Tower, and the restoring of him to some share of power and favour at court. The king was much pleased with this; and, in order to establish a real and lasting friendship between these two great men, had a marriage proposed between the earl of Warwick's eldest son, and the duke of Somerset's daughter; which at length was brought to bear, and the 3d of June, 1550, solemnized in the king's presence. In April 1551, the earl of Warwick was constituted earl marshal of England; soon after lord warden of the northern marches; and in October, advanced to the dignity of duke of Northumberland. A few days after, the conspiracy of the duke of Somerset breaking out, the duke, his duchess, and several other persons, were sent prisoners to the Tower; and the king being persuaded that he had really formed a design to murder the duke of Northumberland, resolved to leave him to the law. He was tried, condemned, and, February 22, 1552, executed; the duke of Northumberland succeeding him as chancellor of Cambridge.

This great politician had now raised himself as high as it was possible in point of dignity and power: the ascendancy he had gained over the young king was so great, that he directed him entirely at his pleasure; and he had with such dexterity wrought most of the great nobility into his interests, and had so humbled and depressed all who shewed any dislike to him, that he seemed to have every thing to hope, and little to fear. And such indeed was the case, while that king lived; but when he discerned his majesty's health to decline apace, it was very natural for him to consider how he might secure himself and his family. This appears plainly from the hurry with which the marriage was concluded with the lady Jane Grey, eldest daughter of the duke of Suffolk, and his fourth son, lord Guildford Dudley; which was celebrated in May, 1553, not above two months before the king died. He had been some time contriving that plan for the disposal of the kingdom, which he carried afterwards into execution. In the parliament held a little before the king's death, he procured a considerable supply to be granted; and, in the preamble of that act, caused to be inserted a direct censure of the duke of Somerset's administration. Then, dissolving that parliament, he applied himself to the king, and shewed him

the necessity of setting the lady Mary aside, from the danger the protestant religion would be in, if she should succeed him; in which, from the piety of that young prince, he found no great difficulty. Burnet says, he did not well understand how the king was prevailed on to pass by his sister Elizabeth, who had been always much in his favour; yet, when this was done, there was another difficulty in the way. The duchess of Suffolk was next heir, who might have sons; and therefore, to bar these in favour of lady Jane Dudley seemed to be unnatural, as well as illegal. But the duchess herself contributed, as far as in her lay, to remove this obstacle, by devolving her right upon her daughter, even if she had male issue; and this satisfied the king. The king's consent being obtained, the next point was to procure a proper instrument to be drawn by the judges; in doing which, the duke of Northumberland made use of threats as well as promises; and, when done at last, it was in such a manner as plainly shewed it to be illegal in their own opinions.

Edward died the 6th of July, 1553. It is said that the duke of Northumberland was very desirous of concealing his death for some time; but this being found impossible, he carried his daughter-in-law, the lady Jane, from Durham-house to the Tower, for the greater security, and on the 10th of July proclaimed her queen. The council also wrote to lady Mary, requiring her submission; but they were soon informed that she was retired into Norfolk, where many of the nobility and multitudes of people resorted to her. It was then resolved to send forces against her, under the command of the duke of Suffolk; but queen Jane, as she was then styled, would by no means part with her father; and the council earnestly pressed the duke of Northumberland to go in person, to which he was little inclined, as doubting their fidelity. However, on the 14th of July he went, accompanied by some others; but, as they marched through Bishopsgate with two thousand horse and six thousand foot, he could not forbear saying to lord Grey, "The people press to see us, but not one says, God speed us." His activity and courage, for which he had been so famous, seem from this time to have deserted him; for, though he advanced to St. Edmund's-bury, in Suffolk, yet, finding his troops diminish, the people little affected to him, and no supplies coming from London, though he had written to the lords in the

most pressing terms, he retired back to Cambridge. The council in the mean time having escaped from the Tower, had queen Mary proclaimed. The duke of Northumberland, having immediate advice of this, caused her to be proclaimed at Cambridge, throwing up his cap, and crying, "God save queen Mary!" but all this affected loyalty stood him in no stead; for he was soon after arrested, arraigned, tried, and condemned. August the 21st was the day fixed for his execution; when a vast concourse of people assembled upon Tower-hill, all the usual preparations being made, and the executioner ready; but, after waiting some hours, the people were ordered to depart. This delay was to afford time for his making an open show of the change of his religion; since that very day, in the presence of the mayor and aldermen of London, as well as some of the privy-council, he heard mass in the Tower. The next day he was executed, after making a very long speech to the people, of which there remains nothing but what relates to his religion; which he not only professed to be then that of the church of Rome, but to have been always so. Fox affirms that he had a promise of pardon, even if his head was upon the block, if he would recant and hear mass; and some have believed that he entertained such a hope to the last. Whatever truth there may be in this, it is allowed that he behaved with proper courage and composure.

Such was the end of this potent nobleman, who, with the title of a duke, exercised for some time a power little inferior to that of a king; of whom it may be said, that though he had many great and good qualities, yet they were much overbalanced by his vices. He had a numerous issue, eight sons and five daughters; of whom some went before him to the grave; others survived, and lived to see a great change in their fortunes. John earl of Warwick was condemned with his father, but reprieved and released out of the Tower; and, going to his brother's house at Penshurst, in Kent, died there two days after. Ambrose and Robert were both very remarkable men, of whom we shall give some account; Guildford, who married lady Jane Grey in May, 1553, lost his life, as well as his unfortunate lady, upon the scaffold, the 12th of Feb. following. (See Grey). The others, Henry and Charles, died unmarried, as did the daughters Margaret, Temperance, and Catherine; but Mary was married to sir Henry Sidney,

K. G. and another Catherine to Henry Hastings, earl of Huntingdon. The duke's widow, after being turned out of doors, and encountering many hardships, obtained some relief from the court, on which she subsisted until her death, at Chelsea, Jan. 22, 1555.[1]

DUDLEY (AMBROSE), son of John duke of Northumberland, afterwards baron L'Isle, and earl of Warwick, was born about 1530, and carefully educated in his father's family. He attended his father into Norfolk against the rebels in 1549, and, for his distinguished courage, obtained, as is probable, the honour of knighthood. He was always very high in king Edward's favour: afterwards, being concerned in the cause of lady Jane, he was attainted, received sentence of death, and remained a prisoner till Oct. the 18th, 1554; when he was discharged, and pardoned for life. In 1557, in company with both his brothers, Robert and Henry, he engaged in an expedition to the Low Countries, and joined the Spanish army that lay then before St. Quintin's. He had his share in the famous victory over the French, who came to the relief of that place; but had the misfortune to lose there his youngest brother Henry, who was a person of great hopes, and had been a singular favourite with king Edward. This matter was so represented to queen Mary, that, in consideration of their faithful services, she restored the whole family in blood; and accordingly an act passed this year for that purpose. On the accession of queen Elizabeth, he became immediately one of the most distinguished persons at her court; and was called, as in the days of her brother, lord Ambrose Dudley. He was afterwards created first baron L'Isle, and then earl of Warwick. He was advanced to several high places, and distinguished by numerous honours; and we find him in all the great and public services during this active and busy reign; but, what is greatly to his credit, never in any of the intrigues with which it was blemished: for he was a man of great sweetness of temper, and of an unexceptionable character; so that he was beloved by all parties, and hated by none. In the last years of his life he endured great pain and misery from a wound received in his leg, when he defended New Haven against the French in 1562; and this bringing him very low, he at last submitted to an amputation, of

[1] Biog. Brit.—History of England.

which he died in Feb. 1589. He was thrice married, but had no issue. He was generally called "The good earl of Warwick."

Some historians have affected much amazement at the great honours bestowed by queen Elizabeth upon this noble person and his brother Robert: but it is easy to conceive, that she always intended to raise them from the very beginning of her reign. In her youth she had conversed very intimately with them, saw them high in her brother Edward's favour, and probably had made use of their interest in those times of their prosperity. They had been also, making allowance for their distance in rank, companions in adversity under queen Mary; nor is it at all improbable that they might do the princess Elizabeth some considerable services during the latter part of that reign, when both the brothers had recovered some degree of favour.[1]

DUDLEY (ROBERT), baron of Denbigh, and earl of Leicester, son to John duke of Northumberland, and brother to Ambrose earl of Warwick, before mentioned, was born about 1532, and coming early into the service and favour of king Edward, was knighted in his youth. June 1550 he espoused Amy, daughter of sir John Robsart, at Sheen in Surrey, the king honouring their nuptials with his presence; and was immediately advanced to considerable offices at court. In the first year of Mary he fell into the same misfortunes with the rest of his family; was imprisoned, tried, and condemned; but pardoned for life, and set at liberty in October 1554. He was afterwards restored in blood, as we have observed in the former article. On the accession of Elizabeth, he was immediately entertained at court as a principal favourite: he was made master of the horse, installed knight of the garter, and sworn of the privy-council in a very short time. He obtained moreover prodigious grants, one after another, from the crown: and all things gave way to his ambition, influence, and policy. In his attendance upon the queen to Cambridge, the highest reverence was paid him: he was lodged in Trinity college, consulted in all things, requests made to the queen through him; and, on August 10, 1564, he on his knees entreated the queen to speak to the university in Latin, which she accordingly did, and was probably prepared to grant the request. At court, however, Thomas earl of Sussex shewed himself averse to his coun-

[1] Biog. Brit.—History of England.

sels, and strongly promoted the overture of a marriage between the queen and the archduke Charles of Austria; as much more worthy of such a princess than any subject of her own, let his qualities be what they would. This was resented by Dudley, who insinuated that foreign alliances were always fatal; that her sister Mary never knew an easy minute after her marriage with Philip; that her majesty ought to consider, she was herself descended of such a marriage as by those lofty notions was decried: so that she could not contemn an alliance with the nobility of England, but must at the same time reflect on her father's choice, and her mother's family. This dispute occasioned a violent rupture between the two lords, which the queen took into her hands, and composed; but without the least diminution of Dudley's ascendancy, who still continued to solicit and obtain new grants and offices for himself and his dependants, who were so numerous, and made so great a figure, that he was styled by the common people "The Heart of the Court."

To give some colour to these marks of royal indulgence, the queen proposed him as a suitor to Mary queen of Scots; promising to that princess all the advantages she could expect or desire, either for herself or her subjects, in case she consented to the match. The sincerity of this was suspected at the time, when the deepest politicians believed that, if the queen of Scotland had complied, it would have served only to countenance the preferring him to his sovereign's bed. The queen of Scots rejected the proposal in a manner that, some have thought, proved as fatal to her as it had done to his own lady, who was supposed to be sacrificed to his ambition of marrying a queen. The death of this unfortunate person happened September 8, 1560, at a very unlucky juncture for his reputation; because the world at that time conceived it might be much for his conveniency to be without a wife, this island having then two queens, young, and without husbands. The manner too of this poor lady's death, which, Camden says, was by a fall from a high place, filled the world with the rumour of a lamentable tragedy *.

* Mr. Aubrey has given a very circumstantial and curious account of this affair; and, as it is generally supposed to be true in the main, we will here insert it: "Robert Dudley, earl of Leicester, a very goodly personage, being a great favourite to queen Elizabeth, it was thought, and commonly reported, that had he been a bachelor or widower, the queen would have made him her

In Sept. 1564, the queen created him baron of Denbigh, and, the day after, earl of Leicester, with great pomp and ceremony; and, before the close of the year, he was made chancellor of Oxford, as he had been some time before high-steward of Cambridge. His great influence in the court of England was not only known at home, but abroad, which induced the French king, Charles IX. to send him the order of St. Michael, then the most honourable in France; and he was installed with great solemnity in 1565. About 1572 it is supposed that the earl married Douglas, baroness dowager of Sheffield: which, however, was managed with such privacy, that it did not come to the queen's ears, though a great deal of secret history was published, even in those days, concerning the adventures of this unfortunate lady, whom, though the earl had actually married her, and there were legal proofs of it, yet he never would own as his wife. The earl, in order to stifle this affair, proposed every thing he could think of to lady Douglas Sheffield, to make her desist from her preten-

husband. To this end, to free himself of all obstacles, he with fair flattering entreaties desires his wife to repose herself here," that is, at Cumnor in Berkshire, where this tragical affair was executed, "at his servant Anthony Forster's house, who then lived in the manor house of this place; and also prescribed to sir Richard Varney, a promoter to this design, at his coming hither, that he should first attempt to poison her, and, if that did not take effect, then by any other way whatsoever to dispatch her." The scheme of poisoning not succeeding, they resolved to destroy her by violence; and, as Aubrey relates, they effected it thus: "Sir Richard Varney, who, by the earl's order, remained with her alone on the day of her death, and Forster, who had that day forcibly sent away all her servants from her to Abingdon fair, about three miles distance from this place; these two persons, first stifling her, or else strangling her, afterwards flung her down a pair of stairs and broke her neck, using much violence upon her: yet caused it to be reported, that she fell down of herself, believing the world would have thought it a mischance, and not have suspected the villany.—As soon as she was murdered they made haste to bury her, before the coroner had given in his inquest, which the earl himself condemned, as not done advisedly; and her father, sir John Robsart, hearing, came with all speed hither, caused her corpse to be taken up, the coroner to sit upon her, and further inquiry to be made concerning this business to the full. But it was generally thought, that the earl stopped his mouth; who, to shew the great love he bore to her while alive, and what a grief the loss of so virtuous a lady was to his tender heart, caused her body to be buried in St. Mary's church in Oxford, with great pomp and solemnity. It is also remarkable," says Aubrey, "that Dr. Babington, the earl's chaplain, preaching the funeral sermon, tripped once or twice in his speech, by recommending to their memories that virtuous lady so pitifully murdered, instead of saying, so pitifully slain." Antiquities of Berkshire, vol. i. p. 149. This narrative, however, appears doubtful, because it is in fact almost closely copied from "Leicester's Commonwealth," a work which, with some truth, contains also much misrepresentation. Yet this nobleman's moral character, we fear, will not bear a very strict examination. Concerning queen Elizabeth's inclination to marry him, see a letter in lord Hardwicke's State-papers, vol. I. p. 163—169.

sions: but, finding her obstinate, and resolved not to comply with his proposals, he attempted to take her off by poison: "For it is certain," says Dugdale, "that she had some ill potions given her, so that, with the loss of her hair and nails, she hardly escaped death." It is, however, beyond all doubt, that the earl had by her a son (sir Robert Dudley, of whom we shall speak hereafter, and to whom, by the name of his BASE SON, he left the bulk of his fortune), and also a daughter.

In July 1575, as the queen was upon her progress, she made the earl a visit at his castle of Kenilworth in Warwickshire. This manor and castle had formerly belonged to the crown; but lord Leicester having obtained it from the queen, spared no expence in enlarging and adorning it: and Dugdale says, that he laid out no less than 60,000*l.* upon it. Here, due preparation being made, he entertained the queen and her court for seventeen days with a magnificence, of which, being characteristic of the times, the following account from Dugdale may be not unamusing. That historian tells us (Antiquities of Warwickshire, p. 249), that the queen at her entrance was surprised with the sight of a floating island on the large pool there, bright blazing with torches; on which were clad in silks the lady of the lake, and two nymphs waiting on her, who made a speech to the queen in metre, of the antiquity and owners of that castle, which was closed with cornets and other music. Within the base-court was erected a stately bridge, twenty feet wide, and seventy feet long, over which the queen was to pass: and on each side stood columns, with presents upon them to her majesty from the gods. Sylvanus offered a cage of wild fowl, and Pomona divers sorts of fruits; Ceres gave corn, and Bacchus wine; Neptune presented sea-fish; Mars the habiliments of war; and Phœbus all kinds of musical instruments. During her stay, variety of shows and sports were daily exhibited. In the chace, there was a savage man with satyrs; there were bear-baiting and fire-works, Italian tumblers, and a country bride-ale, running at the quintin, and morrice-dancing. And, that nothing might be wanting which those parts could afford, the Coventry men came and acted the ancient play, called Hock's Thursday, representing the destruction of the Danes in the reign of king Ethelred; which pleased the queen so much, that she gave them a brace of bucks, and five marks in money, to bear the charges of a

feast. There were, besides, on the pool, a triton riding on a mermaid eighteen feet long, as also Arion on a dolphin, with excellent music. The expences and costs of these entertainments may be guessed at by the quantity of beer then drunk, which amounted to 320 hogsheads of the ordinary sort: and, for the greater honour and grace thereof, sir Thomas Cecil, son to the treasurer Burleigh, and three more gentlemen, were then knighted; and, the next ensuing year, the earl obtained a grant of the queen for a weekly market at Kenilworth, with a fair yearly on Midsummer-day. So far Dugdale. There is also in Strype's Annals, p. 341, a long and circumstantial narrative of all that passed at this royal visit, by one who was present; which strongly illustrates the temper of the queen, and the manners of those times.

In 1576 happened the death of Walter, earl of Essex, which drew upon lord Leicester many suspicions, after his marriage with the countess of Essex took place, which, however, was not until two years after. In 1578, when the duke of Anjou pressed the match that had been proposed between himself and the queen, his agent, believing lord Leicester to be the greatest bar to the duke's pretensions, informed the queen of his marriage with lady Essex; upon which her majesty was so enraged, that, as Camden relates, she commanded him not to stir from the castle of Greenwich, and would have committed him to the Tower, if she had not been dissuaded from it by the earl of Sussex. Lord Leicester being now in the very height of power and influence, many attempts were made upon his character, in order to take him down: and in 1584 came out a most virulent book against him, commonly called "Leicester's Commonwealth," the purpose of which was to shew, that the English constitution was subverted, and a new form imperceptibly introduced, to which no name could be so properly given, as that of a "Leicestrian Commonwealth." In proof of this, the earl was represented as an atheist in point of religion, a secret traitor to the queen, an oppressor of her people, an inveterate enemy to the nobility, a complete monster with regard to ambition, cruelty, and lust; and not only so, but as having thrown all offices of trust into the hands of his creatures, and usurped all the power of the kingdom. The queen, however, did not fail to countenance and protect her favourite; and to remove as much as possible the impression this performance made

upon the vulgar, caused letters to be issued from the privy-council, in which all the facts contained therein were declared to be absolutely false, not only to the knowledge of those who signed them, but also of the queen herself. Nevertheless, this book was universally read, and the contents of it generally received for true: and the great secrecy with which it was written, printed, and published, induced a suspicion, that some very able heads were concerned either in drawing it up, or at least in furnishing the materials. It is not well known what the original title of it was, but supposed to be "A Dialogue between a scholar, a gentleman, and a lawyer;" though it was afterwards called "Leicester's Commonwealth." It has been several times reprinted, particularly in 1600, 8vo; in 1631, 8vo, the running-title being "A letter of state to a scholar of Cambridge;" in 1641, 4to, and 8vo, with the addition of "Leicester's Ghost;" and again in 1706, 8vo, under the title of "Secret Memoirs of Robert Dudley earl of Leicester," with a preface by Dr. Drake, (see DRAKE) who pretended it to be printed from an old manuscript. The design of reprinting it in 1641, was, to give a bad impression of the government of Charles I.; and the same was supposed to be the design of Dr. Drake in his publication.

In Dec. 1585, lord Leicester embarked for the protestant Low Countries, whither he arrived in quality of governor. At this time the affairs of those countries were in a perplexed situation; and the States thought that nothing could contribute so much to their recovery, as prevailing upon queen Elizabeth to send over some person of great distinction, whom they might set at the head of their concerns civil and military: which proposition, says Camden, so much flattered the ambition of this potent earl, that he willingly consented to pass the seas upon this occasion, as being well assured of most ample powers. Before his departure, the queen admonished him to have a special regard to her honour, and to attempt nothing inconsistent with the great employment to which he was advanced: yet, she was so displeased with some proceedings of his and the States, that the year after she sent over very severe letters to them, which drew explanations from the former, and deep submissions from the latter. The purport of the queen's letter was, to reprimand the States "for having conferred the absolute government of the confederate provinces upon Leicester, her subject, though she had refused

it herself;" and Leicester, for having presumed to take it upon him. He returned to England Nov. 1585; and, notwithstanding what was past, was well received by the queen. What contributed to make her majesty forget his offence in the Low Countries, was the pleasure of having him near her, at a time when she very much wanted his counsel: for now the affair of Mary queen of Scots was upon the carpet, and the point was, how to have her taken off with the least discredit to the queen. The earl according to report, which we could wish to be able to contradict, thought it best to have her poisoned; but that scheme was not found practicable, so that they were obliged to have recourse to violence. The earl set out for the Low Countries in June 1587; but, great discontents arising on all sides, he was recalled in November. Camden relates, that on his return, finding an accusation preparing against him for mal-administration there, and that he was summoned to appear before the council, he privately implored the queen's protection, and besought her "not to receive him with disgrace upon his return, whom at his first departure she had sent out with honour; nor bring down alive to the grave, whom her former goodness had raised from the dust." Which expressions of humility and sorrow wrought so far upon her, that he was admitted into her former grace and favour.

In 1588, when the nation was alarmed with the apprehensions of the Spanish armada, lord Leicester was made lieutenant-general, under the queen, of the army assembled at Tilbury. This army the queen went to review in person, and there made this short and memorable speech: "I myself will be your general, judge, and rewarder of every one of your virtues in the field. I know already for your forwardness you have deserved rewards and crowns: and we do assure you, on the word of a prince, they shall be duly paid you. In the mean time my lieutenant-general shall be in my stead, than whom never prince commanded a more noble or worthy subject; not doubting but, by your obedience to my general, by your concord in the camp, and your valour in the field, we shall shortly have a famous victory over those enemies of my God, of my kingdom, and of my people." In such high favour did this noble personage stand to the last: for he died this year, Sept. 4, at his house at Cornbury in Oxfordshire, while he was upon the road to Kenilworth. His corpse

was removed to Warwick, and buried there in a magnificent manner. He is said to have inherited the parts of his father. His ambition was great, but his abilities seem to have been greater. He was a finished courtier in every respect; and managed his affairs so nicely, that his influence and power became almost incredible. He differed with archbishop Grindal, who, though much in confidence of the queen, was by him brought first into discredit with her, and then into disgrace; nay, to such a degree was this persecution carried, that the poor prelate desired to lay down his archiepiscopal dignity, and actually caused the instrument of his resignation to be drawn: but his enemies, believing he was near his end, did not press the perfecting of it, and so he died, with his mitre on his head, of a broken heart. This shews the power the earl had in the church, and how little able the first subject of the queen was to bear up against his displeasure, though conceived upon none of the justest motives *.

In his private life he affected a wonderful regularity, and carried his pretences to piety very high: though, to gratify his passions, there were no crimes, however enormous, which he would not commit. Poisoning was very common with him; and he is said to have been wonderfully skilled in it. He was very circumspect in his speeches, many of which are preserved in the Cabala, Strype's Annals, and Peck's Desiderata Curiosa; and wrote as well as any man of his time. He had a competent knowledge of the Latin tongue, and was thoroughly versed in the French and Italian. This family of Dudley, in three descents, furnished men of such capacities as are scarcely to be

* As to his power in the state, we may form an idea of that, from the observance shewn him, when he visited Buxton Wells, by the earl of Shrewsbury, one of the ancientest peers in the kingdom; and from the sense which the queen expressed of that earl's behaviour in the following letter, written with her own hand, which contains perhaps as high a testimony of favour as ever was expressed by a sovereign to a subject.

"ELIZABETH.

"Our very good cousin: being given to understand from our cousin of Leicester, how honourably he was not only lately received by you our cousin and the countess of Chatsworth, and his diet by you both discharged at Buxton's, but also presented with a very rare present; we should do him great wrong, holding him in that place of favour we do, in case we should not let you understand in how thankful sort we accept the same at both your hands, not as done unto him, but unto our ownself, reputing him as another ourself. And therefore you may assure yourself, that we, taking upon us the debt, not as his, but our own, will take care accordingly to discharge it in such honourable sort, as so well-deserving creditors as ye are shall never have cause to think ye have met with an unthankful debtor, &c."

equalled in history: the grandfather, the father, and the son, were all great men; but the last the greatest and most fortunate of the three, if any man can be so reputed whom flattery itself would be ashamed to style good. Yet, notwithstanding his good fortune, he had probably shared the same fate, and come to the same untimely end with them, if death had not conveniently carried him off before his royal mistress and protectress. It has been justly remarked, that notwithstanding the elaborate article, written by Dr. Campbell in the Biographia Britannica, and the farther information that may be derived concerning Leicester from subsequent writers, there still hangs a cloud on some parts of his conduct, which is probably now for ever incapable of being removed. This is particularly the case with regard to the murders ascribed to him, which rather rest upon the grounds of strong and reasonable suspicion, than the basis of direct and positive evidence. Perhaps, likewise, too indiscriminate a credit has been given to the tract, entitled, "Leicester's Commonwealth." On the whole, however, he must stand upon record as having been a very wicked man; and it is a poor compensation for this character, to be able to say, that, upon inquiry, his abilities appear to have been of a higher nature than has commonly been apprehended.[1]

DUDLEY (Sir Robert, as he was called here, and as he was styled abroad earl of Warwick and duke of Northumberland) was son of Robert earl of Leicester by the lady Douglas Sheffield, and born at Sheen in Surrey, in 1573. His birth, it is said, was carefully concealed, as well to prevent the queen's knowledge of the earl's engagements with his mother, as to hide it from the countess of Essex, to whom he was then contracted, if not married; but this latter assertion is surely doubtful, as the countess of Essex was not a widow until 1576 (See Devereux, Walter.) Sir Robert, however, was considered and treated as his lawful son till the earl's marriage with the lady Essex, which was about 1578: and then he was declared to be only his natural issue by lady Douglas. Out of her hands the earl was very desirous to get him, in order to put him under the care of sir Edward Horsey, governor of the Isle of Wight; which some have imagined to have been, not with any view to the child's disadvantage, for he always

[1] Biog. Brit.—Lodge's Illustrations, vol. I. p. 308.

loved him tenderly, but with a thought of bringing him upon the stage at some proper time, as his natural son by another lady. He was not able to get him for some time: but at last effecting it, he sent him to school at Offingham in Sussex, in 1583, and four years after to Christ Church in Oxford. In 1588 his father died, and left him, after the decease of his uncle Ambrose, his castle of Kenilworth, the lordships of Denbigh and Chirk, and the bulk of his estate, which before he was of age he in a great measure enjoyed, notwithstanding the enmity borne him by the countess dowager of Leicester. He was now reckoned one of the finest gentlemen in England, in his person tall, well-shaped, having a fresh and fine complexion, but red-haired; learned beyond his age, more especially in the mathematics; and of parts equal if not superior to any of his family. Add to all this, that he was very expert in his exercises, and particularly in riding the great horse, in which he was allowed to excel any man of his time.

His genius prompting him to great exploits, and having a particular turn to navigation and discoveries, he projected a voyage into the South-seas, in hopes of acquiring the same fame thereby, as his friend the famous Thomas Cavendish of Trimley, esq. whose sister he had married: but, after much pains taken, and money spent, the government thought it not safe for him to proceed. Afterwards, however, he performed a voyage, setting out Nov. 1594, and returning May 1595; an account of which, written by himself, is published in Hackluyt's collection of voyages. At the end of Elizabeth's reign, having buried his wife, he married Alice, the daughter of sir Thomas Leigh. He then began to entertain hopes of reviving the honours of his family; and in 1605 commenced a suit, with a view of proving the legitimacy of his birth. But no sooner had the countess dowager notice of this, than she procured an information to be filed against him and some others for a conspiracy; which was such a blow to all his hopes, that, obtaining a licence to travel for three years, which was easily granted him, he quitted the kingdom: leaving behind him lady Alice Dudley his wife, and four daughters. He had not been long abroad, before he was commanded back, for assuming in foreign countries the title of earl of Warwick; but refusing to obey that summons, his estate was seized, and vested in the crown, during his natural life, upon the statute of fugitives.

The place which sir Robert Dudley chose for his retreat abroad, was Florence; where he was very kindly received by Cosmo II. great duke of Tuscany; and, in process of time, made great chamberlain to his serene highness's consort, the archduchess Magdalen of Austria, sister to the emperor Ferdinand II. with whom he was a great favourite. He discovered in that court those great abilities for which he had been so much admired in England: he contrived several methods of improving shipping, introduced new manufactures, excited the merchants to extend their foreign commerce; and, by other services of still greater importance, obtained so high a reputation, that, at the desire of the archduchess, the emperor, by letters-patent dated at Vienna March 9, 1620, created him a duke of the holy Roman empire. Upon this, he assumed his grandfather's title of Northumberland; and, ten years after, got himself enrolled by pope Urban VIII. among the Roman nobility. Under the reign of the grand duke Ferdinand II. he became still more famous, on account of that great project which he formed, of draining a vast tract of morass between Pisa and the sea: for by this he raised Leghorn, from a mean and pitiful place into a large and beautiful town; and having engaged his serene highness to declare it a free port, he, by his influence, drew many English merchants to settle and set up houses there. In consideration of his services, and for the support of his dignity, the grand duke bestowed upon him a handsome pension; which, however, went but a little way in his expences: for he affected magnificence in all things, built a noble palace for himself and his family at Florence, and much adorned the castle of Carbello, three miles from that capital, which the grand duke gave him for a country retreat, and where he died Sept. 1639.

Sir Robert Dudley was not only admired by princes, but also by the learned; among whom he held a very high rank, as well on account of his skill in philosophy, chemistry, and physic, as his perfect acquaintance with all the branches of the mathematics, and the means of applying them for the service and benefit of mankind. He wrote several things. We have mentioned the account of his voyage. His principal work is, "Del arcano del mare," &c. Fiorenze, 1630, 1646, fol. There is a copy in the British Museum, dated 1661, and called the second edition. This work has been always so scarce, as seldom to

have found a place even in the catalogues that have been published of rare books. It is full of schemes, charts, plans, and other marks of its author's mathematical learning; but is chiefly valuable for the projects contained therein, for the improvement of navigation and the extending of commerce. Wood tells us, that he wrote also a medical treatise, entitled "Catholicon," which was well esteemed by the faculty. There is still another piece, the title of which, as it stands in Rushworth's Collections, runs thus: "A proposition for his majesty's service, to bridle the impertinency of parliaments. Afterwards questioned in the Star-chamber." After he had lived some time in exile, he still cherished hopes of returning to England: to facilitate which, and to ingratiate himself with king James, he drew up "a proposition, as he calls it, in two parts: the one to secure the state, and to bridle the impertinency of parliaments; the other, to increase his majesty's revenue much more than it is." This scheme, falling into the hands of some persons of great distinction, and being some years after by them made public, was considered as of so pernicious a nature, as to occasion their imprisonment: but they were released upon the discovery of the true author. (See COTTON, SIR ROBERT). It was written about 1613, and sent to king James, to teach him how most effectually to enslave his subjects: for, in that light, it is certainly as singular and as dangerous a paper as ever fell from the pen of man. It was turned to the prejudice of James I. and Charles I.; for though neither they, nor their ministers, made use of it, or intended to make use of it, yet occasion was taken from thence to excite the people to a hatred of statesmen who were capable of contriving such destructive projects. Lastly, he was the author of a famous powder, called "Pulvis comitis Warwicensis," or the earl of Warwick's powder, which is thus made: "Take of scammony, prepared with the fumes of sulphur, two ounces; of diaphoretic antimony, an ounce; of the crystals of tartar, half an ounce; mix them all together into a powder."

When he went abroad, he left his wife and four daughters at home, and prevailed upon a young lady, at that time esteemed one of the finest women in England, to bear him company in the habit of a page. This lady was Mrs. Elizabeth Southwell, the daughter of sir Robert Southwell, of Woodrising in Norfolk; whom he afterwards married by

virtue of a dispensation from the pope. In excuse for this gross immorality, we are told that the lady's conduct was afterwards without exception; that she lived in honour and esteem, and had all the respect paid her that her title of a duchess could demand, and that sir Robert loved her most tenderly to the last, and caused a noble monument to be erected to her memory in the church of St. Pancrace at Florence, where her body lies buried, and he by her. He had by this lady a son Charles, who assumed the title of earl of Warwick, and four daughters, all honourably married in that country. It is very probable, that this marriage might prove a great bar to his return to England; and might be also a motive to the passing so extraordinary a law as that was, by which lady Alice Dudley was enabled to dispose of her jointure during his life.[1]

DUDLEY (LADY JANE). See GREY.

DUFRESNY. See FRESNY.

DUGARD (WILLIAM), an eminent school-master and learned man, was the son of Henry Dugard, a clergyman, and born at Bromsgrove in Worcestershire, Jan. 9, 1605. He was instructed in classical learning at a school in Worcester; and from thence sent, in 1622, to Sidney college, Cambridge. In 1626 he took the degree of B. A. and that of M. A. in 1630. Soon after he was appointed master of Stamford school in Lincolnshire; from whence, in 1637, he was elected master of the free-school in Colchester. He resigned the care of this school Jan. 1642-3, in consequence of the ill-treatment he received at the hands of a party in that town, to which, as well as to the school, he had been of great service; and May 1644 was chosen head master of Merchant Taylors' school in London. This school flourished exceedingly under his influence and management; but for shewing, as was thought, too great an affection to the royal cause, and especially for printing Salmasius's defence of Charles I. at a press in his own house, he was deprived of it February 1650, and imprisoned in Newgate; his wife and six children turned out of doors; and a printing-office, which he valued at a thousand pounds, seized *.

[1] Biog. Brit.—Park's edition of Royal and Noble Authors.

* That he was very well affected to Charles I. and to the royal interest, appears from a curious register he kept of his school, which is still extant in Sion college library, wherein are entered two Greek verses, on the beheading of that monarch, to this effect: "Charles, the best of kings, is

Being soon released from this confinement, he opened, April 1650, a private school on Peter's Hill, London; but, in September was restored to his former station, by means of the same council of state who had caused him to be removed, and who, with Milton, took advantage of his distresses to force him into their service, and among other things to print Milton's answer to Salmasius. There, however, he continued with great success and credit, till about 1662, when he was dismissed for breaking some orders of the merchant taylors, though he had been publicly warned and admonished of it before. He presented a remonstrance to them upon that occasion, but to no purpose: on which he opened a private school in Coleman-street, July 1661, and, by March following, had gathered a hundred and ninety-three scholars: so great was his reputation, and the fame of his abilities. He lived a very little while after, dying in 1662. He gave by will several books to Sion college library He published some few pieces for the use of his schools; as, 1. "Lexicon Græci Testamenti alphabeticum *; unà cum explicatione grammaticâ vocum sin-

fallen by the hands of cruel and wicked men, a martyr for the laws of God and of his country." There are also two more Greek verses on the burial of Oliver Cromwell's mother in Westminster-abbey, to this effect: "Here lieth the mother of a cursed son, who has been the ruin of two kings, and of three kingdoms." However, it was not for these verses that he was dismissed the school, but for being concerned in printing Salmasius's book, as we learn from the following memorandum in this same register: "Feb. 20, 1649, a concilio novi status ab archididascalatus officio summotus, et in carcerem Novæ Portæ conjectus sum; ob hanc præcipue causam, quod Claudii Salmasii librum, qui inscribitur 'Defensio regia pro Carolo primo ad serenissimum regem Carolum secundum legitimum hæredem et successorem,' typis mandandum curaveram: typographeo insuper integro spoliatus, ad valorem mille librarum minimum: nihil jam reliquum habens, unde victum quæram uxori & sex liberis." Dugard would have been more severely punished, if Milton, who was his intimate friend, had not used his interest to bring him off, which he effected by means of Bradshaw; but upon this condition, that Dugard should add Pamela's prayer to the book he was printing (an edition of the "Icon Basilike") as an atonement for his fault, they designing thereby to bring a scandal upon the performance, and blast the reputation of its authority. In expectation of which they used frequently to laugh at their dexterity in thus inserting among the king's genuine pieces a prayer out of sir Philip Sydney's Arcadia. The book being thus interpolated, Milton was employed by the council of state, to whom he was Latin secretary, to censure the king for the use of this very prayer! Nichols's Bowyer.

* A work excellently calculated for the use of schools and young students in divinity; shewing the purpose, not only of a Lexicon, by exhibiting all the words of the Greek Testament, as they stand in the text, with their explanations and inflections, but answering, likewise, the end of a Concordance, in a compendious form. The late learned Mr. Bowyer had taken some pains with this Lexicon, with a view to an improved edition of it; and his corrected copy is still in the hands of Mr. Nichols.

gularum, in usum tironum. Necnon Concordantiâ singulis dictionibus appositâ, in usum theologiæ candidatorum," 1660. 2. "Rhetorices compendium," 8vo. 3. "Luciani Samosatensis dialogorum selectorum libri duo, cum interpretatione Latina, multis in locis emendata, et ad calcem adjecta," 8vo. 4. "A Greek grammar."[1]

DUGDALE (Sir William), an eminent English antiquary and historian, was the only son of John Dugdale, of Shustoke, near Coleshill, in Warwickshire, gent. and born there Sept. 12, 1605. He was placed at the freeschool in Coventry, where he continued till he was fifteen; and then returning home to his father, who had been educated in St. John's college, Oxford, and had applied himself particularly to civil law and history, was instructed by him in those branches of literature. At the desire of his father, he married, March 1623, a daughter of Mr. Huntbach, of Seawall, in Staffordshire, and boarded with his wife's father till the death of his own, which happened July 1624; but soon after went and kept house at Fillongley, in Warwickshire, where he had an estate formerly purchased by his father. In 1625 he bought the manor of Blythe, in Shustoke, above-mentioned; and the year following, selling his estate at Fillongley, he came and resided at Blythe-hall. His natural inclination leading him to the study of antiquities, he soon became acquainted with all the noted antiquaries; with Burton particularly, whose "Description of Leicestershire" he had read, and who lived but eight miles from him, at Lindley, in that county.

In 1638 he went to London, and was introduced to sir Christopher Hatton, and to sir Henry Spelman; by whose interest he was created a pursuivant at arms extraordinary, by the name of Blanch Lyon, having obtained the king's warrant for that purpose. Afterwards he was made Rouge-Croix-pursuivant in ordinary, by virtue of the king's letters patent, dated March 18, 1640; by which means having a lodging in the Heralds' office, and convenient opportunities, he spent that and part of the year following, in augmenting his collections out of the records in the Tower and other places. In 1641, through sir Christopher Hatton's encouragement, he employed himself in taking exact draughts of all the monuments in Westmin-

[1] Biog. Brit.—Nichols's Bowyer.—Lloyd's Memoirs, p. 636.—Wilson's Hist. of Merchant Taylors' School.

ster-abbey, St. Paul's cathedral, and in many other cathedral and parochial churches of England; particularly those at Peterborough, Ely, Norwich, Lincoln, Newark-upon-Trent, Beverley, Southwell, York, Chester, Lichfield, Tamworth, Warwick, &c. The draughts were taken by Mr. Sedgwick, a skilful arms-painter, then servant to sir Christopher Hatton; but the inscriptions were probably copied by Dugdale. They were deposited in sir Christopher's library, to the end that the memory of them might be preserved from the destruction that then appeared imminent, for future and better times. June 1642 he was ordered by the king to repair to York; and in July was commanded to attend the earl of Northampton, who was marching into Worcestershire, and the places adjacent, in order to oppose the forces raised by lord Brook for the service of the parliament. He waited upon the king at the battle of Edge-hill, and afterwards at Oxford, where he continued with his majesty till the surrender of that garrison to the parliament June 22, 1646. He was created M. A. October 25, 1642, and April 16, 1644, Chester-herald. During his long residence at Oxford, he applied himself to the search of such antiquities, in the Bodleian and other libraries, as he thought might conduce towards the furtherance of the "Monasticon," then designed by Roger Dodsworth and himself; as also whatever might relate to the history of the ancient nobility of this realm, of which he made much use in his Baronage.

After the surrender of Oxford upon articles, Dugdale, having the benefit of them, and having compounded for his estate, repaired to London; where he and Dodsworth proceeded vigorously in completing their collections out of the Tower records and Cottonian library. He suffered a short avocation in 1648, when he attended lord and lady Hatton to Paris; but, returning to England in two months, he pursued with his coadjutor the work he had undertaken. When they were ready, the booksellers not caring to venture upon so large and hazardous a work, they printed at their own charge the first volume, which was published in 1655, in folio, under the title of "Monasticon Anglicanum," adorned with the prospects of abbies, churches, &c. The second volume was published in folio, in 1661. These two volumes were collected and totally written by Dodsworth: but Dugdale took great pains in methodizing and disposing the materials, in making several indexes to

them, and in correcting them at the press; for Dodsworth died in 1654, before the tenth part of the first volume was printed off. (See DODSWORTH). A third volume was published in 1673. These three volumes contain chiefly the foundation-charters of the monasteries at their first erection, the donation-charters in after-times being purposely omitted; but the publication of them was productive of many law-suits, by the revival of old writings; and the puritans were highly offended at it, as they looked upon it as a large step towards introducing popery. The Monasticon being almost the only one of our books which finds a ready admittance into the libraries of monks, it has on that account become scarce.

The general preface to the "Monasticon" was drawn up by the learned sir John Marsham, and is followed by a short view of the first institution of the monastic life. Great part of the impression of the third volume was accidentally burnt, and that is now of course the scarcest. The variations in the price of these volumes have been singular. Whiston informs us that in 1728, they sold for 18*l.*, and in 1764 for only seven; but of late they have risen to 50*l.* The first volume was reprinted with large additions, in 1682; and the whole was abridged in 1695, by James Wright, author of the "History of Rutlandshire." Another epitome, by an anonymous writer, was published in 1718. Great additions were made to the Monasticon itself in "The History of the ancient Abbeys, Monasteries, Hospitals, Cathedral and Collegiate Churches," by John Stephens, gent. This work, which contains in folio, two additional volumes to sir William Dugdale's Monasticon, appeared in 1722 and 1723. Mr. Peck promised a fourth volume of the Monasticon, and in 1735, told the world that it was in great forwardness. He left behind him on this subject, some curious manuscript volumes, in 4to, now in the British Museum, some particulars concerning which may be seen in the Anecdotes of Mr. Bowyer, vol. I. p. 518, and a full enumeration of their contents in Ayscough's Catalogue, vol. I. p. 55—67. We have, however, at length the prospect of a much improved edition, which has been undertaken by the rev. Bulkeley Bandinell, F. S. A. principal librarian of the Bodleian; and which, if we may judge from the part delivered in July (1813) to the subscribers, may be justly praised for the accuracy, splendour, and spirit of the learned editor and proprietors.

In the mean time he printed at his own charge, and published in 1656, "The Antiquities of Warwickshire illustrated; from records, leiger-books, manuscripts, charters, evidences, tombs, and arms; beautified with maps, prospects, and portraitures," folio. The author tells us in his preface, that he spent the greatest part of his time, for more than twenty years, in accomplishing this work; which indeed is reckoned his master-piece, and is allowed to be one of the best methodized and most accurate accounts that ever was written of this nature. A second edition was published in 1730, "in two volumes, printed from a copy corrected by the author himself, and with the original copper-plates. The whole revised, augmented, and continued down to this present time, by William Thomas, D. D. some time rector of Exhall, in the same county *." While this work was printing, which was for near a year and a half, Dugdale continued in London, for the sake of correcting the press; during which time he had an opportunity of collecting materials for another work, which he published in 1658, "The History of St. Paul's Cathedral, in London," folio. A second edition of this curious work, corrected and enlarged by the author's own hand, was published in 1716, in folio, by Edward Maynard, D. D. rector of Boddington, in Northamptonshire; to which is prefixed his life written by himself, from which these memorials of him are chiefly extracted. Five of the original plates being lost, five new ones were engraved for this second edition; to which are great additions in several places, and particularly a new introduction.

* The testimony of Mr. Gough to sir William Dugdale's "Antiquities of Warwickshire illustrated" is, that "it must stand at the head of all our county histories. Sir Greville Verney corrected the map, and gave many drawings of monuments with his own hand. Dugdale himself had drawn the monuments of the Ferrars family at Badley, ready for engraving; but the heir of the family refusing to contribute any thing towards the charge thereof, and it not being proper for sir William to undergo it totally, they were omitted." Concerning Dr. Thomas, who published the edition of 1730, Mr. Gough informs us, that he was very careless in his accounts, and took very little pains for information. "I have heard," adds Mr. Gough, "an instance of his having an opportunity to call on a gentleman who had large records and other materials; but, because he was not at home, though he had left word he soon should be, Thomas contented himself with inspecting the church. The Hundreds are very incorrectly copied from Beighton's large Survey." Dugdale's original edition, with Hollar's plates, was reprinted by subscription, in 1765, by a bookseller at Coventry; but in so negligent a manner was the publication executed, that some of the last sheets were worked off on the coarsest paper. The author's grandson, Richard Geast, esq. of Blythe-hall, in the county of Warwick, recovered the plates by a suit in chancery.

Besides these there is an account of the new building of St Paul's to 1685; with a catalogue of the several benefactors, and the sums they gave towards it; and, "An historical Account of the Cathedral and collegiate Churches of York, Rippon, Southwell, Beverly, Durham, and Carlisle;" of which, however, the first four appear to have been by sir Thomas Herbert, and the two last are probably not by Dugdale.

Upon the restoration of Charles II. Dugdale was, through chancellor Hyde's recommendation, advanced to the office of Norroy king at arms; and in 1662 he published "The History of Imbanking and Draining of divers Fens and Marshes, both in foreign parts and in this kingdom, and of the improvement thereby. Extracted from records, manuscripts, and other authentic testimonies. Adorned with sundry maps, &c." This work was written at the request of the lord Gorges, sir John Marsham, and others, who were adventurers in draining the Great Level, which extends itself into a considerable part of the counties of Cambridge, Huntingdon, Northampton, Norfolk, and Suffolk*. About the same time he completed the second volume of sir Henry Spelman's Councils, and published it in 1664, under this title: "Concilia, decreta, leges, constitutiones in re ecclesiarum orbis Britannici, &c. ab introitu Normannorum, A.D. 1066, ad exutum papam A. D. 1531. Accesserunt etiam alia ad rem ecclesiasticam spectantia," &c. Archbishop Sheldon and lord Clarendon had been the chief promoters of this work, and employed Dugdale upon it; and what share he had in it will appear from hence, that out of 294 articles, of which that volume consists, 191 are of his collecting; being those marked (*) in the list of the contents at the be-

* This valuable book being become extremely scarce, owing to many of the copies having been burnt in the fire of London, and a person in the Fens having published proposals for reprinting it by subscription, with new plates, the corporation of Bedford Level, who were more particularly interested in a second edition, readily undertook one. Upon application to Richard Geast, esq. of Blythe-hall, co. Warwick, a lineal maternal descendant of the author, he desired that it might be conducted entirely at his own expence. It was accordingly printed under the inspection of their registrar, Charles Nalson Cole, esq. of the Inner Temple, barrister at law, from the author's own copy, under the original title, with the addition of three indexes; one of the principal matters, the second of names, and the third of places, making eleven additional sheets, Lond. 1772, fol. The original plates, which remained in the possession of Mr. Geast, and wanted no touching, were used. It was Mr. Geast's intention to have proceeded with the other parts of his learned ancestor's works, but the restraint laid at that time upon literary property effectually diverted his thoughts from an expence which a period of fourteen years could never be expected to repay.

ginning of the volume. The same great personages employed him also to publish the second part of that learned knight's "Glossary." The first part was published in 1626, folio, and afterwards considerably augmented and corrected by sir Henry. He did not live to finish the second, but left much of it loosely written; with observations, and sundry bits of paper pinned thereto. These Dugdale took the pains to dispose into proper order, transcribing many of those papers; and, having revised the first part, caused both to be printed together in 1664, under the title of "Glossarium archaiologicum, continens Latino-barbara, peregrina, obsoleta, & novæ significationis vocabula." The second part, digested by Dugdale, began at the letter M; but Wood observes, that "it comes far short of the first." There was another edition of this work in 1687.

In 1666, he published in folio, "Origines Juridiciales; or, historical memoirs of the English laws, courts of justice, forms of trial, punishment in cases criminal, law-writers, law-books, grants and settlements of estates, degree of serjeants, inns of court and chancery, &c." This book is adorned with the heads of sir John Clench, sir Edward Coke, sir Randolph Crew, sir Robert Heath, Edward earl of Clarendon, to whom it is dedicated, sir Orlando Bridgman, sir John Vaughan, and Mr. Selden. There are also plates of the arms in the windows of the Temple-hall, and other inns of court. A second edition was published in 1671, and a third in 1680. Nicolson recommends this book as a proper introduction to the history of the laws of this kingdom. His next work was, "The Baronage of England," of which the first volume appeared in 1675, and the second and third in 1676, folio. Though the collecting of materials for this work cost him, as he tells us, a great part of thirty years' labour, yet there are many faults in it; so many, that the gentlemen at the Heralds' office said they could not depend entirely upon its authority. Wood informs us, that Dugdale sent to him copies of all the volumes of this work, with an earnest desire that he would peruse, correct, and add to them, what he could obtain from records and other authorities; whereupon, spending a whole long vacation upon it, he drew up at least sixteen sheets of corrections, but more additions; which being sent to the author, he remitted a good part of them into the margin of a copy of his Baronage on large paper (which

copy, we believe, still exists). With all its faults, however, the work was so acceptable, that the year following its publication, there were very few copies unsold.

In May 1677, our antiquary was solemnly created Garter principal king at arms, and the day after received from his majesty the honour of knighthood, much against his will, on account of the smallness of his estate. In 1681 he published "A short View of the late Troubles in England; briefly setting forth their rise, growth, and tragical conclusion, &c." folio. This is perhaps the least valued of all his works, or rather the only one which is not very much valued. He published also at the same time, "The ancient usage in bearing of such ensigns of honour as are commonly called Arms, &c." 8vo; a second edition of which was published in the beginning of the year following, with large additions. The last work he published, was, "A perfect copy of all summons of the nobility to the great councils and parliaments of this realm, from the 49th of king Henry III. until these present times, &c." 1685, folio. He wrote some other pieces relating to the same subjects, which were never published; and was likewise the chief promoter of the Saxon Dictionary by Mr. William Somner, printed at Oxford in 1659. His collections of materials for the Antiquities of Warwickshire, and Baronage of England, all written with his own hand, contained in 27 vols. in folio, he gave by will to the university of Oxford; together with sixteen other volumes, some of his own hand-writing; which are now preserved in Ashmole's Museum. He gave likewise several books to the Heralds' office, in London, and procured many more for their library.

At length, this very industrious man, contracting a great cold at Blythe-hall, died of it in his chair, Feb. 10, 1686, in his eighty-first year; and was interred at Shustoke, in a little vault which he had caused to be made in the church there. Over that vault he had erected in his life-time an altar-tomb of free-stone, and had caused to be fixed in the wall about it a tablet of white marble, with an epitaph of his own writing, in which he tells us of his ascending gradually through all the places in the office of heralds, till he was made Garter principal king of arms.

His wife died Dec. 18, 1681, aged seventy-five, after they had been married fifty-nine years. He had several children by her, sons and daughters. One of his daugh-

ters was married to Elias Ashmole, esq. All his sons died young, except John, who was created M. A. at Oxford, in 1661, and was at that time chief gentleman of the chamber to Edward earl of Clarendon, lord chancellor of England. In Oct. 1675, he was appointed Windsor-herald, upon the resignation of his brother-in-law, Elias Ashmole, esq. and Norroy king of arms in March 1686, about which time he was also knighted by James II. He published "A Catalogue of the Nobility of England, &c." printed at London, a large broadside, in 1685, and again, with additions, in 1690. This sir John Dugdale died in 1700, leaving two sons, William and John, who both died single, the latter in 1749; and four daughters, the third of whom, Jane, married Richard Geast, esq. by whom she had a son named Richard, who took the name and arms of Dugdale only. This gentleman died in 1806, leaving a son, Dugdale Stratford Dugdale, esq. the present member of parliament for the county of Warwick.[1]

DUGUET (JAMES JOSEPH), a learned priest of the oratory, was born December 9, 1649, at Montbrison, the son of Claude Duguet, king's advocate in the presidial of that city. Having entered the congregation of the oratory at Paris, in 1667, he taught philosophy at Troyes, and was afterwards recalled to St. Magloir, at Paris, where he gained great reputation, as professor of divinity, by his "Ecclesiastical Conferences." Ill health obliged him to resign all his employments in 1680, and in 1685 he quitted the oratory, and retired to M. Arnauld, at Brussels; but returned to Paris afterwards, where he lived in a very retired manner, at the house of M. the president de Menars, 1690, where he continued till the death of that magistrate and his wife. He was afterwards frequently forced to change his dwelling and country, in consequence of his opposition to the Constitution Unigenitus. He was successively in Holland, at Troyes, Paris, &c. and died in the last-named city October 25, 1733, aged eighty-four. His works are numerous, and well written in French. The principal are, 1. "Lettres de Pieté et de Morale," 9 vols. 12mo; 2. "La Conduite d'une Dame Chrétienne," 12mo; 3. "Traité de la Priere publique, et des Saints Mysteres," 12mo; 4. "Traité dogmatique sur l'Eucharistie, sur les Exorcismes, et sur l'Usure." The three last are much

[1] Biog. Brit.—Noble's College of Arms.—Wood's Fasti, vol. II.

admired by Catholics, and are printed together, 1727, 12mo; 5. "Commentaires sur l'Ouvrage des 6 jours," 12mo; 6. "Sur Job," 3 tom. in 4 vols. 12mo; 7. "Sur la Genese," 6 vols. 12mo; 8. "Explication sur les Pseaumes," 5 tom. in 8 vols. 12mo; 9. "Explication des Rois, Esdras, et Nehemias," 6 tom. in 7 vols. 12mo; 10. "Explication du Cantique des Cantiques, et de la Sagesse," 2 vols. 12mo; 11. "Explication sur Isaïe, Jonas, et Habacuc," 6 tom. in 7 vols. 12mo; 12. "Regles pour l'Intelligence de l'Ecriture Sainte," 12mo. The preface to this work is by M. d'Asfeld. 13. "Explication du Mystere de la Passion de N. S. J. C." 9 tom. in 14 vols. 12mo; 14. "Les Characteres de la Charité," 12mo; 15. "Traité des Principes de la Foi Chretienne," 3 vols. 12mo; 16. "De l'Education d'un Prince," 4to, or in 4 vols. 12mo; 17. "Conferences Ecclesiastiques," 2 vols. 4to; 18. "Jesus crucifié," 1 vol. or 2 vols. 12mo; and some other pieces, which procured him considerable reputation while works of piety remained popular in France. The history, and an analysis of his work on the education of a prince, may be seen in our third authority.[1]

DU HALDE. See HALDE.

DU HAMEL. See HAMEL.

DUISBOURG or DUSBURG (PETER OF), the author of a Prussian Chronicle, flourished in the beginning of the fourteenth century, as appears by the dedication of that work. He was probably born at Duisbourg, in the duchy of Cleves, and took his name from the place of his nativity. His "Chronicle of Prussia" contains the history of that kingdom from 1226 to 1325, is written in Latin, and was continued by an anonymous hand, to 1426. Hartknock, a learned German, published an edition of it in 4to, in 1679, with nineteen dissertations, which throw considerable light on the early history of Prussia. About 1340, Nicolas Jeroschin, a chaplain of the Teutonic order, translated this Chronicle into German verse, which was continued in the same by Wigand of Marpurg, as far as 1394. Duisbourg himself was a priest of the Teutonic order in Prussia, but we have no farther account of his life.[2]

DUKE (RICHARD), was a divine and a poet, the effusions of whose muse have been honoured with a place in Dr. Johnson's collection, but of whose early history little

[1] Moreri.—Dict. Hist.—Works of the Learned for 1740.   [2] Moreri.

is known, nor do we know who his parents were, or where he was born. His grammatical education he received under the famous Dr. Busby, at Westminster-school, into which he was admitted in 1670, and from which he was elected in 1675, to Trinity-college, Cambridge. In 1678 he took the degree of B. A. and that of M. A. in 1682. He became likewise a fellow of the college, and it is related that he was for some time tutor to the duke of Richmond. Having entered into holy orders, he was presented to the rectory of Blaby, in Leicestershire, in 1687-8, made a prebendary of Gloucester, and in 1688 chosen a proctor in convocation for that church, and was chaplain to queen Anne. In 1710 he was presented by sir Jonathan Trelawny, bishop of Winchester, to the wealthy living of Witney, in Oxfordshire, which, however, he enjoyed but a few months; for, on the 10th of February, 1710-11, having returned from an entertainment, he was found dead the next morning.

When Mr. Duke left the university, being conscious of his powers, he enlisted himself among the wits of the age. He was in particular the familiar friend of Otway, and was engaged, among other popular names, in the translations of Ovid and Juvenal. From his writings he appears not to have been ill-qualified for poetical composition. "In his Review," says Dr. Johnson, "though unfinished, are some vigorous lines. His poems are not below mediocrity; nor have I found in them much to be praised." With the wit, Mr. Duke seems to have shared the dissoluteness of the times; for some of his compositions are such as he must have reviewed with detestation in his later days. This was especially the case with regard to two of his poems; the translation of one of the elegies of Ovid, and the first of the three songs. "Perhaps," observes Dr. Johnson, "like some other foolish young men, he rather talked than lived viciously, in an age when he that would be thought a wit was afraid to say his prayers; and whatever might have been bad in the first part of his life was surely condemned and reformed by his better judgment;" and this, it is hoped, was the case.

Mr. Duke, in his character as a divine, published three sermons in his life-time. The first was on the imitation of Christ, preached before the queen in 1703, from 1 John, ii. 6. The second was from Psalm xxv. 14, and was likewise preached before the queen in 1704. The third was an assize sermon, on Christ's kingdom, from John xviii.

36, and published in the same year. In 1714, fifteen of his sermons on several occasions, were printed in one vol. 8vo, which were held in good reputation, and are spoken of in strong terms of commendation by Dr. Henry Felton, who, in his Dissertation on reading the Classics, says, "Mr. Duke may be mentioned under the double capacity of a poet and a divine. He is a bright example in the several parts of writing, whether we consider the originals, his translations, paraphrases, or imitations. But here I can only mention him as a divine, with this peculiar commendation, that in his sermons, besides liveliness of wit, purity and correctness of style, and justness of argument, we see many fine allusions to the ancients, several beautiful passages handsomely incorporated in the train of his own thoughts; and, to say all in a word, classic learning and a Christian spirit."[1]

DUKER (CHARLES ANDREW), an eminent classical editor, was born in 1670, at Unna, in Westphalia, and after receiving the elements of education at home, was sent to a school at Ham, and afterwards, about 1690, to the university of Franeker, where he studied under Perizonius, to whom he used to attribute the proficiency he was afterwards enabled to make, and the fame he acquired by his critical knowledge of Greek and Latin. In 1704 he came to the Hague, and was afterwards appointed professor of ancient history at Utrecht, where he acquired vast reputation for his general erudition, and particularly his philological knowledge. He died at Meyderick, near Duisbourg, in Nov. 1752. His first work was entitled "Sylloge opusculorum variorum de Latinitate Jurisconsultorum veterum," Leyden, 1711, 8vo, containing some curious and rare pieces. In the same year he delivered at Utrecht his "Oratio de difficultatibus quibusdam interpretationis Grammaticæ veterum Scriptorum Græcorum et Latinorum," which was published there in 1716, 4to. This was followed, 1. by his "Florus," Leyden, 1722, 2 vols. 8vo, of which all bibliographers have spoken with great praise. 2. "Thucydides," Amst. 1731, 2 vols. fol. which he undertook at the express wish of the publishers, the Wetsteins and Smith. This has long been considered as the best edition, as it is the most valuable in price. He con-

[1] Biog. Brit.—Johnson and Chalmers's Poets.—Swift's Works.—Nichols's Atterbury, vol. I. p. 13.

tributed also notes and remarks to Drakenborch's Livy, Petit's "Leges Atticæ," Oudendorp's Suetonius, &c.[1]

DULCINUS, a leader of a religious sect, was a native of Novara, in the duchy of Milan. The sect sometimes denominated Dulcinists, and sometimes the "sect of the apostles," was founded by Gerard Sagarelli, who was burnt alive for his opinions, at Parma, in 1300. According to Mosheim, the Dulcinists aimed at introducing among Christians the simplicity of the primitive times, especially the manner of life that was observed by the apostles, as nearly as could be collected from their writings. On the death of the founder, Dulcinus boldly headed the sect, and avowed his faith in the predictions of Sagarelli, viz. that the church of Rome would speedily be destroyed, and that a pure system of religion would be built on its ruins, and that these predictions might be fulfilled, the Dulcinists for two years, by force of arms, maintained their ground against the supporters of the papal interests; which terminated, however, in the capture and death of their leader.[2]

DUMEE (JOAN), a learned French lady, was born at Paris, and instructed from her earliest infancy in the belles lettres. She was married very young; but scarcely had she attained the age of seventeen, when her husband was killed in Germany at the head of a company he commanded. She took advantage of the liberty her widowhood gave her, to apply her mind to study, particularly that of astronomy, and published, in 1680, at Paris, a quarto volume, under the title of "Discourses of Copernicus touching the Mobility of the Earth, by Mad. Jeanne Dumée of Paris." She explains with clearness the three motions attributed to the earth; and exhibits the arguments that establish or militate against the system of Corpernicus with impartiality.[3]

DUMONT (JOHN), baron of Carlscroon, historiographer to the emperor, who was forced to fly to Holland on account of religion, after having served without much benefit in France, is known by several writings, although we know little of his personal history. The chief of them are: 1. "Des Memoires Politiques, pour servir à l'intelligence de la paix de Ryswic," Hague, 1699, 4 vols. 12mo, the authorities of which are comprised also in 4 vols. 1705, 12mo.

[1] Saxii Onomast. vol. VI. where Saxius gives a "Laudatio," which is a piece of declamation in praise of Duker, without much personal history.
[2] Moreri.—Mosheim. [3] Dict. Hist.

This instructive and interesting performance contains an abstract of every thing of moment that passed from the peace of Munster to the end of the year 1676. 2. "Voyages en France, en Italie, en Allemagne, à Malte, et en Turkie," 1699, 4 vols. 12mo. 3. "Corps universelle diplomatique du droit des gens;" containing the treaties of alliance, of peace, and of commerce, from the peace of Munster to 1709, Amsterdam, 1726, 8 vols. folio. This work is not exempt from faults, but neither is it without utility. With the addition of the treaties made before the Christian æra, published by Barbeyrac, Rousset, and Saint-Priest, and those of Munster and Osnaburg, they together form a collection of 19 volumes in folio. 4. "Hist. militaire du prince Eugene de Savoie, du prince et duc de Marlborough, &c." Hague, 1729—1747, 3 vols. folio. 5. "Lettres Historiques," from January 1652 to 1710. Another person, of less ability than Dumont, has continued them. 6. Other collections, tolerably numerous. This author wrote in a languid and incorrect manner; but there is a great deal of industrious inquiry in all he has left us. He died about the year 1726, in an advanced age.[1]

DUNBAR (WILLIAM), an eminent Scotch poet, was born about the year 1465, and, as it is generally supposed, although without much foundation, at Salton, a village on the delightful coast of the Forth in East Lothian. This is collected from what Kennedy, a contemporary poet, says in one of his satires; who mentions likewise his own wealth, and Dunbar's poverty. If we are to credit the same author, Dunbar was related to the earls of March; but of this there is no satisfactory evidence. In his youth he seems to have been a travelling noviciate of the Franciscan order; but this mode of life not being agreeable to his inclination, he resigned it, and returned to Scotland, as is supposed, about 1490, when he might be 25 years of age. In his "Thistle and Rose," which was certainly written in 1503, he speaks of himself as a poet that had already made many songs: and that poem is the composition rather of an experienced writer, than of a novice in the art. It is indeed probable that his tales, "The twa marrit wemen and the wedo;" and, "The freirs of Berwik," (if the last be his) were written before his "Thistle and Rose." However this may have been, Dunbar, after being the author of "The

[1] Dict. Hist.

goldin Terge," a poem rich in description, and of many small pieces of the highest merit, died in old age about 1530. In his younger years, our poet seems to have had great expectations that his abilities would have recommended him to an ecclesiastical benefice; and in his smaller poems he frequently addresses the king for that purpose: but there is no reason to believe that he was successful, although it may be thought that the "Thistle and Rose," which was occasioned by the marriage of James IV. king of Scotland, with Margaret Tudor, eldest daughter of Henry VII. king of England, deserved better treatment at the hands of the young royal pair. Mr. Pinkerton, in his list of Scottish poets, tells us, he has looked in vain over many calendars of the characters, &c. of this period, to find Dunbar's name; but suspects that it was never written by a lawyer. Mr. Warton, in characterising the Scottish poets of this time, observes that the writers of that nation have adorned the period with a degree of sentiment and spirit, a command of phraseology, and a fertility of imagination, not to be found in any English poet since Chaucer and Lydgate. "He might safely have added," says Mr. Pinkerton, "not even in Chaucer or Lydgate." Concerning Dunbar, Mr. Warton says, that the natural complexion of his genius is of the moral and didactic cast. This remark, however, Mr. Pinkerton thinks, must not be taken too strictly. "The goldin Terge," he adds, "is moral; and so are many of his small pieces: but humour, description, allegory, great poetical genius, and a vast wealth of words, all unite to form the complexion of Dunbar's poetry. He unites, in himself, and generally surpasses the qualities of the chief old English poets; the morals and satire of Langland; Chaucer's humour, poetry, and knowledge of life; the allegory of Gower; the description of Lydgate." This is a very high character, but surely the morality of his poems may be questioned. Several of his compositions contain expressions which appear to us grossly profane and indecent; and one of his addresses to the queen would not now be addressed to a modern courtezan. Even the most sacred observances of the church are converted into topics of ridicule; and its litanies are burlesqued in a parody, the profaneness of which is almost unparalleled.—The notes added to the collection published by sir David Dalyrmple in 1770 are peculiarly valuable; for they not only explain and illustrate the particular

expressions and phrases of the pieces in question, but contain several curious anecdotes, and throw considerable light on the manners of the times.[1]

DUNCAN (ADAM, LORD VISCOUNT), an illustrious naval officer, the second son of Alexander Duncan, esq. of Lundie, in the county of Angus, in Scotland, by Helen Haldone, daughter of Mr. Haldone, of Gleneagles in Perthshire, was born in the month of July 1731, and received the first rudiments of education at Dundee, and appears to have been early intended for the naval service, as his elder brother Alexander was for that of the army, of which he died lieutenant-colonel in 1771. About 1746, Adam was put under the command of capt. Robert Haldane, who was then commander of the Shoreham frigate, with whom he continued two or three years. In 1749 he was entered as a midshipman on board the Centurion of 50 guns, which then bore the broad pendant of commodore Keppel, who was appointed commander in chief on the Mediterranean station, for the customary period of three years. In Jan. 1755, he was promoted to the rank of lieutenant, by the recommendation of commodore Keppel, who knew his merits; and was appointed to the Norwich, a fourth rate, commanded by captain Barrington, and intended as one of the squadron which was to accompany Mr. Keppel to America, with transports and land forces under the command of general Braddock. After the arrival of this armament in Virginia, Mr. Duncan was removed into the Centurion, in which he continued until that ship returned to England, and captain Keppel, after having for a short time commanded the Swiftsure, being appointed to the Torbay of 74 guns, procured his much esteemed elève to be appointed second lieutenant of that ship. After remaining on the home station for the space of three years, he proceeded on the expedition sent against the French settlement of Goree, on the coast of Africa. He was slightly wounded here at the attack of the fort; and soon afterwards rose to the rank of the first lieutenant of the Torbay, in which capacity he returned to England.

On the 21st of September, subsequent to his arrival, 1759, he was advanced to the rank of commander, and in February 1761 was advanced to that of post captain, and

[1] Biog. Brit.—Warton's Hist. of Poetry.—Pinkerton's Ancient Scottish Poets.—Ellis's Specimens.—Irvine's Lives of the Scottish Poets.

being appointed to the Valiant of 74 guns, he became again materially connected, in respect to service, with his original friend and patron Mr. Keppel, who was appointed to command the naval part of an expedition against the French island of Belleisle, and on this occasion hoisted his broad pendant on board the Valiant. Thence captain Duncan repaired with Mr. Keppel, and in the same ship, to the attack of the Havannah. Keppel, who was appointed to command a division of the fleet, was ordered to cover the disembarkation of the troops; and, as the post of honour belongs on such occasions, as of right, to the captain of the admiral, or commodore, captain Duncan was accordingly invested with the command of the boats; he was afterwards very actively employed, and highly distinguished himself during the siege. When the town itself surrendered, he was dispatched with a proper force to take possession of the Spanish ships which had fallen on that occasion into the hands of the victors, consisting of five ships of 70 guns, and four of 60. After the surrender of the Havannah, he accompanied Mr. Keppel, who was appointed to the command on the Jamaica station, in the same capacity he had before held, and continued with him there till the conclusion of the war, when he returned to England.

On the re-commencement of the war with France in 1778, he was appointed to the Suffolk of 74 guns, but before the end of that year removed into the Monarch of the same rate, which, during the summer of 1779, was uninterruptedly employed in the main or channel fleet, commanded by sir Charles Hardy, who was obliged to continue all this time on the defensive, as the French and Spanish fleets, now united, were double in number of ships to what he commanded. At the conclusion of the same year, the Monarch was one of the ships put under the command of sir George Bridges Rodney, who was instructed to force his way to Gibraltar through all impediments, and relieve that fortress, which was then closely blockaded by a Spanish army on the land side, and a flotilla by sea, sufficiently strong to oppose the entrance of any trivial succour. On Jan. 16, 1780, the British fleet being then off Cape St. Vincent, fell in with a Spanish squadron, commanded by don Juan de Langara, who was purposely stationed there to intercept sir George, who, according to mis-information received by the court of Spain, was supposed to have only

a squadron of four ships of the line. On this memorable occasion, although the Monarch had not the advantage which many other ships in the same armament enjoyed, of being sheathed with copper, and was rather foul, and at best by no means a swift sailer, capt. Duncan was fortunate enough to get into action before any other ship of the fleet; and the St. Augustine of 70 guns struck to him, but was so much disabled, that the conqueror was obliged to abandon her, after taking out the few British officers and seamen who had been put on board. In this action, of eleven Spanish ships of the line and two frigates, four were taken and remained in possession of the English; one was blown up; three surrendered, but afterwards got away much damaged; one was reduced almost to a wreck; and two others, together with the frigates, fled at the first outset, almost without attempting to make any resistance. Such a victory obtained by nineteen British ships of the line over eleven Spanish, is scarcely a matter of exultation, although an advantage, from the loss sustained by the enemy.

Captain Duncan quitted the Monarch not long after his arrival in England, and did not receive any other commission until the beginning of 1782, when he was appointed to the Blenheim of 90 guns, a ship newly come out of dock, after having undergone a complete repair. He continued in the same command during near the whole of the remainder of the war, constantly employed with the channel fleet, commanded, during the greater part of the time, by the late earl Howe. Having accompanied his lordship in the month of September to Gibraltar, he was stationed to lead the larboard division of the centre, or commander-in-chief's squadron, and was very distinguishedly engaged in the encounter with the combined fleets of France and Spain, which took place off the entrance of the Straits. The fleet of the enemy was more than one fourth superior to that of Britain; and yet, had not the former enjoyed the advantage of the weather-gage, it was was very evident from the event of the skirmish which did take place, that if the encounter had been more serious, the victory would, in all probability, have been completely decisive against them. Soon after the fleet arrived in England, capt. Duncan removed into the Foudroyant, of 84 guns, one of the most favourite ships of the British navy at that time, which had, during the whole preceding

part of the war, been commanded by sir John Jervis, now earl St. Vincent. On the peace, which took place in the ensuing spring, he removed into the Edgar of 74 guns, one of the guard-ships stationed at Portsmouth, and continued, as is customary in time of peace, in that command during the three succeeding years; and this was the last commission he ever held as a private captain. On Sept. 14, 1789, he was promoted to be rear-admiral of the blue, and to the same rank in the white squadron on Sept. 22, 1790. He was raised to be vice-admiral of the blue, Feb. 1, 1793; of the white, April 12, 1794; to be admiral of the blue, June 1, 1795; and lastly, admiral of the white, Feb. 14, 1799. During all these periods, except the two last, singular as it may appear, the high merit of admiral Duncan continued either unknown, or unregarded. Frequently did he solicit a command, and as often did his request pass uncomplied with. It has even been reported, we know not on what foundation, that this brave man had it once in contemplation to retire altogether from the service, on a very honourable civil appointment connected with the navy.

At length, however, his merit burst through the cloud which had so long obscured it from public view. In February 1795, he received an appointment constituting him commander in chief in what is called the North Seas, the limits of his power extending from the North Foreland, even to the Ultima Thule of the ancients, or as far beyond as the operations of the enemy he was sent to encounter should render necessary. He accordingly hoisted his flag on board the Prince George, of 98 guns, at Chatham: but that ship being considered too large for the particular quarter in which the admiral was destined to act, he removed soon afterwards into the Venerable of 74 guns, and proceeded to carry into execution the very important trust which was confided in him.

When the patience and unwearied constancy with which this brave officer continued to watch a cautious and prudent enemy, during the whole time he held the command, a period of five years, are considered, it becomes a matter of difficulty to decide, whether his many invaluable qualities, or the gallantry, as well as the judgment, he displayed on the only opportunity the enemy afforded him of contesting with them the palm of victory, ought most to render him the object of his country's love and admiration.

The depth of winter, the tempestuous attacks of raging winds, the dangers peculiar to a station indefatigably maintained off the shoals and sands which environ the coasts of the United Provinces, added to many dark and comfortless nights, all united to render the situation, even of the common seaman, peculiarly irksome: yet, in the midst of these discouraging inconveniencies, surrounded as he stood on every side by perils of the most alarming kind, he never shrunk, even for a moment, from his post, during the whole time he held this important command. There does not appear to have been a single month in which he did not show himself off the hostile coast he insulted.

Nothing material took place beyond the ordinary routine of suoh a service for more than two years. The occurrences were confined to those small occasional captures, which must frequently occur in the course of such extensive commands; and although the largest of the prizes was of no very considerable force, yet the number of them very sufficiently proves the vigilance of the commander-in-chief, and those acting under his orders. The Dutch trade was almost annihilated; their merchant-vessels captured in sight of their own ports; and the whole coast so completely blockaded, that few vessels could venture to sea and escape the vigilance of the British fleet, or its out-cruisers. The fleet belonging to the United Provinces, though consisting of fifteen ships of the line, six frigates, and five sloops of war, was also obliged to content itself with remaining quietly in port, or in taking short inoffensive cruises, at times when the want of water or provisions compelled the British ships to repair for a few days to their own coasts. In the month of June 1797, they even patiently suffered themselves to be blocked up by admiral Duncan, though his force was for several days far inferior to theirs, owing to the unhappy and disgraceful spirit of mutiny which at that time appeared throughout almost the whole British navy.

At this most alarming and unprecedented crisis, the conduct of admiral Duncan must not be forgotten, although we have no inclination to revive the memory of that unnatural rebellion by a particular narrative. When the mutiny raged in his squadron in a most awful manner, and when left only with three ships, he still remained firm in his station off the Texel, and succeeded in keeping the Dutch navy from proceeding to sea; a circumstance, in

all probability, of as high consequence to the nation as his subsequent victory. His behaviour at the time of the mutiny will be best seen from the speech which he made to the crew of his own ship, on the 3d of June, 1797, and which, as a piece of artless and affecting oratory, cannot but be admired by the most fastidious taste. His men being assembled, the admiral thus addressed them from the quarter-deck: "My lads—I once more call you together with a sorrowful heart, from what I have lately seen of the disaffection of the fleets; I call it *disaffection*, for the crews have *no grievances*. To be deserted by my fleet, in the face of an enemy, is a disgrace which I believe never before happened to a British admiral; nor could I have supposed it. My greatest comfort, under God, is, that I have been supported by the officers, seamen, and marines of *this ship*; for which, with a heart overflowing with gratitude, I request you to accept my sincere thanks. I flatter myself much good may result from your example, by bringing those deluded people to a sense of the duty which they owe, not only to their king and country, but to themselves. The British navy has ever been the support of that liberty which has been handed down to us by our ancestors, and which, I trust, we shall maintain to the latest posterity; and that can only be done by unanimity and obedience. The ship's company, and others who have distinguished themselves by their loyalty and good order, deserve to be, and doubtless *will be*, the favourites of a grateful country; they will also have, from their individual feelings, a comfort which must be lasting, and not like the fleeting and false confidence of those who have swerved from their duty. It has often been my pride with you to look into the Texel, and see a foe which dreaded coming out to meet us. My pride is *now* humble indeed! My feelings are not easily to be expressed! Our cup has overflowed, and made us wanton. The all-wise Providence has given us this check as a warning, and I hope we shall improve by it. On Him, then, let us trust, where our *only* security can be found. I find there are many good men among us; for my own part, I have had full confidence of all in this ship; and once more beg to express my approbation of your conduct. May God, who has thus so far conducted you, continue to do so!—and may the British navy, the glory and support of our country, be restored to its wonted splendour, and be not only the

bulwark of Britain, but the terror of the world!—But this can only be effected by a strict adherence to our duty and obedience; and let us pray that the Almighty God may keep us in the right way of thinking. God bless you all!" The crew of the Venerable were so affected by this impressive address, that, on retiring, there was not a dry eye among them. On the suppression of the mutiny, the admiral resumed his station with his whole fleet off the coast of Holland, either to keep the Dutch squadron in the Texel, or to attack them if they should attempt to come out. It has since been discovered, that the object of the Batavian republic, in conjunction with France, was to invade Ireland, where, doubtless, they would have been cordially welcomed by numerous bodies of the disaffected. Hence it will be seen that the object of watching and checking the motions of the Dutch admiral was of the utmost consequence. After a long and very vigilant attention to the important trust reposed in him, the English admiral was necessitated to repair to Yarmouth Roads to refit. The Batavian commander seized this favourable interval, and proceeded to sea. That active officer, captain sir H. Trollope, however, was upon the look-out, and, having discovered the enemy, dispatched a vessel with the glad intelligence to admiral Duncan, who lost not an instant of time, but pushed out at once, and in the morning of the 11th of October fell in with captain Trollope's squadron of observation, with a signal flying for an enemy to the leeward. By a masterly manœuvre the admiral placed himself between them and the Texel, so as to prevent them from re-entering without risking an engagement. An action accordingly took place between Camperdown and Egmont, in nine fathoms water, and within five miles of the coast. The admiral's own ship, in pursuance of a plan of naval evolution which he had long before determined to carry into effect, broke the enemy's line, and closely engaged the Dutch admiral De Winter, who, after a most gallant defence, was obliged to strike. Eight ships were taken, two of which carried flags! All circumstances considered—the time of the year, the force of the enemy, and the nearness to a dangerous shore—this action will be pronounced, by every judge of nautical affairs, to be one of the most brilliant that graces our annals. The nation was fully sensible of the merit and consequence of this glorious victory; politicians beheld in it the annihilation of the

designs of our combined enemies; naval men admired the address and skill which were displayed by the English commander in his approaches to the attack; and the people at large were transported with admiration, joy, and gratitude. The honours which were instantly conferred upon the venerable admiral received the approbation of all parties. October 21, 1797, he was created lord viscount Duncan, of Camperdown, and baron Duncan, of Lundie, in the shire of Perth. On his being introduced into the house of peers, on Nov. 8, the lord chancellor communicated to him the thanks of the house, and in his speech said, "He congratulated his lordship upcn his accession to the honour of a distinguished seat in that place, to which his very meritorious and *unparalleled* professional conduct had deservedly raised him; that conduct (the chancellor added) was such as not only merited the thanks of their lordships' house, but the gratitude and applause of the country at large; it had been instrumental, under the auspices of Providence, in establishing the security of his majesty's dominions, and frustrating the ambitious and destructive designs of the enemy." A pension of 2000*l.* per annum was also granted his lordship, for himself and the two next heirs of the peerage.

After the above glorious victory, his lordship continued to retain the same command till the commencement of 1800, after which, now advanced in years, he passed some time in retirement, and died at his seat in Scotland, August 4, 1804. He married on June 6, 1777, Henrietta, daughter of the late right hon. Robert Dundas, lord president of the court of session in Scotland (elder brother of lord viscount Melville), by whom he had a large family: and was succeeded in his titles and estate by Robert, his second son.

In person, lord Duncan was of a manly, athletic form, six feet four inches high, erect and graceful, with a countenance that indicated great intelligence and benevolence. It would, perhaps, be difficult to find in modern history another man, in whom, with so much meekness, modesty, and unaffected dignity of mind, were united so much genuine spirit, so much of the skill and fire of professional genius; such vigorous, active wisdom; such alacrity and ability for great achievements, with such entire indifference for their success, except so far as it might contribute to the good of his country. His private character was that of

a most affectionate relative, and a steady friend; and, what crowns the whole with a lustre superior to all other qualities or distinctions, a man of great and unaffected piety. The latter virtue may excite, in some persons, a smile of contempt: but the liberal-minded will be pleased to read that lord Duncan felt it an honour to be a Christian. He encouraged religion by his own practice; and the public observance of it has always been kept up wherever he held the command. When the victory was decided, which has immortalized his name, his lordship ordered the crew of his ship to be called together; and, at their head, upon his bended knees, in the presence of the Dutch admiral (who was greatly affected with the scene), he solemnly and pathetically offered up praise to the God of battles. Let it be added here, that his demeanour, when all eyes were upon him, in the cathedral of St. Paul's on the day of general thanksgiving, in December following, was so humble, modest, and devout, as greatly to increase that admiration which his services had gained him. In short, lord Duncan was one more instance of the truth of the assertion, that piety and courage ought to be inseparably allied; and that the latter, without the former, loses its principal virtue.[1]

DUNCAN (Daniel), an eminent physician, born at Montauban in Languedoc in 1649, was the son of Dr. Peter Duncan, professor of physic in that city, and grandson to William Duncan, an English gentleman, of Scottish original, who removed from London to the south of France about the beginning of the last century. Having lost both his parents while yet in his cradle, he was indebted, for the care of his infancy and education, to the guardianship of his mother's brother, Mr. Daniel Paul, a leading counsellor of the parliament of Toulouse, though a firm and professed protestant. Mr. Duncan received the first elements of grammar, polite literature, and philosophy, at Puy Laurens, whither the magistracy of Montauban had transferred their university for a time, to put an end to some disputes between the students and the citizens. The masters newly established there, finding their credit much raised by his uncommon proficiency, redoubled their attention to him; so that he went from that academy with a distinguished character to Montpellier, when removed

[1] Collins's Peerage, by sir E. Brydges.—Naval Chronicle, vol. IV.—Charnock's Biog. Navalis.—Gent. Mag. 1804.

thither by his guardian, with a view to qualify him for a profession which had been for three generations hereditary in his family *. His ingenuity and application recommended him to the esteem and friendship of his principal instructor there, the celebrated Dr. Charles Barbeyrac (uncle to John Barbeyrac the famous civilian), whose medical lectures and practice were in high reputation. Having taken his favourite pupil into his own house, the professor impressed and turned to use his public and private instruction by an efficacious method, admittiug him, at every visit he paid to his patients, to consult and reason with him, upon ocular inspection, concerning the effect of his prescriptions. When he had studied eight years under the friendly care of so excellent a master, and had just attained the age of twenty-four, he was admitted to the degree of M. D. in that university. From Montpellier he went to Paris, where he resided nearly seven years. Here he published his first work, upon the principle of motion in the constituent parts of animal bodies, entitled: "Explication nouvelle & mechanique des actions animales, Paris, 1678." It was in the year following that he went for the first time to London, to dispose of some houses there, which had descended to him from his ancestors. He had, besides, some other motives to the journey; and among the rest, to get information relative to the effects of the plague in London in 1665. Having dispatched his other business, he printed in London a Latin edition of his "Theory of the principle of motion in animal bodies." His stay in London, at this time, was little more than two years; and he was much disposed to settle there entirely. But in 1681 he was recalled to Paris to attend a consultation on the health of his patron Colbert, which was then beginning to decline. Soon after his return he produced the first part of a new work, entitled, "La chymie naturelle, ou explication chymique & méchanique de la nourriture de l'animal," which was much read, but rather raised than satisfied the curiosity of the learned; to answer which he added afterwards two other parts, which were received with a general applause. A second edition of the whole was published at Paris in 1687. In that year likewise came out his "Histoire de l'animal, ou la connoissance

* A long account of this family is given in a note on Mr. Duncan's article in the Biographia Britannica.

du corps animé par la méchanique & par la chymie." He left Paris in 1683, upon the much-lamented death of Colbert, the kind effect of whose esteem he gratefully acknowledged, though in a much smaller degree than he might have enjoyed, if he had been less bold in avowing his zeal for protestantism, and his abhorrence of popery. He had some property in land adjoining to the city of Montauban, with a handsome house upon it, pleasantly situated near the skirts of the town. It was with the purpose of selling these, and settling finally in England, that he went thither from Paris. But the honourable and friendly reception he met with there determined his stay some years in his native city. In 1690, the persecution which began to rage with great fury against protestants made him suddenly relinquish all thoughts of a longer abode in France. Having disposed of his house and land for less than half their value, he retired first to Geneva, intending to return to England through Germany; an intention generally kept in petto, but for many years unexpectedly thwarted by a variety of events. Great numbers of his persuasion, encouraged by his liberality in defraying their expences on the road to Geneva, had followed him thither. Unwilling to abandon them in distress, he spent several months in that city and Berne, whither great numbers had likewise taken refuge, in doing them all the service in his power. The harsh and gloomy aspect which reformation at that time wore in Geneva, ill agreeing with a temper naturally mild and cheerful, and the sullen treatment he met with from those of his profession, whose ignorance and selfishness his conduct and method of practice tended to bring into disrepute, occasioned his stay there to be very short. He listened therefore with pleasure to the persuasion of a chief magistrate of Berne, who invited him to a residence more suited to his mind. He passed about 8 or 9 years at Berne, where to his constant practice of physic was added the charge of a professorship of anatomy and chemistry. In 1699, Philip landgave of Hesse sent for him to Cassel. The princess, who lay dangerously ill, was restored to life, but recovered strength very slowly. Dr. Duncan was entertained for three years with great respect, in the palace of the landgrave, as his domestic physician. During his stay at that court, he wrote his treatise upon the abuse of hot liquors. The use of tea, which had not long been introduced into Germany, and in

the houses of only the most opulent, was already at the landgrave's become improper and immoderate, as well as that of coffee and chocolate. The princess of Hesse, with a weak habit of body inclining to a consumption, had been accustomed to drink these liquors to excess, and extremely hot. He thought fit, therefore, to write something against the abuse of them, especially the most common one last mentioned. Their prudent use, to persons chiefly of a phlegmatic constitution, he allowed. He even recommended them, in that case, by his own example, to be taken moderately warm early in the morning, and soon after dinner; but never late in the evening, their natural tendency not agreeing with the posture of a body at rest. He wrote this treatise in a popular style, as intended for the benefit of all ranks of people; the abuse he condemned growing daily more and more epidemical. Though he deemed it too superficial for publication, he permitted it to be much circulated in manuscript. It was not till five years after that he was persuaded by his friend Dr. Boerhaave to print it, first in French, under the title of "Avis salutaire à tout le monde, contre l'abus des liqueurs chaudes, & particulierement du caffé, du chocolat, & du thé." Rotterdam, 1705. He printed it the year following in English.

The persecution of protestants in France continuing to drive great numbers of them from all its provinces into Germany, he defrayed occasionally the expences of some small bodies of these poor emigrants, who passed through Cassel in 1702, in their way to Brandenburg, where encouraging offers of a comfortable maintenance were held out by Frederic, the newly created king of Prussia, to industrious manufacturers of every sort. The praises these people spread of Dr. Duncan's liberality, when they arrived at Berlin, procured him a flattering invitation to that court. Here he was well received by the reigning prince; who appointed him distributor of his prudent munificence to some thousands of these poor artificers, and superintendant of the execution of a plan formed for their establishment. This office he discharged with great credit and internal satisfaction; but with no other advantage to himself. Though appointed professor of physic with a decent salary, and physician to the royal household, he found his abode at Berlin likely to prove injurious to his health and fortune. His expences there were excessive, and increas-

ing without bounds by the daily applications made to him as distributor of the royal bounty, which fell short of their wants. Besides, the intemperate mode of living at that court was not according to his taste, and this last reason induced him, in 1703, to remove to the Hague. In this most agreeable residence he settled about twelve years, a short excursion to London excepted in 1706, for the purpose of investing all his monied property in the English funds. He kept at this time a frequent correspondence with Dr. Boerhaave, at whose persuasion he published a Latin edition of his Natural Chemistry, with some improvements and additional illustrations. He commenced about the same time a correspondence upon similar subjects with Dr. Richard Mead. From the time of his leaving London in 1681, it appears that Dr. Duncan constantly entertained thoughts of fixing there his final abode. He however did not effect this purpose till about the end of 1714. He expressed an intention to quit the Hague some months sooner; but unhappily just then he was suddenly seized with a stroke of the palsy, which greatly alarmed his friends. Yet, when he had overcome the first shock, he found no other inconvenience from it himself till his death twenty-one years after, except a slight convulsive motion of the head, which seized him commonly in speaking, but never interrupted the constant cheerfulness of his address. To a patient likely to do well he would say, "It is not for *your* case that I shake my head, but *my own*. You will soon shake me off, I warrant you." He dedicated the last sixteen years of his life to the gratuitous service of those who sought his advice. To the rich who consulted him, from whom he as peremptorily refused to take a fee, he was wont to say, with a smile, "The poor are my only paymasters now; they are the best I ever had; their payments are placed in a government-fund that can never fail; my security is the only King who can do no wrong." This alluded to the loss he had sustained, in 1721, of a third part of his property by the South Sea scheme, which, however, produced not the least alteration in his purpose, nor any retrenchment of his general beneficence to the poor. He left behind him a great number of manuscripts, chiefly on physical subjects. The writers of the "Bibliothéque Britannique" for June 1735, whence the substance of this account is taken, close the article relating to him with this short sketch of his character: "His conversation was easy,

cheerful, and interesting, pure from all taint of party-scandal or idle raillery. This made his company desired by all who had a capacity to know its value; and he afforded a striking instance that religion must naturally gain strength from the successful study of nature." He died at London, April 30, 1735, aged 86. He left behind him an only son, the reverend doctor Daniel Duncan, author of some religious tracts; among the rest, "Collects upon the principal Articles of the Christian Faith, according to the order of the Catechism of the Church of England." Printed for S. Birt, 1754. This was originally intended for an appendix to a larger work, completed for the press, but never published, entitled, "The Family Catechism, being a free and comprehensive Exposition of the Catechism of the Church of England." He corresponded with the writers of the "Candid Disquisitions," &c. in which work he was from that circumstance supposed to have had some share. He died in June, 1761, leaving behind him two sons, both clergymen, the younger of whom, John Duncan, D. D. rector of South Warmborough, Hants, died at Bath Dec. 28, 1808. He was born in 1720, and educated at St. John's college, Oxford, where he took his degrees of M. A. in 1746, B. D. 1752, and D. D. by decree of convocation in 1757. In 1745 and 1746 he was chaplain to the king's own regiment, and was present at every battle in Scotland in which that regiment was engaged. He afterwards accompanied the regiment to Minorca, and was present at the memorable siege of St. Philip's, which was followed by the execution of admiral Byng. In 1763 he was presented to the college living of South Warmborough, which he held for forty-five years. Besides many fugitive pieces in the periodical journals, Dr. Duncan published an "Essay on Happiness," a poem, in four books; an "Address to the rational advocates of the Church of England;" the "Religious View of the present crisis;" "The Evidence of Reason, in proof of the Immortality of the Soul," collected from Mr. Baxter's MSS. with an introductory letter by the editor, addressed to Dr. Priestley; and some other tracts and occasional sermons. He contributed to the "Biographia Britannica," the life of his grandfather, and an account of the family of Duncans; and what the editor of that work said of him in his life-time may be justly repeated now, "that he sustained the honour of his family, in the respectability of his character, in the liberality

of his mind, and in his ingenious and valuable publications."[1]

DUNCAN (MARK), an ancestor of the preceding Dr. Daniel Duncan, and also a physician, was of Scotch origin, but born in London. He appears to have gone early in life to France, and during a residence at Saumur, acquired the patronage of the celebrated Du Plessis Mornay, then governor of that city, who procured him the professorship of philosophy in the university. This situation he filled with great reputation, and published several learned works, among the rest, a Latin system of Logic, much commended by Burgersdicius, in the preface to his "Institutiones Logicæ," which he frankly confesses to have formed entirely upon that model. By the interest of the governor, his generous protector, to whom his Logic is dedicated, he became afterwards regent [principal] of the university of Saumur. Among his works is a book against the possession of the Ursuline nuns of Loudun. This piece made so much noise, that Laubardemont, commissary for the examination of the demoniacal possession of these young women, would have made it a serious affair for him, but for the interposition of the marshal de Brezé, to whom he was physician. At Saumur he married a gentlewoman of a good family, and gained so much reputation in his art, that James I. king of Britain sent for him, with an offer of making him his physician in ordinary; and for this purpose he sent him the patent of it (as a security of what he was promised) before he crossed the sea; but, as his wife was extremely desirous not to leave her native country, her relations, and acquaintance, he refused to accept of an employment that was so honourable and advantageous to his family, and spent the rest of his life at Saumur, where he died in 1640, to the universal regret of every one, whether high or low, papist or protestant. He was admirably well skilled in philosophy, divinity, and mathematics, besides physic, which he practised with great honour; and was a man of the greatest probity, and of a most exemplary life.

He had a son, MARK DUNCAN, who is mentioned by biographers under the name of CERISANTES. Bayle gives a long desultory account of him. His life appears to have been strangely checquered, through a spirit impatient of

[1] Biog. Brit.

rest, with a variety of literary, civil, and military pursuits. Moreri has inserted in his dictionary, from the fictitious memoirs said to be written by the duke of Guise, some calumnies against Cerisantes, which are refuted in a satisfactory manner by Bayle. Several detached pieces of Cerisantes's poetry are to be seen in printed miscellaneous collections. Among these is a remarkable one, inscribed, "Carmen gratulatorium in nuptias Caroli R. Ang. cum Henriettâ Mariâ filiâ Henrici IV. R. Fr." The visionary blessings that were to arise from this union to all the world, particularly to his native country, and that of his progenitor, (by their becoming the joint arbiters of that perpetual peace in Europe, which it was the project of Henry to establish, and which he has beautifully painted in the most lively colouring), only shew that a good poet may be a bad prophet. He is said to have died in 1648.[1]

DUNCAN (WILLIAM), professor of philosophy in the marischal college, Aberdeen, and a learned writer, was born in that city in the month of July 1717. His father, William Duncan, was a respectable tradesman in the same place, and his mother, Euphemia Kirkwood, was the daughter of a wealthy farmer in East Lothian, the first district in Scotland where agriculture was much improved. Young Duncan received his grammatical education partly in the public grammar-school of Aberdeen, and partly at Foveran, about fifteen miles distant, where there was a boarding-school, which at that time was greatly frequented, on account of the reputation of Mr. George Forbes, the master. In November 1733, Mr. Duncan entered the marischal college of Aberdeen, and applied himself particularly to the study of the Greek language, under the celebrated professor Dr. Thomas Blackwell. After going through the ordinary course of philosophy and mathematics, which continues for three years, he took the degree of M. A. This was in April 1737, and he never took any other degree. Mr. Duncan appears to have been designed for the ministry, and in this view he attended the theological lectures of the professors at Aberdeen for two winters. Not, however, finding in himself any inclination to the clerical profession, he quitted his native place, and removed to London in 1739, where he became an author by profession. In this capacity various works were published by

[1] Gen. Dict.—Biog. Brit.

him without his name; the exact nature and number of which it is not in our power to ascertain. It is in general understood that he translated several books from the French, and that he engaged in different undertakings which were proposed to him by the booksellers. There is reason to believe that he had a very considerable share in the translation of Horace which goes under the name of Watson. Without, however, anxiously inquiring after every translation, and every compilation in which Mr. Duncan might be concerned, we shall content ourselves with taking notice of the three principal productions upon which his literary reputation is founded. The first, in point of time, was his translation of several select orations of Cicero. It has gone through several impressions, and was much used as a school-book, the Latin being printed on one side, and the English on the other. A new edition in this form appeared in 1792. Sir Charles Whitworth, in 1777, published Mr. Duncan's version in English only, for the benefit of such young persons of both sexes, as have not had the benefit of a liberal education. The publication is in 2 vols. 8vo. In his preface, sir Charles speaks highly, and we believe justly, of Mr. Duncan's merit as a translator, and ranks him with a Leland, a Hampton, and a Melmoth. Mr. Duncan accompanied his translation with short but judicious explanatory notes.

In 1748, Mr. Robert Dodsley published that work so well adapted to the education of youth, entitled "The Preceptor;" and that it might be executed in the best manner, called in the assistance of some of the ablest men of the age, among whom may be reckoned the names of David Fordyce, Dr. John Campbell, and Dr. Samuel Johnson. The part of logic was assigned to Mr. Duncan, and he discharged the task with an ability that excited general approbation. He has treated logic like one who was a thorough master of it. Disdaining to copy servilely after those who had gone before him, he struck out a plan of his own, and managed it with so much perspicuity and judgment, gave so clear and distinct a view of the furniture of our minds for the discovery of truth, and laid down such excellent rules for the attainment of it, that his work was reckoned one of the best introductions to the study of philosophy and the mathematics in our own, or perhaps any other language. Mr. Duncan's last production was a translation of Cæsar's Commentaries, which appeared

in the latter end of 1752, in one vol. folio. This work had a double title to a favourable reception from the public, being recommended both by its external and internal merit. It is beautifully printed, and richly adorned with a variety of fine cuts; and as to the translation, it is acknowledged to be the best that has been given in our tongue of the Commentaries of Cæsar. Mr. Duncan has in a great measure caught the spirit of the original author, and has preserved his turn of phrase and expression as far as the nature of our language would permit. Previously to our author's publication of this work, he had been appointed professor of philosophy in the Marischal college, Aberdeen. The royal presentation, which conferred this office upon him, was signed by the king at Hanover, May 18, 1752. Mr. Duncan, however, remained in London till the summer of 1753, and was not admitted to his professorship of natural and experimental philosophy till Aug. 21, of the same year. While Mr. Duncan resided in the metropolis, he was in the habits of intimacy with several of the learned men who flourished at that time; and among others, George Lewis Scot, and Dr. Armstrong, were his particular friends. Indeed he was held in general esteem on account of his private, as well as his literary character. The sedentary life he had led before he came into the college at Aberdeen, had a good deal affected his constitution, and particularly his nerves; in consequence of which he was subject to an occasional depression of spirits. By this he was unfitted for great exertions, but not for his ordinary employment, or for enjoying the company of his friends. He died a bachelor, May 1, 1760, in the forty-third year of his age. Mr. Duncan cannot so much be said to have possessed genius, as good sense and taste; and his parts were rather solid than shining. His temper was social, his manners easy and agreeable, and his conversation entertaining and often lively. In his instructions as a professor he was diligent and very accurate. His conduct was irreproachable, and he was regular in his attendance on the various institutions of public worship. Soon after his settlement in the Marischal college, he was admitted an elder of the consistory or church session of Aberdeen, and continued to officiate as such till his death.[1]

[1] Biog. Brit. communicated by the late Dr. Gerard.

DUNCOMBE (William), an ingenious poetical and miscellaneous writer, youngest son of John Duncombe, esq. of Stocks, in the parish of Aldbury, Hertfordshire, and Hannah his wife, was born at his father's house in Hatton-garden, London, Jan. 9, 1689-90, and owed his Christian name to the revolution principles of his father and family. On the same principles, his father in 1693 put his life into the tontine, or annuities increasing by survivorship, subscribing 100*l.* on it, for which 10*l.* per annum was paid immediately, and from which, in the course of his long life, our author received some thousands. He was educated in two private seminaries, viz. at Cheney, in Bucks, and afterwards at Pinner, near Harrow-on-the-Hill, Middlesex, under the tuition of Mr. Thomas Goodwin. In December 1706, Mr. Duncombe was entered as a clerk in the navy-office, and was advanced to a higher salary in January 1707-8. So early as 1715, we find a translation by him of the twenty-ninth ode of the first book of Horace, in the collection commonly known by the name of "The Wit's Horace." About this time, being acquainted with Mr. Jabez Hughes, Mr. Duncombe was introduced to his brother John, author of the "Siege of Damascus," and also to his sister (afterwards Mrs. Duncombe), who was a woman of excellent sense and temper. Our author's translation of the Carmen Seculare of Horace was printed in folio in 1721, and was collected in 1731, in Concanen's Miscellany, entitled "The Flower-piece." This was followed in 1722, by a translation of the tragedy of "Athaliah" by Racine, which was published by subscription, and has gone through three editions. Having contracted an intimacy at the Navy-office with Mr. Henry Needler, a gentleman endued with a like taste, our author, by supplying him with proper books, enabled him to gratify his ardent thirst for knowledge; and, on his early death in 1718, hastened by his intense application, discharged the debt of friendship by collecting and publishing his "Original Poems, Translations, Essays, and Letters," in 1724, one vol. 8vo, of which there have been also three editions. On December 3, 1725, Mr. Duncombe quitted his place at the Navy-office, and spent the remainder of a long and happy life, among his friends and his books, in literary leisure. Having a share in the "Whitehall Evening Post," several of his fugitive pieces appeared occasionally in that paper; in particular, a translation of Buchanan's "Verses on

Valentine's Day;" "Verses to Euryalus (Mr. John Carleton) on his coming of age;" "The Choice of Hercules," from Xenophon, (for which there was such a demand, that the paper was in a few days out of print); and a "Defence of some passages in Paradise Lost," from the hyper-criticism of M. de Voltaire. About the same time, numberless errors in a new edition of Chillingworth were pointed out by him, and translations of the "Letters between Archbishop Fenelon and M. de la Motte," since republished in the appendix to archbishop Herring's Letters, and of the "Adventures of Melesickton," and other fables from Fenelon, were published in the London Journal. In the lottery of 1725, a ticket which Mr. Duncombe had in partnership with miss Elizabeth Hughes, sister of John Hughes, esq. author of "The Siege of Damascus," was drawn a prize of 1000*l.* a circumstance which probably hastened his marriage with that amiable lady, which took place Sept. 1, 1726, on which he removed to her mother's house in Red-lion-street, Holborn.

In 1728, a letter by Mr. Duncombe, signed Philopropos, was printed in the London Journal of March 30, containing some animadversions on the "Beggar's Opera," then exhibiting with great applause at Lincoln's-inn-theatre, shewing its pernicious consequences to the practice of morality and Christian virtue. And the same popular entertainment having been soon after most seasonably condemned in a sermon preached at Lincoln's-inn chapel by Dr. Herring (afterwards archbishop of Canterbury), of whom Mr. Duncombe was a constant auditor, in a subsequent letter on the same subject in the London Journal of April 20, subscribed Benevolus, he paid a just compliment to the "clear reasoning, good sense, and manly rhetoric, the judicious criticism, as well as the Christian oratory," there displayed. This introduced him to the acquaintance and friendship of that excellent divine, which continued without interruption till his grace's death, in March 1757; this favour being gratefully acknowledged by him "as one of the most generous and disinterested offers of friendship which he ever received from any one since he was acquainted with the world." In August* of the same year, our author published a pamphlet (without a name) entitled "Remarks on M. Tindal's Translation of M. de Rapin Thoyras's History of England, in a letter to S. T.

[Sigismund Trafford,] esq." criticising Tindal's style, which is certainly none of the best.

In the summer of 1732, Mr. Duncombe's tragedy of "Lucius Junius Brutus" was read and approved by the author's friend, Mr. Mills senior, and by him introduced to the theatrical triumvirate, Booth, Cibber, and Wilks, who also approved it, and promised it should be performed. Booth regretted he could not act in it; and Wilks undertook the part of Titus; unfortunately he died in September following; and the revolt of the players, with the confusion that ensued, prevented its being brought on the stage till two years after, when Mr. Duncombe, unadvisedly, consented to Mr. Fleetwood's proposal of bringing it on at Drury-lane in November, when the town was empty, the parliament not sitting, and Farinelli, the singer, highly popular at the Hay-market. The consequence was natural and obvious. "The quavering Italian eunuch (to use our author's own words) proved too powerful for the rigid Roman consul." Yet it was acted six nights with applause, and repeated in February following, and at the same time was printed in 8vo, with a dedication to lord chief justice Hardwicke. A second edition, in 12mo, with a translation of M. de Voltaire's "Essay on Tragedy" prefixed, was published in 1747. In April 1735, Mr. Duncombe published, by subscription, in two volumes 12mo, the "Poems," &c. of his deceased brother-in-law, John Hughes, esq. which were received by his friends and the public with the esteem due to Hughes's merit. In January, 1735-6, our author's domestic happiness received a severe shock by the death of his wife, which happened at Spring Grove, in Middlesex, the seat of his first cousin, Mrs. Ofley. In 1737 he collected and published, in one volume 8vo, the "Miscellanies in verse and prose" of Mr. Jabez Hughes, for the benefit of his widow, but the dedication (in her name) to the duchess of Bedford, was drawn up by the rev. Mr. Copping, dean of Clogher. In 1743, on the death of his learned friend, Mr. Samuel Say, a dissenting minister in Westminster, Mr. Duncombe undertook, for the benefit of his widow and daughter, to revise and prepare for the press some of his poems, and two prose essays, which were accordingly published in one volume 4to, in 1745. In 1744, the "Siege of Damascus," and some other moral plays, having been acted by several persons of distinction for their amusement, Mr. Duncombe was in-

duced to publish "An Oration on the usefulness of Dramatic Interludes in the education of youth," translated from the Latin of M. Werenfels, by whom it was spoken before the masters and scholars of the university of Basil. On the breaking-out of the rebellion in 1745, our author endeavoured to second his honoured friend, the archbishop of York, by reprinting "A Sermon" (now known to have been written by Dr. Arbuthnot), supposed to be "preached to the people at the Mercat-cross of Edinburgh, on the subject of the union in 1706," and to the sermon prefixed a preface, without his name, setting forth the advantages which have accrued to the kingdom of Scotland by its union with England. About the same time he also printed, with a preface, a tract, entitled, "The complicated Guilt of the Rebellion," which had been written by Mr. Hughes in 1716, but was then suppressed, as the insurrection it related to was soon after quelled: this tract was judged by Mr. Duncombe to be equally applicable to the transactions of 1745. In the summer of 1749, being with his relation, Mr. Brooke, at York, Mr. Duncombe was accidentally instrumental to the detection of Archibald Bower, by transmitting to archbishop Herring an account of that adventurer's escape from the inquisition, taken by memory from his own mouth, which being published the year following by Mr. Barron, a dissenting minister, was disavowed by Bower; though, when called upon, the mistakes which he was able to specify, were found to be few and trifling. This was the first impeachment of his integrity, and exposed him to the attacks of Dr. Douglas, who had before detected Lauder. To the periodical publication called "The World," Mr. Duncombe contributed one paper, No. 84, "Prosperity and Adversity, an allegory." In 1753, he commenced an acquaintance, which soon ripened into a friendship, with John earl of Orrery (soon after earl of Corke): this connexion was productive of much pleasure and emolument to them both, and in some degree also to the public, his lordship's "Letters to Mr. Duncombe from Italy" having since appeared in print. In 1754, Mr. Duncombe drew up "Remarks on lord Bolingbroke's Notion of a God," with some occasional notes; to which he annexed a translation, from Cicero, "De Natura Deorum," of the arguments of Q. Lucilius Balbus, the stoic, in proof of the being, and of the wisdom, power, and goodness, of God. These were read and approved by

the archbishop, and others of the author's friends, but were not published till 1763, when he allowed the late Dr. Dodd to insert them in the "Christian's Magazine." They have since been collected in the Appendix to archbishop Herring's letters. Horace having always been Mr. Duncombe's favourite author, he had amused himself for more than thirty years, at different times, with translating several of his odes, but without any intention of publishing them, or of giving a version of the whole to the world, till his son offered his assistance for completing the work; and undertook some of the odes and satires, all the epodes, and the first book of epistles, and added several imitations from Sanadon, Dacier, &c. Mr. Duncombe compiled notes to the whole, and published one volume 8vo, in 1757, and the second in 1759. Another edition, in four volumes, 12mo, with several additional imitations, appeared in 1764. On the death of his excellent friend, archbishop Herring, our author, as a token of his gratitude and affection, collected, in one volume 8vo, the "Seven Sermons on public occasions," which his grace had separately printed in his life-time, and prefixed to them some memoirs of his life. This was his last publication. With a constitution naturally weak and tender, by constant regularity, and an habitual sweetness and evenness of temper, his life was prolonged to the advanced age of seventy-nine; when, without any previous painful illness, he died February 13, 1769, esteemed, beloved, and regretted, by all who knew him. He was interred near the remains of his wife, in the burying-place of his family, in Aldbury church, Hertfordshire, and left one son, the subject of the next article.[1]

DUNCOMBE (JOHN), was born 1730, and when a child, was of an amiable disposition, had an uncommon capacity for learning, and discovered, very early, a genius for poetry. After some years passed at a school at Romford, in Essex, under the care of his relation, the rev. Philip Fletcher, afterwards dean of Kildare, and younger brother to the bishop of that see, he was removed to a more eminent one at Felsted, in the same county. At this school he was stimulated by emulation to an exertion of his talents; and, by a close application, he became the first scholar, as well as captain of the school, and gained the

[1] Biog. Brit.—Nichols's Poems and Bowyer.

highest reputation; and by the sweetness of his temper and manners, and by a disposition to friendship, he acquired and preserved the love of all his companions, and the esteem of his master and family. He has, on some particular occasions, been heard modestly to declare, that he was never punished, during his whole residence at either school, for negligence in his lessons or exercise, or for any other misdemeanor. He was very early qualified for the university, and constantly improved himself, when at home, by his private studies, and the assistance of his father, happy in the companionship of such a son, who was always dutiful and affectionate to him; and the first literary characters of that time associated with a father and son, whose polished taste and amiable manners rendered them universally acceptable. He was entered, at the age of sixteen, at Bene't-college, Cambridge, where Mr. Castle, afterwards dean of Hereford, was then master: and he was recommended to that college by archbishop Herring, whom we have mentioned as his father's particular friend. The archbishop baptised his son, and promised to patronize him, if educated for the church, and therefore sent him to the college where he had completed his own education.—At the university he continued to rise in reputation as a scholar and a poet, and was always irreproachable in his moral character: he had the happiness of forming some connections there with men of genius and virtue, which lasted through life; but the first and strongest attachment, in which he most delighted, and which reflected honour on his own merit, was the uninterrupted friendship, and constant correspondence, which continued to the last, with Mr. Greene, a very respectable clergyman of the diocese of Norwich, a man whose character for learning and abilities, goodness and virtue, justly gained him the esteem and love of all who had the happiness of his acquaintance, whose testimony is real praise, who acknowledged the worth of his valuable friend, "and loved his amiable and benevolent spirit."

He was, in 1750, with full reputation, chosen fellow of Bene't-college; was, in 1753, ordained at Kew chapel, by Dr. Thomas, bishop of Peterborough, and appointed, by the recommendation of archbishop Herring, to the curacy of Sundridge in Kent; after which he became assistant preacher at St. Anne's, Soho, where his father resided, and Dr. Squire, afterwards bishop of St. David's, was rector,

with whom he lived in particular intimacy, and who gave him a chaplainship, and intended to patronize him; but in that instance, and several others, he experienced the loss of friends and patrons before they had been able to gratify their own intention, or bestow on him any thing considerable.—His elegant discourses acquired him, as a preacher, great reputation; his language was always correct, his expression forcible, and his doctrine so pathetically delivered, as to impress his hearers with reverence and awaken their attention. His voice was harmonious; and rather by the distinct articulation, than from strength, he was better heard, in many large churches, and particularly in the choir of Canterbury cathedral, than some louder tones, having cultivated the art of speaking in the pulpit; and his sermons always recommended that moderation, truly Christian temper, and universal charity and philanthropy, which formed the distinguished mark of his character in every part of life; and he was totally free from all affectation, as well in the pulpit as in common conversation. He was a popular and admired preacher; but he had no vanity on that account, and was equally satisfied to fulfil his duty in a country parish, and an obscure village, as in a crowded cathedral, or populous church in the metropolis. But his merit was not much regarded by the attention of the great. He was, however, esteemed, honoured, and beloved, in the very respectable neighbourhood where he constantly resided; and the dignities and affluence he might reasonably have expected from his family connections, and early patronage, could only have displayed, in a wider sphere, that benevolence, and those virtues, which are equally beneficial to the possessor, in whatever station he may be placed, when exercised to the utmost of his ability.

After the death of bishop Squire, he was nominated chaplain to lord Corke, with whom he and his father had the honour of a particular friendship, as appears by that nobleman's "Letters from Italy." He was presented, in 1757, by archbishop Herring, to the united livings of St. Andrew and St. Mary Bredman, in Canterbury. This benefice was bestowed in the most friendly manner by his patron, who called it *only something to begin with*: but the archbishop lived not above two months afterwards; and with his life the prospect of future advancement seemed to disappear. However, no complaint against the slow pre-

ferment from his respected friend and patron, no murmur against the daily dispositions of benefices, to which he must be conscious his merit often gave him equal claim, ever was suffered to escape in conversation.

This living enabled him to fulfil a long engagement, or rather to obey the impulse of a long attachment, to miss Highmore, daughter of Mr. Highmore, who was known to the world, not only by his pencil, but by his other extensive knowledge, and literary pursuits. He was married at St. Anne's church, 20th April 1763, by Dr. Squire, bishop of St. David's. A similarity of taste and love of literature had early endeared their companionship; and a mutual affection was the natural consequence, which ensured to them twenty years happiness, rather increased than diminished by the hand of time! He settled at Canterbury; and, in 1766, archbishop Secker appointed him one of the six preachers in that cathedral. In 1773. archbishop Cornwallis gave him the living of Herne, about six miles from Canterbury, which afforded him a pleasant recess in the summer months. His grace also granted him a chaplainship; and he had, previous to the last living, been entrusted with the mastership of Harbledown and St. John's hospitals, places of trust only, not emolument: so that he had, in fact, three favours, though not any of them considerable, in succession, from three archbishops.

He examined into the state of the hospitals, and endeavoured to do his duty in the office he had undertaken, with an attention and assiduity that accompanied his indefatigable desire of being serviceable to all, and particularly to the lowest of his fellow-creatures, wherever he had opportunity; which was his principal inducement for becoming an acting magistrate, the duty of which office he performed several years, with great application to observe the laws of his country, to do justice, preserve equity, and always remember mercy; for no one in that department was more open to the poor and friendless, having the temper and inclination to propose and to act, for the service and relief of the distressed; with steadiness to persevere with judgment, where truth and right preponderated.

He was suddenly taken ill in the night, June 21, 1785. A suffocation was rapidly coming on; but a surgeon being called, he was almost instantly relieved by bleeding — a good sleep ensued, but he waked in the morning almost speechless; a paralytic stroke on the organs of articulation

only, seemed to have taken place; medical assistance was applied; he partly recovered articulation; but great debility was perceivable, and he could no longer write as usual: however, by slow degrees he regained strength, beyond the expectation of his distressed friends; and appeared after the summer passed at Herne, to be quite restored to health and spirits, and pursued every avocation as before the stroke, and with the same power of mind; but those who were most constantly with him, and watched with the tender eye of affection, never lost the alarm, never rested without apprehension, and perceived, by some sudden starts, and nervous complaints, that all was not sound within. In January following he coughed much, two or three days, but without any dangerous symptom, till, on the night of the 18th, a suffocation as before came on; assistance was immediately procured, but not with the former success; the disorder increased, and loss of life ensued. His gentle spirit, as he had lived, departed, easy to himself in his exit; distressful alone to all that knew him, to those most who knew him best. His family, his friends, the servants, and the poor, all by their affliction spoke his real worth. He left one daughter. His temper never changed by any deprivation of the world's enjoyments, nor by any bodily suffering; no peevishness, no complaints escaped; though it is observed that a great alteration often attends such disorders, and warps the temper naturally good. But he silently used his piety to the laudable purpose of regulating not only his actions, but his words; yet this was discovered rather from observation than from his own profession, as he was remarkably modest and humble on religious topics; and, for fear of ostentation on that subject, might rather err on the opposite side, from an awful timidity, which might not always give a just idea of his unaffected zeal and real faith. His friendship, where professed, was ardent; and he had a spirit in a friend's cause that rarely appeared on other occasions. He was amiable, affectionate, and tender, as a husband and father; kind and indulgent as a master; and a protector and advocate of the poor; benevolent to all, as far as his fortune could afford.

As he had many leisure hours, he passed much time in literary employments, though many were very cheerfully given to society. Among his published productions may be mentioned, the "Feminead," 1754, which passed

through two editions, and has been reprinted both in the Poetical Calendar, and in Pearch's Collection. Four Odes appeared in 1753, viz. "The Prophecy of Neptune;" "On the Death of the Prince of Wales;" "*Ode presented to the Duke of Newcastle;" and one "*To the hon. James Yorke," first bishop of St. David's, and afterwards bishop of Ely. Between 1753 and 1756 came out separately, "*An Evening Contemplation in a College," being a parody on Gray's Elegy;" reprinted in "The Repository." Other detached poems of Mr. Duncombe's are, "*Verses to the Author of Clarissa," published in that work; "*Verses on the Campaign, 1759," (addressed to Sylvanus Urban, and originally printed in the volume for that year); "*To Colonel Clive, on his arrival in England;" "*On the Loss of the Ramilies, Captain Taylor, 1760;" "Surrey Triumphant, or the Kentish Men's Defeat, 1773," 4to; a parody on Chevy-Chace; which, for its genuine strokes of humour, elegant poetry, and happy imitation, acquired the author much applause. This has been translated into "Nichols's Select Collection of Poems, 1782," where may be found, also, a poem of his on Stocks House; a translation of an elegant epitaph, by bishop Lowth; and an elegiac "Epitaph at the Grave of Mr. Highmore." Those pieces marked with a star are in the Poetical Calendar, vol. VII. together with a Prologue spoken at the Charter-house, 1752; a Poem on Mr. Garrick; and translations from Voltaire. And in vol. X. "The Middlesex Garden;" "Kensington Gardens;" "Farewel to Hope;" "On a Lady's sending the Author a Ribbon for his Watch;" "On Captain Cornwallis's Monument;" "Prologue to Amalasont;" "Epigrams."—He published three Sermons; one "On the Thanksgiving, Nov. 29, 1759," preached at St. Anne's, Westminster, and published at the request of the parishioners; another, "preached at the Consecration of the parish-church of St. Andrew, Canterbury," July 4, 1774; and one, "On a General Fast, Feb. 27, 1778," also preached at St. Andrew's, Canterbury; and so well approved, that by the particular desire of the parish, it appeared in print under the title of "The Civil War between the Israelites and Benjamites illustrated and applied." He published with his father, in 1766, a translation of Horace, in 8vo; and in 1767, another edition, with many enlargements and corrections, in 4 vols. 12mo. He trans-

lated the "Huetiana," in the Gentleman's Magazine for 1771. In 1774, he translated Batteley's "Antiquitates Rutupinæ." He wrote "The Historical Account of Dr. Dodd's Life," 1777 *, 8vo; and was the translator of "Sherlock's Letters of an English Traveller," 1st edition, 4to. The 2d edition, 8vo, was translated by Mr. Sherlock himself. In 1778 he published "An Elegy written in Canterbury Cathedral;" and in 1784, "Select Works of the Emperor Julian," 2 vols. 8vo. In 1784 he was principally the author of "The History and Antiquities of Reculver and Herne," which forms the eighteenth number of the Bibliotheca Topographica Britannica; to which work he also contributed in 1785, the thirtieth number, containing, "The History and Antiquities of the Three Archiepiscopal Hospitals in and near Canterbury," which he dedicated to archbishop Moore. He was the editor of several other works; all of which were elucidated by his critical knowledge and explanatory notes; viz. 1. "Letters from several eminent persons, deceased, including the correspondence of John Hughes, esq. and several of his friends; published from the originals, with notes. Of these there have been two editions; the last in 3 vols. 2. "Letters from Italy; by the late right-hon. John earl of Corke and Orrery, with notes," 1773. These have gone through two editions. 3. "Letters from the late archbishop Herring, to William Duncombe, esq. deceased; from 1728 to 1757, with notes, and an appendix," 1777. He was also the author of a Letter signed "Rusticus," in "The World," vol. I. No. 36; of several Letters in "The Connoisseur," being the "Gentleman of Cambridge, A. B." mentioned in the last number. And in the Gentleman's Magazine, his communications in biography, poetry, and criticism, during the last twenty years of his life, were frequent and valuable. Many of them are without a name; but his miscellaneous contributions were usually distinguished by the signature of Crito.

Mr. Duncombe's widow died at an advanced age, Oct. 28, 1812. She wrote the story of Fidelia and Honoria in

* With this publication we are unacquainted; but if a Life of Dodd be meant, which is entitled "Historical Memoirs of the Life and Writings of" Dr. Dodd, we have in our account of that unhappy man, attributed it to Mr. Isaac Reed, on what we consider as good authority; yet, if the work was really Mr. Duncombe's, the report which gives it to Mr. Reed may be accounted for from the latter having conveyed it to the press by Mr. Duncombe's desire, with whom he was intimate.

the "Adventurer," and some small contributions to the Poetical Calendar, and Mr. Nichols's Poems.[1]

DUNDAS (Robert), of Arniston, lord-president of the court of session, was the second son of Robert Dundas, esq. an eminent Scotch lawyer, and was born Dec. 9, 1685. Though in no period of his life distinguished for laborious application to study, he had in his earlier years improved his mind by an acquaintance with general literature; and he gained by practice, aided by uncommon acuteness of talents, a profound knowledge of the law. He had been but eight years at the bar, when his reputation pointed him out as the fittest person to hold the office of solicitor general, to which he was appointed by king George I. in 1717, and which was preparatory to that of lord advocate for Scotland, to which he was appointed in 1720. In 1722 he was elected member of parliament for the county of Edinburgh; and in that situation, he distinguished himself by a most vigilant attention to all public measures, in which the welfare of his country was concerned, and by a steady and patriotic regard for its interests. On the change of ministry, which took place in 1725, when sir Robert Walpole and the Argyle party came into power, Mr. Dundas was removed from his office of king's advocate, and resumed his station without the bar, distinguished only by the honourable title of dean of the faculty of advocates, till he was raised to the bench, in 1737. For nine years he filled the seat of an ordinary judge of the court of session, by the title of lord Arniston, till 1748, when, on the death of Mr. Duncan Forbes, of Culloden, he was appointed to succeed him in the honourable and important office of president of the court.

While a barrister, he shone equally as a powerful pleader and an ingenious reasoner. To the quickest apprehension he joined an uncommon solidity of judgment; and embracing in his mind all the possible arguments which were applicable to his cause, he could even in his unpremeditated pleadings, discover at once and instantly attach himself to some strong principle of law on which he built the whole of his reasoning. His eloquence, though as various as the nature of the case required, was constantly subservient to his judgment; and though master of all the powers of expression, he rarely indulged himself in what

1 Biog. Brit. drawn up by Mr. Nichols.—Nichols's Bowyer.—Gent. Mag. passim.—Granger's Letters, p. 53.—Richardson's Correspondence, vols. II. and III.

is properly termed declamation. A fine specimen of his argumentative powers is to be found in his defence of Carnegie of Finhaven. This gentleman was in 1728, tried before the court of justiciary in Scotland, for the murder of Charles earl of Strathmore. At a meeting in the country, where the company had drank to intoxication, Carnegie, having received the most abusive language from Lyon of Bridgeton, drew his sword, and staggering forward to make a pass at this Lyon, killed the earl of Strathmore, a person for whom he had the highest regard and esteem, and who unfortunately came between him and his antagonist, apparently in the view of separating them. In this memorable trial, Mr. Dundas had not only the merit of saving the life of the prisoner, but of establishing a point of the utmost consequence to the security of life and liberty, the power of a jury, which at that time was questioned in Scotland, of returning a general verdict on the guilt or innocence of the person accused.

In Scotland, though general verdicts appear to have been authorised by the most ancient practice of the criminal court, it had long been customary to consider jurymen as tied down to determine simply, whether the facts in the indictment were proved or not proved. This change from the ancient practice is supposed, with much reason, to have been introduced in the latter part of the reign of Charles II. at a time when we find the king's advocate (Mackenzie) strenuously contending in his "System of Criminal Law," for the entire abolition of juries. The latter was too strong a measure, and would have been found of difficult accomplishment; the former was of easier attainment, and answered nearly the same end. The accused person, to satisfy appearances, and for the show of justice, was still to be tried by his peers; but his guilt or innocence was rarely within their cognizance; that was decided by the laws, or by their interpreters, the judges; and the jury, tied down to determine solely on the proof of facts, was compelled to surrender into the hands of these judges, and thus often to sacrifice the life of a fellow citizen, though convinced of his innocence, and earnestly desirous of his acquittal. Thus matters stood till the trial of Carnegie, who, had the powers of a Scotch jury remained thus circumscribed, must have suffered the punishment due to the foulest malefactor; the court had found the facts in the indictment "relevant to infer the pains of law;" and the

proof of these facts was as clear as noon-day. There remained no hope for the prisoner, unless the jury should be roused to assert a right which they had long relinquished, and vindicate the privilege of deciding on the guilt or innocence of the accused; and this great point was gained by the powerful eloquence of the prisoner's counsel. The jury found the prisoner *not guilty;* and from that time, the right of a Scotch jury to return a general verdict, is acknowledged to be of the very essence of that institution.

As a judge, lord Arniston distinguished himself no less by the vigour of his talents, and his knowledge of the laws, than by his strict principles of honour and inflexible integrity. His own idea of the character, both of a lawyer and of a judge, remains, penned by himself, in that admirable eulogium on lord Newhall, which stands upon the records of the faculty of advocates; and many of those various talents and accomplishments which he there applied to another, were in a peculiar manner his own. Although he inherited neither the ample stores of various knowledge, nor the enlarged and philosophic mind of his predecessor Forbes, yet he possessed a sound and discriminating judgment, and the manner in which he filled the high offices of the law in times of much difficulty, from the prevalence of party spirit, reflects great honour on his moderation and humanity. This eminent lawyer, after a life devoted to the public good, died August 26, 1753, leaving by his first wife, Elizabeth, the daughter of Robert Watson, esq. of Muirhouse, a son, Robert, the subject of our next article, and by his second wife Anne, the daughter of sir Robert Gordon of Invergordon, bart. five sons and a daughter, one of the sons, the late Henry Dundas, viscount Melville.[1]

DUNDAS (ROBERT), of Arniston, son of the preceding, was born July 18, 1713. He received the earlier parts of his education under a domestic tutor, and afterwards pursued the usual course of academical studies in the university of Edinburgh. In the end of the year 1733, he went to Utrecht, where the lectures on the Roman law were at that time in considerable reputation. He remained abroad for four years; and during the recess of study at the university, he spent a considerable time at Paris, and in visiting several of the principal towns of France and the Low

[1] Transactions of the Royal Society of Edinburgh, by lord Woodhouselee, vol. II.—His lordship's Life of lord Kames.—Sir E. Brydges's edition of Collins's Peerage.

Countries. Returning to Scotland in 1737, he was called to the bar in the beginning of the following year; and, in his earliest public appearances, gave ample proof of his inheriting, in their utmost extent, the abilities and genius of his family. His eloquence was copious and animated; in argument he displayed a wonderful fertility of invention, tempered by a discriminating judgment, which gave, even to his unpremeditated harangues, a methodical arrangement; in consultation, he possessed a quickness of apprehension beyond all example; and his memory, which was most singularly tenacious, enabled him to treasure up, and to produce instantaneously, every case or precedent which was applicable to the matter before him.

Thus liberally endowed by nature with every requisite to eminence in his profession, he had the honour of being appointed solicitor-general for Scotland in September 1742, at the early age of twenty-nine. This important office he held only for four years. He had obtained it through the favour of the Carteret administration, which was then in power; but, on the change of ministry, which took place in 1746, when the Pelham party regained its influcnce in the cabinet, he, together with the other friends of the former ministry, resigned their offices. But the high consideration in which he then stood with his brethren at the bar, was not diminished by the loss of an office dependent on ministerial favour. In the same year, 1746, he was elected dean of the faculty of advocates, and continued to preside over that respectable body till his elevation to the bench in 1760.

In the beginning of 1754, Mr. Dundas was elected member of parliament for the county of Edinburgh; and in the following snmmer he was appointed his majesty's advocate for Scotland. In parliament, the share which Mr. Dundas took in public business, and his appearances on many interesting subjects of discussion, which occurred in that important period during which he sat in the house of commons, were such as fully to justify the character he had already attained for talents and ability. Such was the complexion of the times, and so high the tide of party, that it was perhaps impossible for human wisdom to have pointed out a line of political conduct which could entirely exempt from censure. The lord advocate shared with the rest of his party in the censure of those who followed an opposite plan of politics; but of him it may certainly with

truth be affirmed, that in no instance was he ever known to swerve from his principles, or to act a part in which he had not the countenance of many of the firmest friends to the interest of their country. He was chiefly censured for the opposition which he gave to the establishment of a militia in Scotland, by a great party in that country, who warmly supported that measure. But when the question is dispassionately viewed, it will appear to be one of those doubtful points, on which the wisest men and the best patriots may entertain opposite opinions.

On June 14, 1760, Mr. Dundas was appointed president of the court of session. This was the æra of the splendour of his public character. Invested with one of the most important trusts that can be committed to a subject, he acquitted himself of that trust, during the twenty-seven years in which he held it, with such consummate ability, wisdom, and rectitude, as must found a reputation durable as the national annals, and transmit his memory with honour to all future times. At his first entry upon office, the public, though well assured of his abilities, was doubtful whether he possessed that power of application and measure of assiduity, which is the first duty of the station that he now filled. Fond of social intercourse, and of late engaged in a sphere of life where natural talents are the chief requisite to eminence, he had hitherto submitted but reluctantly to the habits of professional industry. But it was soon seen, that accidental circumstances alone had prevented the developement of one great feature of his character, a capacity of profound application to business. He had no sooner taken his seat as president of the session, than he devoted himself to the duties of his office with an ardour of which that court, even under the ablest of his predecessors, had seen no example, and a perseverance of attention which suffered no remission to the latest hour of his life. He maintained, with great strictness, all the forms of the court in the conduct of business. These he wisely considered as essential, both to the equal administration of justice, and as the outworks which guard the law against those too common, but most unworthy artifices which are employed to prostitute and abuse it. To the bar he conducted himself with uniform attention and respect. He listened with patience to the reasonings of the counsel. He never anticipated the arguments of the pleader, nor interrupted him with questions to shew his

own acuteness; but left every man to state his cause in his own way: nor did he ever interfere, unless to restrain what was either manifestly foreign to the subject, or what wounded, in his apprehension, the dignity of the court. In this last respect he was most laudably punctilious. He never suffered an improper word to escape, either from the tongue or pen of a counsel, without the severest animadversion; and so acute was that feeling which he was known to possess, of the respect that was due to the bench, that there were but few occasions when it became necessary for him to express it.

There were indeed other occasions, on which his feelings were most keenly awakened, and on which he gave vent to a becoming spirit of indignation. He treated with the greatest severity every instance, either of malversation in the officers of the law, or of chicanery in the inferior practitioners of the court. No calumnious or iniquitous prosecution, no attempt to pervert the forms of law to the purposes of oppression, ever eluded his penetration, or escaped his just resentment. Thus, perpetually watchful, and earnestly solicitous to maintain both the dignity and the rectitude of that supreme tribunal over which he presided, the influence of these endeavours extended itself to every inferior court of judicature; as the motion of the heart is felt in the remotest artery. In reviewing the sentences of inferior judges, he constantly expressed his desire of supporting the just authority of every rank and order of magistrates; but these were taught at the same time to walk with circumspection, to guard their conduct with the most scrupulous exactness, and to dread the slightest deviation from the narrow path of their duty. With these endowments of mind, and high sense of the duties of his office, it is not surprising, that amidst all the differences of sentiment which the jarring interests of individuals, or the more powerful influence of political faction, give rise to, there should be but one opinion of the character of this eminent man, which is, that from the period of the institution of that court over which he presided, however conspicuous in particular departments might have been the merit of some of his predecessors, no man ever occupied the president's chair, who combined in himself so many of the essential requisites for the discharge of that important office. But while we allow the merits of this great man, in possessing, in their utmost extent, the most essential

requisites for the station which he filled, it is but a small derogation from the confessed eminence of his character, when we acknowledge a deficiency in some subordinate qualities. Of these, what was chiefly to be regretted, and was alone wanting to the perfection of his mental accomplishments, was, that he appeared to give too little weight or value to those studies which are properly termed literary. This was the more remarkable in him, that, in the early period of his life, he had prosecuted himself those studies with advantage and success. In his youth he had made great proficiency in classical learning; and his memory retaining faithfully whatever he had once acquired, it was not unusual with him, even in his speeches on the bench, to cite, and to apply with much propriety, the most striking passages of the ancient authors. But for these studies, though qualified to succeed in them, it does not appear that he ever possessed a strong bent or inclination. If he ever felt it, the weightier duties of active life, which he was early called to exercise, precluded the opportunity of frequently indulging it; and perhaps even a knowledge of the fascinating power of those pursuits, in alienating the mind from the severer but more necessary occupations, might have inclined him at last to disrelish from habit, what it had taught him at first to resist from principle. That this principle was erroneous, it is unnecessary to consume time in proving. It is sufficient to say, that as jurisprudence can never hope for any material advancement as a science, if separated from the spirit of philosophy, so that spirit cannot exist, independent of the cultivation of literature. That the studies of polite literature, and an acquaintance with the principles of general erudition, while they improve the science, add lustre and dignity to the profession of the law, cannot be denied. So thought all the greatest lawyers of antiquity. So thought, among the moderns, that able judge and most accomplished man, of whose character we have traced some imperfect features, lord Arniston, the father of the late lord president; of which his inaugural oration, as it stands upon the records of the faculty of advocates, bears ample testimony. His son, it is true, afforded a strong proof, that the force of natural talents alone may conduct to eminence and celebrity. He was rich in native genius, and therefore felt not the want of acquired endowments. But in this he left an example to be admired, not imitated.

Few inherit from nature equal powers with his; and even of himself it must be allowed, that if he was a great man without the aids of general literature, or of cultivated taste, he must have been still a greater, had he availed himself of those lights which they furnish, and that improvement which they bestow. His useful and valuable life was terminated on the 13th of December 1787. His last illness, which, though of short continuance, was violent in its nature, he bore with the greatest magnanimity. He died in the seventy-fifth year of his age, in the perfect enjoyment of all his faculties; at a time when his long services might have justly entitled him to ease and repose, but which the strong sense of his duty would not permit him to seek while his power of usefulness continued; at that period, in short, when a wise man would wish to finish his course; too soon indeed for the public good, but not too late for his own reputation.[1]

DUNDAS (HENRY), LORD VISCOUNT MELVILLE, brother to the preceding, by a different mother, was born about 1741, and was educated at the high school and university of Edinburgh. Having studied the law, he was, in 1763, admitted a member of the faculty of advocates, and soon rose to a considerable degree of eminence, and very extensive practice. In 1773 he was appointed solicitor-general, and in 1775, lord advocate of Scotland, which office he retained till 1783. In March 1777, he was appointed joint keeper of the signet for Scotland. His office as lord advocate necessarily requiring a seat in parliament, he was elected for the county of Mid-Lothian, and soon distinguished himself as a supporter of administration in all the measures which were pursued in the conduct of the war with America, and from this time appears to have abandoned all thoughts of rising in his profession as a lawyer. In his new pursuit as a statesman, he was highly favoured by natural sense and talents, which were indeed so powerful as to form a balance to his defects in elocution, which were striking. He had taken no pains to conquer his native pronunciation, which, as it frequently provoked a smile from his hearers, would have proved of the greatest disadvantage in the heat and acrimony of debate, had he not evinced by the fluency and

[1] Transactions of the Royal Society of Edinburgh, vol. II.—Sir E. Brydges's Peerage.

acuteness of his arguments that he was deserving of serious attention, and was an opponent not to be despised. For declamatory speaking, and addresses to the passions, he had neither taste nor talent; his mind was intent on the practical part of every measure, and in every debate that concerned what may be termed *business*, he had few equals, and his speeches were perhaps the more attended to, as he made it a point to reserve them for such occasions. During lord North's administration he was introduced to no ostensible station; but when that nobleman and his colleagues were obliged to retire in 1782, and a few months after, by the death of the marquis of Rockingham, their successors were obliged to resign, Mr. Dundas joined the young minister, Mr. Pitt, and was sworn into the privy council, and appointed treasurer of the navy. During Mr. Pitt's first administration the general peace was concluded, which, however necessary, did not add much popularity to the ministry, and lord North and Mr. Fox, with their respective friends, or the greater part of them, having formed what was termed the coalition, Mr. Pitt's administration was obliged to give way to a host of opponents, which was considered as invincible. On this occasion, in 1783, Mr. Dundas was deprived of his offices as treasurer of the navy, and lord advocate for Scotland.

The coalition-administration lasted a very few months. The formation of it had deprived them of all popularity, and their first great measure precipitated their downfall. This was the memorable East India Bill, in opposition to which Mr. Dundas made a most conspicuous figure, and discovered a knowledge of the affairs of the East-India Company and government, which had evidently been the result of much study and investigation, and in which at that time he appeared to have no superior. But although Mr. Fox's bill, by the strong influence which he and his colleague still possessed, was passed in the house of commons, it was lost in that of the lords; and the commons still adhering to the ministers, the business of government for some time stood still, until his majesty, by a dissolution of parliament, took the sense of the people, which was decidedly against the coalition-administration. Mr. Pitt and his friends were then seated in power, supported by a majority in both houses, and Mr. Dundas resumed his office as treasurer of the navy; but, by his recommendation, the office of lord advocate of Scotland was given to

Mr. Ilay Campbell, afterwards lord president of the court of session. The first measure of the new administration was a bill for the better regulation of the affairs of the East India Company, which, although in the opinion of many, not very different from that of Mr. Fox, as far as regarded the controul to be established over the affairs of the company, was less unpopular in other respects. Among its other provisions was the creation of a board of controul, of which Mr. Dundas was appointed president.

In 1791, Mr. Dundas became a member of the cabinet, as secretary of state for the home department, an office which he filled with peculiar energy and vigour, when it became necessary to adopt measures for the internal defence of the country against a portion of revolutionary spirit derived from the temporary successes of the French in what they called reforming the vices of their government. To Mr. Dundas has also been ascribed the origin of the volunteer system, which has unquestionably served to display the loyalty and energies of the nation in a manner which its greatest enemy has felt severely. In 1794, when the duke of Portland, with a large proportion of the whig party, joined the administration, Mr. Dundas resigned his office of secretary for the home department to his grace, and was made secretary of the war department. The whole of his transactions in this, as well, indeed, as in his former office, belong so strictly to history, that we know not how to separate them, and even if our limits permitted, the leading events of that most eventful period are too recent to admit of any detail superior in authority to the annals of the day. A man so long in possession of uncommon power must necessarily have excited much envy and malice; and few had more of it than Mr. Dundas. They who disapprove of the political system pursued by Mr. Pitt, will of course be equally unfriendly to his coadjutor, and, in many measures, certainly his adviser; but, on the other hand, a large number of comprehensive minds will consider him a powerful and efficient statesman, who, if he was sometimes excessive in his profusion, and too careless in his means and instruments, lost nothing by a cold, narrow, and unwise œconomy, which, for the sake of small savings, sacrifices mighty and productive ends; which is entangled by the minute formalities of office; and wrapping itself up in forbidding ceremonies, and hanging fearfully over the precedents of the file, is unable to look abroad,

when the storm is out, and the banks and mounds are thrown down. The candid biographer from whom we have borrowed these remarks adds, with great justice, that until it shall be proved, that the evils, which even this country has suffered from the French revolution, would not have been a thousand times worse by flattering and yielding to it, surely nothing is proved against the wisdom of Mr. Pitt's administration.

Mr. Dundas continued in his several offices (with the addition of keeper of the privy seal in Scotland, conferred upon him in 1800,) until 1801, when he resigned along with Mr. Pitt, and in 1802 was elevated to the peerage by the title of Viscount Melville, of Melville in the county of Edinburgh, and Baron Dunira in the county of Perth. On Mr. Pitt's return to office in May 1804, lord Melville succeeded lord St. Vincent as first lord of the admiralty, and continued so until the memorable occurrence of his impeachment. He had, while treasurer of the navy, rendered much essential advantage to the service, and had been instrumental in promoting the comfort of the seamen by the bills he introduced for enabling them, during their absence, to allot certain portions of their pay to their wives and near relatives; and he also brought forward a bill for regulating the office of treasurer of the navy, and preventing an improper use being made of the money passing through his hands, and directing the same from time to time to be paid into the Bank; but by the tenth report of the commissioners for naval inquiry, instituted under the auspices of the earl of St. Vincent, it appeared that large sums of the public money in the hands of the treasurer had been employed directly contrary to the act. The matter was taken up very warmly by the house of commons, and after keen debates, certain resolutions moved by Mr. Whitbread for an impeachment against the noble lord, were carried on the 8th of April, 1805. On casting up the votes on the division, the numbers were found equal, 216 for, and 216 against; but the motion was carried by the casting vote of the right hon. Charles Abbot, the speaker. On the 10th, lord Melville resigned his office of first lord of the admiralty, and on the 6th of May he was struck from the list of privy counsellors by his majesty. On the 26th of June, Mr. Whitbread appeared at the bar of the house of lords, accompanied by several other members, and solemnly impeached lord Melville of high crimes and misdemeanours;

and on the 9th of July presented at the bar of the house of lords the articles of impeachment. The trial afterwards proceeded in Westminster-hall, and in the end lord Melville was acquitted of all the articles by his peers. That lord Melville acted contrary to his own law, in its letter, there can be no doubt; but on the other hand it does not appear that he was actuated by motives of personal corruption, or, in fact, that he enjoyed any peculiar advantage from the misapplication of the monies. Those under him, and whom his prosecutors, the better to get at him, secured by a bill of indemnity, employed the public money to their own use and emolument; nor does it appear that lord Melville ever had the use of any part of it, except one or two comparatively small sums for a short period. The impropriety of his conduct, therefore, was not personally offending against the act, but suffering it to be done by the paymaster and others under him; and, after all, no money was lost to the public by the malversations.

Lord Melville was afterwards restored to his seat in the privy council, but did not return to office. Sometimes he spoke in the house of lords, but passed the greatest part of his time in Scotland, where he died suddenly, at the house of his nephew, the right honourable Robert Dundas, lord chief baron of the exchequer in Scotland, May 27, 1811. His lordship married first, Elizabeth, daughter of David Rennie, esq. of Melville Castle; by whom he had a son (the present lord Melville) and three daughters; and secondly, in 1793, he married lady Jane Hope, sister to James earl of Hopetown, by whom he had no issue.

Lord Melville possessed all the natural talents of his relatives and ancestors, but like them was deficient in literary taste or acquirements. He was completely a man of business.; in office regular and systematic, and to applicants affable and attentive; he made no parade of professions, and those who sought admittance on business, or courted his patronage, were never deluded by false hopes. With many brilliant examples before him of men who had become great by popularity, or were admired for the refinements of courtesy, he had no ambition to emulate them. His acquisitions from keeping the best company were so few, that he knew little of the language, and nothing of the eloquence of the country in which he was destined to flourish; and although he acquired an unprece-

dented share of power and patronage, it would be difficult to say whom he courted or pleased. The arts of what is termed popularity, he neither practised, nor understood. He never was at any period of his life, a popular minister, yet few men had more friends, for he could rank among that number many of his public opponents, who, amidst all the bitterness of party spirit, paid homage to the friendly, liberal, and we may add, convivial tenor of his private life; and to his open and undisguised avowal of sentiments and principles to which he adhered without a single breach of consistency. The extent of his patronage was perhaps his misfortune, for while it brought upon him the envy of those who would have had no scruple to share it, it also rendered him liable to more serious censure. A minister who is pestered by solicitations from those whom he wishes not to refuse, soon loses the power of discrimination; and lord Melville was peculiarly unfortunate in some of the objects of his bounty, whose faults were placed to his account, and whom his friendship led him to screen after they had forfeited their character with the public. Upon the whole, whatever may be thought of his character during the present generation of parties, it cannot, even now, be denied that his great talents for business, both in parliament and in council, his indefatigable industry, and his benevolent and social temper, justly rank him among the most eminent of our political leaders, and will secure for him a large portion of the approbation of future historians.[1]

DUNGAL, a writer of the ninth century, better known by his works than his personal history, is supposed to have been a native of Ireland, who emigrated to France, and there probably died. Cave and Dupin call him deacon, but Dungal himself assumes no other title than that of subject to the French kings, and their orator. In his youth he studied sacred and profane literature with success, and taught the former, and had many scholars, but at last determined to retire from the world. The influence which Valdon or Valton, the abbot of St. Denis near Paris, had over him, with some other circumstances, afford reason to think that if he was not a monk of that abbey, he had retired somewhere in its neighbourhood, or perhaps resided

[1] Brydges's edition of Collins's Peerage.—Biographical Peerage, vol. II. &c. &c.

in the house itself. During this seclusion he did not forsake his studies, but cultivated the knowledge of philosophy, and particularly of astronomy, which was much the taste of that age. The fame he acquired as an astronomer induced Charlemagne to consult him in the year 811, on the subject of two eclipses of the sun, which took place the year before, and Dungal answered his queries in a long letter which is printed in D'Acheri's Spicilegium, vol. III. of the folio, and vol. X. of the 4to edition, with the opinion of Ismael Bouillaud upon it. Sixteen years after, in the year 827, Dungal took up his pen in defence of images against Claude, bishop of Turin, and composed a treatise which had merit enough to be printed, first separately, in 1608, 8vo, and was afterwards inserted in the "Bibliotheca Patrum." It would appear also that he wrote some poetical pieces, one of which is in a collection published in 1729 by Martene and Durand. The time of his death is unknown, but it is supposed he was living in the year 834.[1]

DUNLOP (William, A.M.) was born at Glasgow, where his father was principal of the university, 1692. In 1712 he took the degree of A. M. and afterwards spent two years in the university of Utrecht, having at that time some thoughts of applying himself to the study of the law; but he was diverted from that resolution by the persuasions of Mr. Wishart, then principal of the college of Edinburgh, by whose interest he was promoted to be regius professor of divinity and church history, 1716. In the discharge of his duty, Mr. Dunlop procured great honour: but his labours were not confined to the professional chair; he preached frequently in the parish churches in Edinburgh, and his sermons were delivered with such elegance and justness of thought, that multitudes flocked after him. Increasing daily in promoting useful knowledge, and acquiring the approbation of the virtuous of every denomination, he adorned his profession by the most exalted piety, and lived equal to the doctrines he taught. In the arduous discharge of these important duties, he contracted a disorder which brought on a dropsy; and after a lingering illness, he died at Edinburgh 1720, aged twenty-eight. His works are: Sermons in 2 vols. 12mo, and an "Essay on Confessions of Faith." He was an ornament to learning, and esteemed as a man of great piety and worth.[2]

[1] Dupin.—Moreri.

[2] Preceding edition of this Dictionary.

DUNLOP (ALEXANDER, A. M.) was brother to the above, and born in America, where his father was a voluntary exile, 1684, and at the revolution came over to Glasgow, where he had his education, and made great progress in the study of the Greek language. In 1720 he was appointed professor of Greek in the university of Glasgow, and was much followed for the art of teaching that language in a manner superior to any of his contemporaries. In 1736 he published a Greek grammar, which has gone through several editions, and is still very much esteemed, and is the one chiefly used in the Scottish universities. He died at Glasgow, 1742, aged fifty-eight.[1]

DUNNING (JOHN), LORD ASHBURTON, an eminent lawyer, was the second son of Mr. John Dunning, of Ashburton, co. Devon, attorney at law, by Agnes, daughter of Henry Judsham, of Old Port, in the parish of Modbury, in the same county. He was born at Ashburton, Oct. 18, 1731. At the age of seven he was sent to the free grammar-school of his native place, where, during five years, he made an astonishing progress in the classic languages. A book in Homer, or in the Æneid of Virgil, he would get by heart in the course of two hours, and on the top of the school-room, which was wainscotted, he drew out the diagrams of the first book of Euclid, and solved them at the age of ten. He has often been heard to say that he owed all his future fortune to Euclid and sir Isaac Newton. When he left school he was taken into his father's office, where he remained until his attaining the age of nineteen, at which time sir Thomas Clarke, master of the rolls, (to whom his father had been many years steward) took him under his protection, and sent him to the Temple.

Here he is said to have been admitted an attorney in the court of King's-bench, but remained for some time in obscurity, until the consciousness of his own powers, as it may be presumed, prompted him to consider his sphere of action as too confined for his genius, and occasioned him to study with a view of being called to the bar. His application to this pursuit was singular and unremitting. He had chambers up two pair of stairs, in Pump-court, Middle-temple, where it was his custom, both then, and some years after he was called to the bar, to read from an early hour in the morning till late in the evening, without

[1] Preceding edition of this Dictionary.

ever going out of his chambers, or permitting any visits from his fellow students. He then dined, (or rather made his dinner and supper together,) either at the Grecian or at George's coffee-house. In this way he accumulated a vast stock of knowledge, which, however, for a considerable time he had no opportunity of displaying. When admitted to the bar, he travelled the western circuit, but had not a single brief; and the historian of Devonshire says, had Lavater been at Exeter in 1759, he must have sent counsellor Dunning to the hospital of idiots. Not a feature marked him for the son of wisdom. Practice came in so slowly, that he was three years at the bar before he received one hundred guineas; but at length he was enabled to emerge from this state of obscurity, and commence that career which led to fame, opulence, and honours.

In 1759, the authority of the French in the East Indies was entirely overthrown by the English victories in that part of the globe. The great accession of power which was thus thrown into the successful scale, excited the jealousy of the Dutch, who, after some disputes in the country, transmitted their complaints home in form against the servants of the English East India company, as violators of the neutrality, and interrupters of the Dutch commerce. These complaints were delivered to sir Joseph Yorke, the English ambassador at the Hague, in 1761, and soon afterwards were communicated to the public in a pamphlet entitled "An authentic Account of the Proceedings of their High Mightinesses the States of Holland and West Friezeland, on the Complaint laid before them by his excellency sir Joseph Yorke, his Britannic Majesty's Ambassador at the Hague, concerning hostilities committed in the river of Bengal, &c." 4to. As the defence of the English company against these charges was absolutely necessary, it became requisite to select some person to whom the task of their vindication might be committed. One account says that Mr. Dunning was at that time known to the late Laurence Sullivan, esq. (long a Director, and many times chairman and deputy-chairman of the East India Company), as a barrister of rising talents in his profession, and of a very acute and logical understanding. Another account says, that he was introduced to Mr. Sullivan, in this character, by Mr. Hussey, one of the king's counsel; but in either way, it was by Mr. Sullivan's means that he was employed in drawing

up the defence, which was published under the title of "A Defence of the United Company of Merchants of England trading to the East Indies, and their Servants (particularly those at Bengal), against the Complaints of the Dutch East India Company; being a Memorial from the English Company to his Majesty on that subject," 1762, 4to. This memorial, which produced a conciliating answer and proper redress from the Dutch government, was esteemed a master-piece of language and reasoning, and was so perfectly satisfactory both to government and the East India Company, that it is said the latter presented him with a bank-note of 500*l.*: but he derived his highest reward from the fame it procured him; and as he now became known to the public for high talents, his profession afforded him a constant security for having those talents well employed.

In 1763 an opportunity occurred of signalizing himself in an affair which could not fail to make him popular. Wilkes had now begun to make a figure in the political world, and by the injudicious conduct of the administration, was rendered a man of that consequence which neither his character nor abilities could have otherwise made him. His papers being illegally seized by a general warrant, he commenced actions against the then secretaries of state, and Mr. Dunning being retained counsel in all the causes, distinguished himself in a manner which procured him the character of a sound constitutional lawyer; and the name of Dunning was frequently and distinctly heard in the popular cry of "Wilkes and Liberty." His business from this time gradually increased, and in 1776 was nearly equal to the sum of 10,000*l.* per annum.

Previous to this, however, in 1766, he was chosen recorder of the city of Bristol, a place that scarcely pays the expences of the half-yearly visitation, but which has always been considered as an honourable preferment. On Dec. 23, 1767, he was appointed solicitor-general in the room of Edward Willes, esq. then promoted to the King's-bench. In this office he continued until May 1770, when he resigned it, along with his friend and patron lord Shelburne, afterwards marquis of Lansdowne, and returned to his original situation at the bar, without any distinction from the rest of his brethren but what he was entitled to from the time of his admission into the profession. In 1771, he was presented with the freedom of the city of London, a favour

which he acknowledged in a letter written with elegance, yet caution. From the period of his resignation he was considered as adhering to the party in opposition to the administration which conducted the American war, and distinguished himself by many able speeches in parliament, of which he was first chosen member for Calne in 1768, and continued to represent the same borough until he was called to the peerage.

On the change of administration in 1782, which he had laboured to promote, he was appointed through the interest of his friend lord Shelburne, chancellor of the duchy of Lancaster, one of the places against which he and his friends had often objected as useless and burthensome to the public; and was about the same time advanced to the peerage by the title of lord Ashburton, of Ashburton, co. Devon. This honour, however, he did not long survive. His constitution, not perhaps originally good, was now worn down by indefatigable labour in his profession, and he died on a visit to Exmouth, August 18, 1783. His lordship married in 1780, Elizabeth, daughter of John Baring, of Larkbear, co. Devon, esq. sister to John Baring, esq. M.P. for the city of Exeter at that time, and to the late sir Francis Baring, bart. By this lady he had two sons, John, who died in infancy, and Richard Barre, the present lord Ashburton.

Few men, in a career requiring the gifts of voice, person, and manner, had ever more difficulties to struggle with than the late lord Ashburton. He was a thick, short, compact man, with a sallow countenance, turned-up nose, a constant shake of the head, with a hectic cough which so frequently interrupted the stream of his eloquence, that to any other man this single defect would be a material impediment in his profession; and yet, with all these personal drawbacks, he no sooner opened a cause which required any exertion of talent, than his mind, like the sun, broke forth in the full meridian of its brightness. His elocution was at once fluent, elegant, and substantial, and partook more of the knowledge of constitutional law than that derived from the old books and reporters; not that he was deficient in all the depths of his profession, when an absolute necessity called him out (his praise being that of the best common lawyer as well as the best orator of his time); but his general eloquence partook more of the spirit than the letter of laws. His diction was of the purest and most

classical kind; not borrowed from any living model of his time, either in the senate or at the bar; it was his own particular formation; and if it had any shade, it was perhaps its not being familiar enough, at times, to the common ear: he was, however, master of various kind of styles, and possessed abundance of wit and humour, which often not only "set the court in a roar," but drew smiles from the gravity of the bench. His more finished speeches in the house of commons, and as a pleader before the bar of the house of lords, were many of them fine models of eloquence: he possessed the *copia verborum* so fully that he seldom wanted a word; and when he did, he had great *finesse* in concealing it from his auditory, by repeating some parts of his last sentences by way of illustration: nobody had this management better, as by it he recovered the proper arrangement of his ideas, without any visible interruption in his discourse.

Though in the meridian of this celebrated lawyer's fame he was far from being deficient in confident boldness, he originally had a very considerable degree of diffidence. Practice, however, and intimacy with the manner of the bar, enabled him to overcome this, as far as it was a hindrance, and perhaps a little farther, for often, in the latitude of cross-examination, he indulged himself in sarcasms on the names and professions of individuals, on provincial characters, &c. together with those of whole nations; all of which were much below his learning, his taste, and general manners: nor can we any other way account for it, than from that contagion which is sometimes caught from mixing with narrow men in the profession, who have no other way of shewing their own importance, than by endeavouring to raise it on the diffidence, the weakness, or modesty, of others. He did not, however, always escape unhurt in these sallies; and one of the poets of that day rallied him on this unmanly practice. He got another rub from his friend counsellor Lee (better known by the name of honest Jack Lee) on this account: he was telling Lee that he had that morning purchased some *manors* in Devonshire.—"I wish," said the other, "you could bring them to Westminster-hall."

No lawyer of his time understood the English constitution better than Dunning. He knew it in *spirit* as well as in *law*; and it was this profound knowledge that kept him from countenancing the many theoretical systems of reform

that were started at that time, and by several of his friends. When he was shewn the copy of the duke of Richmond's bill for an annual parliament, and a free right of voting allowed to all over the age of twenty-one (women and lunatics excepted), he observed in his dry way, "The best thing about the bill was *its impracticability*." Though so great an adept in jurisprudence, he was very little inclined to enter into a lawsuit himself (a caution we have observed peculiar to all great lawyers): one night, on his return to his house at Fulham, his steward came in to tell him that a neighbouring farmer had just cut down two great trees on his premises. "Well," says he, "and what did you say to him?"—"Say to him! Why I told him we should trounce him severely with a lawsuit."—"Did you so? then you must carry it on yourself; for I sha'n't trouble my head about it."

He preserved the dignity of a barrister very much in court, and frequently kept even the judges in check. When lord Mansfield, who had great quickness in discovering the jut of a cause, used to take up a newspaper by way of amusing himself, whilst Dunning was speaking, the latter would make a dead stop. This would rouse his lordship to say, "Pray go on, Mr. Dunning." "No, my lord, not till your lordship has finished." His reputation was as high with his fellow-barristers as with the public; he lived very much with the former, and had their affection and esteem. When lord Thurlow gave his first dinner as lord chancellor, he called Dunning to his right hand at table, in preference to all the great law officers; and when he hesitated to take the place, the other called out in his blunt way, "Why will you keep the dinner cooling in this manner?" He had that integrity in his practice, that on the opening of any cause, which he found by the evidence partook of any notorious fraud or chicanery, he would throw his brief over the bar with great contempt, and resort to his bag for a fresh paper. Whilst he was in the height of his practice, his father came to the treasurer's office in the Middle Temple, to be one of the joint securities for a student performing his terms, &c. When he signed the bond, the clerk, seeing the name, asked him with some eagerness, whether he was any relation to the *great Dunning?* The old man felt the praise of his son with great sensibility, and modestly replied, "I am John Dunning's father, Sir."

Few lawyers, without any considerable paternal estate at starting, and dying so young as lord Ashburton did, ever left such a fortune behind him; the whole amounting to no less than *one hundred and eighty thousand pounds!* Nor was this the hoard of a miser, for he always lived like a gentleman in the most liberal sense of the word, though, from his immense practice, he had no time to indulge in the arrangements of a regular establishment. During his illness, as a last resource he was advised to try his native air, and in going down to Devonshire accidentally met, at the same inn, his old colleague Wallace, lately attorney-general, coming to town on the same melancholy errand, to be near the best medical assistance. It was the lot of both to be either legal or political antagonists through the whole course of their lives, in which much keenness, and much dexterity of argument, were used on both sides: here, however, they met as friends, hastening to that goal, where the race of toil, contention, and ambition, was soon to have a final close. They supped together with as much conviviality as the nature of their conditions would admit, and in the morning parted with mutual promises of visiting each other early in the winter. These promises, however, were never performed: Dunning died in August, and Wallace in November.

Besides the answer to the Dutch memorial, lord Ashburton is supposed to have been concerned in a pamphlet on the law of libels, and to have written "A Letter to the Proprietors of East-India Stock, on the subject of lord Clive's Jaghire, occasioned by his lordship's letter on that subject," 1764, 8vo.[1]

DUNOIS (JOHN), a brave French officer, count of Orleans and of Longueville, and the natural son of Louis duke of Orleans, who was assassinated by the duke of Burgundy, was born Nov. 23, 1407, and began his career, during the war which the English carried on in France, by the defeat of the earls of Warwick and Suffolk, whom he pursued to the gates of Paris. Orleans being besieged by the English, he bravely defended that town, until Joan of Arc was enabled to bring him succours. The raising of the siege was followed by a train of successes, and Dunois had almost the whole honour of driving the enemy out of

[1] European Mag. 1798.—Westminster Mag. 1780.—Brydges's edition of Collins's Peerage.—Polwhele's Hist. of Devonshire.

Normandy and la Guienne. He gave them the fatal blow at Castillon, in 1451, after having taken from them Blaie, Fronsac, Bourdeaux, and Bayonne. Charles VII. owed his throne to the sword of Dunois; nor was he ungrateful, for he bestowed on him the title of restorer of his country, made him a present of the comté of Longueville, and honoured him with the office of grand chamberlain of France. He was held in equal esteem by Louis XI. Count de Dunois, under the reign of that prince, entered into the league of what was called the Public-good, of which, by his conduct and experience, he became the principal supporter. The hero died Nov. 24, 1468, aged 61, regarded as a second du Guesclin, and not less dreaded by the enemies of his country, than respected by his fellow-citizens, for his valour, which was always guided by prudence, for his magnanimity, his beneficence, and every virtue that enters into the character of a truly great man.[1]

DUNS (JOHN), surnamed SCOTUS, an eminent scholastic divine, who flourished in the latter end of the thirteenth and the beginning of the fourteenth century, was born at Dunstance, in the parish of Emildun or Embleton, near Alnwick in Northumberland. Some writers have contended that he was a Scotsman, and that the place of his birth was Duns, a village eight miles from England, and others have asserted that he was an Irishman. He is, however, treated as an Englishman by all the early authors who speak of him; and the conclusion of the MS copy of his works in Merton college, gives his name, country, and the place where he was born, as stated above. When a youth, he joined himself to the minorite friars of Newcastle; and, being sent by them to Oxford, he was admitted into Merton college, of which, in due time, he became fellow. Here, besides the character he attained in scholastic theology, he is said to have been very eminent for his knowledge in the civil and canon law, in logic, natural philosophy, metaphysics, mathematics, and astronomy. Upon the removal of William Varron from Oxford to Paris, in 1301, Duns Scotus was chosen to supply his place in the theological chair; which office he sustained with such reputation, that more than thirty-thousand scholars came to the university to be his hearers, a number which, though confidently asserted by several writers, we

[1] Dict. Hist.

admit with great hesitation*. After John Duns had lectured three years at Oxford, he was called, in 1304, to Paris, where he was honoured with the degrees, first of bachelor, and then of doctor in divinity. At a meeting of the monks of his order at Tholouse, in 1307, he was created regent; and about the same time he was placed at the head of the theological schools at Paris. Here he is affirmed to have first broached the doctrine of the immaculate conception of the Virgin Mary, and to have supported his position by two hundred arguments, which appeared so conclusive, that the members of the university of Paris embraced the opinion; instituted the feast of the immaculate conception; and issued an edict, that no one, who did not embrace the same opinion, should be admitted to academical degrees. In 1308, Duns Scotus was ordered by Gonsalvo, the general of the Minbrites, to remove to Cologn, on the road to which he was met in solemn pomp, and conducted thither by the whole body of the citizens. Not long after his arrival in this city, he was seized with an apoplexy, which carried him off, on the eighth of November, 1308, in the forty-third, or, as others say, in the thirty-fourth, year of his age. Paul Jovius's account of the mode of his death is, that when he fell down of his apoplexy he was immediately interred as dead; but that, afterwards coming to his senses, he languished in a most miserable manner in his coffin, beating his head and hands against its sides, till he died. This story, though generally treated as a fable, is hinted at by Mr. Wharton, who says, "Apoplexiâ correptus, et festinato nimis, ut volunt, funere elatus," and whether true or not, gave occasion to the following epitaph:

"Quod nulli ante homini accidit, viator,
Hic Scotus jaceo, semel sepultus,
Et bis mortuus: Omnibus Sophistis
Argutus magis atque captiosus."

John Duns was at first a follower of Thomas Aquinas; but, differing from his master on the question concerning the efficacy of divine grace, he formed a distinct sect, and

* In 1535, at a visitation of the university by Dr. London warden of New-college, and others, appointed by king Henry VIII. the works of Duns Scotus were treated very scurvily, as appears by a letter from one of the visitors to secretary Cromwell.—"Wee have set Dunce in Bocardo (a prison so called), and have utterly banished him Oxford for ever, with all his blynd glosses, and is now made a common servant to every man, fast nayled up upon posts in all common houses of easement," &c.

hence the denominations of the Thomists and Scotists, who were engaged for centuries in eager and trifling disputes, and the names of the two sects still subsist in some of the Roman Catholic schools. On account of Scotus's acuteness in disputation, he was called "the most subtile Doctor;" but his ingenuity was wholly employed in embarrassing, with new fictions of abstraction, and with other scholastic chimeras, subjects already sufficiently perplexed. He was the author of a vast number of works, several of which have been separately published, and in 1474, the English Franciscans printed a collection of the larger part. At length, the whole of them (some few still remaining in manuscript excepted) were collected together by Luke Wadding, illustrated with notes, and published at Lyons in 1639, in 12 vols. folio. Absurd as many of the questions were which called forth the exertions of his talents, it is probable that in a more enlightened age, genius and abilities like his might have been of lasting benefit to posterity.

It may not be unamusing to recite an example of the extravagant praises that have been bestowed upon Duns Scotus by his followers. They tell us that "He was so consummate a philosopher, that he could have been the inventor of philosophy, if it had not before existed. His knowledge of all the mysteries of religion was so profound and perfect, that it was rather intuitive certainty than belief. He described the divine nature as if he had seen God;—the attributes of celestial spirits, as if he had been an angel;—the felicities of a future state, as if he had enjoyed them;—and the ways of providence, as if he had penetrated into all its secrets. He wrote so many books, that one man is hardly able to read them; and no one man is able to understand them. He would have written more, if he had composed with less care and accuracy. Such was our immortal Scotus, the most ingenious, acute, and subtile, of the sons of men." His portraits at Windsor and Oxford have been generally considered as ideal.[1]

DUNSTABLE (JOHN), an English musician of the fifteenth century, at an early stage of counterpoint, acquired on the continent the reputation of being its inventor, which, however, Dr. Burney has proved could not belong

[1] Bale, Pits, and Tanner.—Cave, vol. II.—Biog. Brit.—Wood's Annals.—Mackenzie's Scotch writers, vol. I.

to him. He was the musician whom the Germans, from a similarity of name, have mistaken for saint Dunstan, and to whom, as erroneously, they have ascribed with others the invention of counterpoint in four parts. He was author of the musical treatise "De Mensurabili Musicâ," which is cited by Franchinus, Morley, and Ravenscroft. But though this work is lost, there is still extant in the Bodleian library, a Geographical Tract by this author; and, if we may believe his epitaph, which is preserved by Weever, he was not only a musician, but a mathematician, and an eminent astrologer. Of his musical compositions nothing remains but two or three fragments in Franchinus, and Morley. He is very unjustly accused by this last writer of separating the syllables of the same words by rests. Stow calls him "a master of astronomy and music," and says he was buried in the church of St. Stephen, Walbrook, in 1458.[1]

DUNSTAN (St.) was born of noble parents at Glastonbury, in Somersetshire, in the year 925. Under the patronage of his uncle Aldhelm, archbishop of Canterbury, he was instructed in the literature and accomplishments of those times, and in consequence of his recommendation invited by king Athelstan to court, who bestowed on him lands near Glastonbury, where he is said to have spent some years in retirement. Edmund, the successor of Athelstan, appointed him abbot of the celebrated monastery which he began to rebuild in that place in the year 942, and by the munificence of the king, who gave him a new charter in the year 944, he was enabled to restore it to its former lustre. Among other legendary stories reported of St. Dunstan we are told that he had been represented to the king as a man of licentious manners; and dreading the ruin of his fortune by suspicions of this nature, he determined to repair past indiscretions by exchanging the extreme of superstition for that of licentiousness. Accordingly he secluded himself altogether from the world; and he framed a cell so small that he could neither stand erect in it, nor stretch out his limbs during his repose; and here he employed himself perpetually in devotion or manual labour. In this retreat his mind was probably somewhat deranged; and he indulged chimeras which, believed by himself and announced to the credulous multitude, established a character of sanctity among the

[1] Burney's Hist. of Music, vol. II.

people. He is said to have fancied that the devil, among the frequent visits which he paid him, was one day more earnest than usual in his temptations; till Dunstan, provoked by his importunity, seized him by the nose with a pair of red-hot pincers as he put his head into the cell, and he held him there till the malignant spirit made the whole neighbourhood resound with his bellowings. The people credited and extolled this notable exploit, and it ensured to Dunstan such a degree of reputation, that he appeared again in the world, and Edred, who had succeeded to the crown, made him not only the director of that prince's conscience, but his counsellor in the most important affairs of government. He was also placed at the head of the treasury; and being possessed of power at court, and of credit with the populace, he was enabled to attempt with success the most arduous enterprizes. Taking advantage of the implicit confidence reposed in him by the king, Dunstan imported into England a new order of monks, the Benedictines, who, by changing the state of ecclesiastical affairs, excited, on their first establishment, the most violent commotions. Finding also that his advancement had been owing to the opinion of his austerity, he professed himself a partizan of the rigid monastic rules; and after introducing that reformation into the convents of Glastonbury and Abingdon, he endeavoured to render it universal in the kingdom. This conduct, however, incurred the resentment of the secular clergy; and these exasperated the indignation of many courtiers, which had been already excited by the haughty and over-bearing demeanour which Dunstan assumed. Upon the death of Edred, who had supported his prime-minister and favourite in all his measures, and the subsequent succession of Edwy, Dunstan was accused of malversation in his office, and banished the kingdom. But, on the death of Edwy, and the succession of Edgar, Dunstan was recalled and promoted first to the see of Worcester, then to that of London; and about the year 959, to the archiepiscopal see of Canterbury. For this last advancement it was requisite to obtain the sanction of the pope; and for this purpose Dunstan was sent to Rome, where he soon obtained the object of his wishes, and the appointment of legate in England, with very extensive authority. Upon his return to England, so absolute was his influence over the

king, he was enabled to give to the Romish see an authority and jurisdiction, of which the English clergy had been before in a considerable degree independent. In order the more effectually and completely to accomplish this object, the secular clergy were excluded from their livings, and disgraced; and the monks were appointed to supply their places. The scandalous lives of the secular clergy furnished one plea for this measure, and it was not altogether groundless; but the principal motive was that of rendering the papal power absolute in the English church; for, at this period, the English clergy had not yielded implicit submission to the pretended successors of St. Peter, as they refused to comply with the decrees of the popes, which enjoined celibacy on the clergy. Dunstan was active and persevering, and supported by the authority of the crown, he conquered the struggles which the country had long maintained against papal dominion, and gave to the monks an influence, the baneful effects of which were experienced in England until the era of the reformation. Hence Dunstan has been highly extolled by the monks and partizans of the Romish church; and his character has been celebrated in a variety of ways, and particularly by the miracles which have been wrought either by himself or by others in his favour. During the whole reign of Edgar, Dunstan maintained his interest at court; and upon his death, in the year 975, his influence served to raise his son Edward to the throne, in opposition to Ethelred. Whilst Edward was in his minority, Dunstan ruled with absolute sway, both in the church and state, but on the murder of the king, in the year 979, and after the accession of Ethelred, his credit and influence declined; and the contempt with which his threatenings of divine vengeance were regarded by the king, are said to have mortified him to such a degree, that on his return to his archbishopric, he died of grief and vexation, May 19, 988. A volume of his works was published at Doway, in 1626. His ambition has given him a considerable place in ecclesiastical and civil history; and he appears to have been a man of extraordinary talents. Dr. Burney, in his history, notices his skill in music, and his biographers also inform us that he was a master of drawing, engraved and took impressions from gold, silver, brass, and iron, and that he even practised something like printing. Gervase's

words are, "literas formare," which however, we think, means no more than that he cut letters on metal.[1]

DUNTON (JOHN), bookseller and miscellaneous writer, was born at Graffham, in Huntingdonshire, the 14th of May, 1659; the son of John Dunton, fellow of Trinity-college, Cambridge, and rector of Graffham, whose works he published in 8vo, embellished with very curious engravings. Dunton was in business upwards of twenty years, during which time he traded considerably in the Stationers' company; but, about the beginning of the last century, he failed, and commenced author; and in 1701, was amanuensis to the editor of a periodical paper called the "Post Angel." He soon after set up as a writer for the entertainment of the public; and projected and carried on, with the assistance of others, the "Athenian Mercury," or a scheme to answer a series of questions monthly, the querist remaining concealed. This work was continued to about 20 volumes; and afterwards reprinted by Bell, under the title of the "Athenian Oracle," 4 vols. 8vo. It forms a strange jumble of knowledge and ignorance, sense and nonsense, curiosity and impertinence. In 1710 he published his "Athenianism," or the projects of Mr. John Dunton, author of the "Essay on the hazard of a death-bed repentance." This contains, amidst a prodigious variety of matter, six hundred treatises in prose and verse, by which he appears to have been, with equal facility, a philosopher, physician, poet, civilian, divine, humourist, &c. To this work he has prefixed his portrait, engraved by M. Vander Gucht; and in a preface, which breathes all the pride of self-consequence, informs his readers he does not write to flatter, or for hire. As a specimen of this miscellaneous farrago, the reader may take the following heads of subjects: 1. The Funeral of Mankind, a paradox, proving we are all dead and buried. 2. The spiritual hedge-hog; or, a new and surprising thought. 3. The double life, or a new way to redeem time, by living over to-morrow before it comes. 4. Dunton preaching to himself; or every man his own parson. 5. His creed, or the religion of a bookseller, in imitation of Brown's Religio Medici, which has some humour and merit. This he dedicated to the Stationers' company. As a satirist, he ap-

[1] Hume's Hist. of England.—Dugdale's Monasticon.—Henry's Hist. of England, vol. III.—Butler's Lives of the Saints.—Tanner.

pears to most advantage in his poems entitled the "Beggar mounted;" the "Dissenting Doctors;" "Parnassus hoa!" or frolics in verse; "Dunton's shadow," or the character of a summer friend; but in all his writings he is exceedingly prolix and tedious, and sometimes obscure. His "Case is altered, or Dunton's remarriage to his own wife," has some singular notions, but very little merit in the composition. For further particulars of this heterogeneous genius, see "Dunton's Life and Errors," a work now grown somewhat scarce, or, what will perhaps be more satisfactory, the account of him in our authority. Dunton died in 1733.[1]

DU PAN (JAMES MALLET), a political writer of much note in France and England, and a citizen of Geneva, was born in 1749, of an ancient family in Switzerland, who had been distinguished as magistrates and scholars. At the age of twenty-two he was appointed, through the interest of Voltaire, professor of belles-lettres at Cassel, and about that time he published two or three historical tracts. He was afterwards concerned with Linguet in the publication of the "Annales Politiques," at Lausanne. In 1783 he went to Paris, where, during the three years' sitting of the first French assembly, he published an analysis of their debates, which was read throughout all Europe, and considered as a model of discussion no less luminous than impartial. While he intrepidly attacked the various factions, he neither dissembled the faults nor the exaggerations of their adversaries. In the month of April, 1792, he left Paris on a confidential mission from the king to his brothers, and the emperor of Germany. In consequence of his quitting Paris, his estate in France, and his personal property, were confiscated; and among other losses, he had to regret that of a valuable library, and a collection of MSS. including a work of his own, nearly ready for the press, on the political state of Europe before the French revolution. Whilst resident at Brussels with the archduke Charles, in 1793, he published a work on the French revolution, which was warmly admired by Mr. Burke, as congenial with his own sentiments, and indeed by every other person not influenced by the delusions which brought about that great event. In 1794 he returned to Switzerland, which he was obliged to leave in 1798, the French, to whom he had rendered himself obnoxious by his writings,

[1] Nichols's Bowyer, vol. V. a very amusing article.

having demanded his expulsion. The same year he came to England, where he published a well-known periodical journal called the "Mercure Britannique," which came out once a fortnight, nearly to the time of his death. This event took place at the house of his friend count Lally Tollendal, at Richmond, May 10, 1800. His "Mercure," and other works, although of a temporary nature, contain facts, and profound views of the leading events of his time, which will be of great importance to future historians, and during publication contributed much to enlighten the public mind.[1]

DU PATY, at first advocate-general, and afterwards president à mortier in the parliament of Bourdeaux, was born at Rochelle, and died at Paris in 1788, at no very advanced age, with the character of an upright, enlightened, and eloquent magistrate. He acquired considerable honour, by his inflexible constancy in the revolution of the magistracy in 1771, and still more, by delivering from punishment three poor wretches of Chaumont, condemned to be broke alive upon the wheel. The statement he published in his defence does credit to his talents and humanity, which may likewise be said of his "Historical reflections on Penal Laws." The president Du Paty employed himself for a length of time in endeavouring to reform these laws; and displayed no less sagacity than zeal in combating the obstacles he met with from inveterate prejudices. As a literary man, we have by him, "Academical Discourses," and "Letters on Italy," 1788, 2 vols. 8vo, of which last, two rival translations were published in this country in the same year. Yet, although he shows himself a man of considerable taste, and possessed of descriptive talents, his travels are frequently disfigured by emphatical phrases, and by attempts at wit, savouring of conceit and affectation. It was his misfortune to aim at imitating Diderot and Thomas, who furnished him with many of his phrases. His adversaries have spread abroad an anecdote, that Voltaire, being asked his opinion of his abilities as a magistrate, answered, "He is a good scholar." And, when he was urged to give his sentiments on his talents for literature and the arts, he said, "He is a good magistrate."[2]

[1] Suppl. volume to Lysons's Environs.—Gent. Mag. 1800.

[2] Dict. Hist. in which we are not favoured with his Christian name, an omission not unfrequent in that work.

DUPIN (LEWIS ELLIES), an eminent ecclesiastical historian of the last century, was the son of a father of the same names, descended of a noble family in Normandy, by Mary Vitart, of a family in Champagne. He was born at Paris, June 17, 1657, and after being instructed in the rudiments of grammar by his father, and private tutors, was entered, at the age of ten, of the college of Harcourt, where, under professor Lair, he imbibed that thirst for general knowledge which he indulged during the whole of his studious life. In 1672 he was admitted to the degree of master of arts. Having made choice of the church as a profession, he went through the usual course of studies at the Sorbonne, and employed much of his time in perusing the fathers and ecclesiastical historians, but had no other view in this than to gratify his curiosity, while preparing himself for his licentiateship in divinity, which he was then too young to obtain. In 1680, he took the degree of bachelor of divinity, and in July 1684, that of doctor. He soon after undertook to publish the work which has made him most known, his Universal Library of Ecclesiastical Writers, containing their lives, and a catalogue, critical account, and analysis of their works: a design of vast extent, which might have done credit to the labours of a society, yet was successfully accomplished by an individual, who was not only interrupted by professional duties, but wrote and published a great many other works. The first volume of his "Bibliotheque" was printed at Paris, 1686, 8vo, and the others in succession as far as five volumes, which contained an account of the first eight centuries. The freedom, however, which he had used in criticising the style, character, and doctrines of some of the ecclesiastical writers, roused the prejudices of the celebrated Bossuet, who exhibited a complaint against Dupin to Harlay, archbishop of Paris. The archbishop accordingly, in 1693, published a decree against the work, yet with more deliberation than might have been expected. His grace first ordered the work to be read by four doctors of divinity of the faculty of Paris, who perused it separately, and then combining their remarks, drew up a report which they presented to the archbishop, who, in his decree, says that he also examined the work, and found that it would be very prejudicial to the church, if it were suffered to be dispersed. Dupin was then summoned before the archbishop and the doctors, and after several meetings, gave

in a paper, in which he delivered his opinion on the objections made to his book in such a manner as to satisfy them that, however liberal his expressions, he was himself sound; but the work itself they nevertheless thought must be condemned, as "containing several propositions that are false, rash, scandalous, capable of offending pious ears, tending to weaken the arguments, which are brought from tradition to prove the authority of the canonical books of holy scripture, and of several other articles of faith, injurious to general councils, to the holy apostolic see, and to the fathers of the church; erroneous, and leading to heresy."

This sentence upon the work, however, will prove its highest recommendation to the protestant reader, who will probably, as he may very justly infer, that it means no more than that Dupin was too impartial and candid for his judges. With the above decree was published Dupin's retractation, both of which were translated and printed at London in 1703, folio, by William Wotton, B. D. who observes that in Dupin's retractation, "dread of farther mischief seems to be far more visible, in almost every article, than real conviction arising from an inward sense of the author's having been in an error; at least, that it is so written, as to have that appearance." Dupin, however, went on with his work, and by some means obtained a permission to print, with some small alteration in the title, from "Bibliotheque universelle" to "Bibliotheque nouvelle," and the addition of the ecclesiastical history to the ecclesiastical biography. He thus went on, concluding with the beginning of the eighteenth century, the whole making 47 vols. 8vo, which were reprinted at Amsterdam, in 19 vols. 4to; but as most of these volumes were printed from the first editions, this edition is imperfect. It was also begun to be translated into Latin, and the first three volumes printed at Amsterdam; but no farther progress was made. Monsieur Dupin was engaged at his death in a Latin translation, to which he intended to make considerable additions. This Bibliotheque was likewise translated into English, and printed at London in several volumes in folio, usually bound in seven. A much finer edition was printed in 3 vols. folio, by Grierson of Dublin. The translation appears to have been executed partly by Digby Cotes, and revised by Wotton. Dupin's Bibliotheque was attacked by M. Simon in a book printed at Paris in 1730, in four volumes 8vo, under the following title: "Critique

de la Bibliotheque des Auteurs Ecclesiastiques & de Prolegomenes de la Bible publiez par M. Elies Dupin. Avec des eclaircissemens & des supplemens aux endroits, où on les a jugé necessaires, par feu M. Richard Simon, avec des remarques." Simon has pointed out a considerable number of errors in Dupin, but when all deductions of this kind are made, it must be allowed that we have no book more generally valuable as a repository of ecclesiastical history and biography, making allowance for the author's attachment to the principles of his church.

In addition to Dupin's other literary labours, he was commissary in most of the affairs of the faculty of theology, was professor of divinity in the royal college, and for many years editor of the "Journal des Sçavans," carried on an extensive correspondence with learned men, and was often requested to prepare editions of works for the press, and to write prefaces. Yet notwithstanding all this, and his more urgent labours in preparing his own works, we are told that he divided his time judiciously, and had leisure to visit and receive the visits of his friends or strangers, whom he entertained with as much apparent ease as if his time was wholly unoccupied. His openness of temper, however, and the general impartiality of his works, procured him many enemies, whom the celebrated "Case of Conscience" afforded an opportunity of bringing him into fresh trouble. This "Case of Conscience" was a paper signed by forty doctors of the Sorbonne, in 1702, the purport of which allows some latitude of opinion with respect to the sentiments of the Jansenists. It occasioned a controversy of some length in France, and most of those who signed it were censured or punished. Dupin, in particular, was not only deprived of his professorship, but banished to Chatellerault, which last gave him most uneasiness, as it removed him from the seat of learning, and the company of learned men, always so delightful to him, and so necessary to the pursuit of his studies. At length he was induced to withdraw his subscription, and by the interest of some friends, was permitted to return; but his professorship was not restored to him. After he resumed his studies at Paris, he published many of those works of which we are about to give a catalogue, all of which had a quick and extensive sale, although many of them prove that his accuracy was not equal to his diligence, and that by confining himself to fewer subjects, he would have better con-

sulted his reputation. It must, however, be acknowledged that he possessed considerable taste, great freedom from common prejudices, a clear and methodical head, and most extensive reading. He corresponded with eminent men of different communions, and was much censured and threatened for a correspondence he carried on with archbishop Wake, respecting the union of the churches of Rome and England. Dupin and some other doctors of the Sorbonne were the first movers of this plan, although Mosheim, in his first edition, has represented Dr. Wake as offering the first proposals. This matter, however, is placed in a more clear light in the last edition of Mosheim, edited by Dr. Coote (1811) in the Appendix to which (No. IV.) the reader will find the whole correspondence, and probably be of opinion that while we admire the archbishop's firmness and caution in stipulating for an emancipation from the papal yoke as a *sine qua non*, we have equal reason to admire the candour of Dupin in his review of the XXXIX Articles, and in the advances he endeavours to make to protestant sentiments. The czar of Muscovy, we are also told, consulted Dupin on an union with the Greek church. Dupin was an eager opponent of the constitution styled Unigenitus, and was the great leader of the opposition to it in the Sorbonne, the deputations, commissions, and memorials, all passing through his hands. At length, exhausted by his uninterrupted labours, and by a regimen too strict for health, he died June 6, 1719, in his sixty-second year. It is said that, while he was in his last sickness, father Courayer of St. Genevieve came to see him with another of his brethren. Dupin began the conversation at first with mentioning the criticism, which had been published in the "Europe Savante," upon the first volume of his "Bibliotheque des Auteurs separez de la Communion Romaine," and spoke of it with great severity, not knowing that Courayer was the author of it. These fathers then went up to the chamber of Le Cointe, who had written in conjunction with Dupin, and was author of the answer to that criticism, which had been erroneously ascribed to Dupin himself. Le Cointe, who likewise knew not that Courayer was their antagonist, began upon the same subject, and told them, that if he lived, he would never desist from writing against those who had attacked Dupin, whom he styled his *dear master*; and though he had but a very small estate, would at his death leave money for a foundation to

support those who should defend his memory; but Le Cointe died about fifteen days after, without performing his promise.

Dupin's works, besides his Ecclesiastical History, were, 1. "De antiqua Ecclesiæ Disciplina, dissertationes historicæ," Paris, 1686, 4to; the best edition, as some important passages were omitted in the subsequent ones. 2. "Liber Psalmorum cum notis," ibid. 1691, 8vo. 3. A French translation of the preceding, ibid. same year, and in 1710. 4. "La juste Defense du Sieur Dupin, pour servir de reponse à un Libelle anonyme contre Les Pseaumes," Cologne, 1693, 4to. 5. "S. Optati de Schismate Donatistarum, libri Septem, ad MSS. codices et veteres editiones collati," Paris, 1700, fol. 6. "Notæ in Pentateuchem," ibid. 1710, 2 vols. 8vo; short notes like those he wrote on the Psalms. 7. "Defense de la Censure de la Facultie de Theologie de Paris, contre les Memoires de la Chine," ibid. 1701, 8vo. This is a defence of the censure of the Sorbonne against Le Compte's "Memoires de la Chine." 8. A preface to Arnaud's work "De la necessité de la Foi en Jesus Christ, &c." 1701, 2 vols. 8vo. 9. "Dialogues posthumes du Sieur de la Bruyere sur le Quietisme," Paris, 1699, 12mo. Seven of these dialogues are by Bruyere, and two by Dupin, which are not inferior to the former in style and manner. 10. "Traité de la Doctrine Chretienne et orthodox," ibid. 1703, 8vo; containing the preliminary matter to a body of divinity, which he did not complete. 11. An edition of the "Opera Gersoni," 1703, Amst. 5 vols. fol. which, Dupin says, would have been more correct had it been printed under his inspection. 10. "Histoire d'Apollone de Tyane convaincue de fausseté et d'imposture," Paris, 1705, 12mo, which Dupin published under the name of De Claireval. 13. "Traité de la puissance ecclesiastique et temporelle," ibid. 1707, 8vo. 14. "Bibliotheque Universelle des Historiens," ibid. 1707, 2 vols. 8vo. Dupin did not proceed far in this undertaking, but these two volumes were translated and printed at London, under the title of "The Universal Library of Historians," 1709. 15. "Lettre sur l'ancienne discipline de l'Eglise touchant la celebration de la Messe." Paris, 1708, 12mo. 16. "Histoire des Juifs," &c. Paris, 7 vols. 12mo. This is, in fact, Basnage's History of the Jews, with alterations, and as Dupin omitted Basnage's name, the latter complained, and asserted his property. It is rather surprising Dupin should

have committed such a breach of decorum. 17. "Dissertations historiques, chronologiques, et critiques sur la Bible," vol. I. ibid. 1711, 8vo. These relate only to the book of Genesis, and were not continued. 18. "Histoire de l'Eglise en abrege," ibid. 1714, 4 vols. 4to. This, although highly praised by the writers of the Journal de Trevoux, is in the objectionable form of question and answer. A translation was made of it into Italian, suppressing Dupin's name, which was not very popular at Rome, and substituting that of Salvaggio Canturani. 19. "Histoire profane depuis son commencement jusqu'a present," Paris, 1714—1716, 6 vols. 12mo; reprinted most incorrectly at Antwerp, 1717, 6 vols. 12mo. 20. "Analyse de l'Apocalypse," Paris, 1714, 2 vols. 12mo. 21. "Traité historique des Excommunications," ibid, 1715, 12mo. 22. "Methode pour etudier la Theologie," ibid. 1716, 12mo. 23. "Denonciation a M. le Procureur General, &c." respecting the constitution Unigenitus, 12mo. 24. "Defense de la monarchie de Sicile contre les enterprises de la cour de Rome," Amst. (Lyons) 1716, 8vo, and Amst. same year, 12mo. 25. "Traité philosophique et theologique sur l'amour de Dieu," Paris, 1717, 12mo. 26. "Continuation du Traité de l'amour de Dieu, &c." ibid. 1717, 8vo. 27. "Bibliotheque des auteurs separez de la communion Romaine de XVI et XVII siecle," ibid. 1718, 4 vols. 8vo. The author, we have seen, was offended with the character given of this work in the journal called "Europe Savante," and returned a sharp answer. Besides these works, Dupin was employed in the earlier editions of Moreri's Dictionary, and frequently, as we have already remarked, contributed to new editions of valuable works.[1]

DUPLEIX (JOSEPH), a famous French merchant, the rival of La Bourdonnaye in the Indies, equally active and more reflective, was sent into those far distant countries, in 1730, as director of the colony of Chandernagore, which was verging to decay for want of capital. Dupleix restored it to life and vigour, and extended the commerce of that colony through all the provinces of the mogul, and quite to Thibet. He fitted out ships for the Red Sea, for the Persian Gulf, for Goa, for the Maldives, and for Ma-

[1] Niceron, vol. II. and X.—Moreri, in Pin.—Gen. Dict. in Pin.—Chaufepie, —Saxii Onomast.—Mosheim's Eccl. Hist. edit. 1811.

nilla. He built a town and formed a vast establishment. His zeal and his intelligence were recompensed, in 1742, by the government of Pondicherry. In 1746 La Bourdonnaye made himself master of Madras, the place having capitulated, when Dupleix, secretly jealous of his success, broke the capitulation, took the command of his vessels, was even disposed to put him under an arrest, and sent such representations to the court of France as occasioned La Bourdonnaye to be committed to the Bastille on his arrival at Paris. In 1748, when the English attacked Pondicherry, Dupleix defended it for forty-two days of bombardment against two English admirals, supported by two nabobs of the country. He acted in the several capacities of general, of engineer, and commissary, and was rewarded with the red ribbon and the title of marquis, as the recompense of this gallant defence, which for a time restored the French name in India. This was followed, two years after, by a patent of the title of nabob from the grand mogul, on his acquiring possession of the Decan for Salabetingue; and the Indians, on many occasions, treated him as king, and his wife as queen; but this prosperity was not of long duration. In 1751 two pretenders arose to the nabobship of Arcot, and the English favoured the rival of the nabob that was supported by the French, and the two companies, English and French, engaged in actual war; the success of which was by no means in favour of the latter, who were dispossessed of their territories by generals Lawrence and Clive. Remonstrances were sent over against Dupleix, as he had before preferred complaints against La Bourdonnaye: an instance of the equal balance held by Providence over the affairs of mortals. Dupleix was accordingly recalled in 1753, and arrived at Paris in a desponding state. He commenced a suit at law against the company for the reimbursement of millions of livres that were due to him, which the company contested, and could not have paid if the debt had been established. He published a long statement of the case, which was read with avidity at the time; and died soon after, a victim to mortified pride and ambition.[1]

DUPLEIX (Scipio), a French historian, was born at Condom in 1569, of a noble family originally from Languedoc. His father had served with distinction under

[1] Dict. Hist.

marshal de Montluc. Scipio having attracted notice at the court of queen Margaret, then at Nerac, came to Paris in 1605 with that princess, who afterwards made him her master of requests. His next appointment was to the post of historiographer of France, and he employed himself for a long time on the history of that kingdom. In his old age he compiled a work on the liberties of the Gallican church; but the chancellor Seguier having caused the manuscript, for which he came to apply for a privilege, to be burnt before his face, he died of vexation not long after, at Condom, in 1661, at the age of ninety-two, the greater part of which time he had passed without sicknesses or infirmities. The principal of his works are, 1. "Memoirs of the Gauls," 1650, folio, forming the first part of his History of France, a work much valued for its information, but ill written. 2. "History of France," in 5, afterwards in 6 vols. fol. The narration of Dupleix is unpleasant, as well from the language having become obsolete, as from his frequent antitheses and puerile attempts at wit. Cardinal Richelieu is much flattered by the author, because he was living at the time; and queen Margaret, though his benefactress, is described like a Messalina, because she was dead, and the author had nothing farther to expect from her. Matthew de Morgues, and marshal Bassompierre both convicted him of ignorance and insincerity. Dupleix endeavoured to answer them, and after the death of the cardinal he wished to recompose a part of his history, but was prevented by declining age. 3. "Roman History," 3 vols. fol. an enormous mass, without spirit or life. 4. "A course of Philosophy," 3 vols. 12mo. 5. "Natural Curiosity reduced to questions," Lyons, 1620, 8vo, publications of which very little can be said in their praise. His "Liberté de la Langue Française," against Vaugelas, does him still less credit; and upon the whole he appears to be one of those authors whose fame it would be impossible to revive, or perhaps to account for.[1]

DUPORT (James), D. D. a learned Greek scholar, was born in 1606, in Jesus college, Cambridge, of which college his father was master from 1590 to 1617; and, after a classical education at Westminster, was admitted in 1622, of Trinity college in that university, under the tuition of Dr. Robert Hitch, afterwards dean of York, to whom

[1] Moreri.—Niceron, vol. II. and X.—Baillet Jugemens.

he gratefully addressed a Latin poem in his "Sylvæ," where he calls him "tutorem suum colendissimum." He regularly became a fellow of his college; and his knowledge of Greek was so extensive, that he was appointed regius professor of that language at Cambridge in 1632. He was collated to the prebend of Langford Ecclesia, in the cathedral of Lincoln, Aug. 14, 1641; and to the archdeaconry of Stow in that diocese, Sept. 13 of that year, being then B. D.; and on the 13th of November in the same year exchanged his prebend for that of Leighton Buzzard in the same cathedral; but in 1656 he was ejected from his professorship at Cambridge, for refusing the engagement. On the 20th of May, 1660, on the eve of the restoration, he preached a sermon at St. Paul's cathedral; and his loyalty on that occasion was rewarded by an appointment to the office of chaplain in ordinary to Charles II. He was also restored to the professorship; which he resigned the same year in favour of Dr. Barrow; and on the 5th of September following he was, by royal mandate, with many other learned divines, created D. D. He was installed dean of Peterborough July 27, 1664, by Mr. William Towers, prebendary; and elected master of Magdalen college, Cambridge, 1668. When he obtained the rectories of Aston Flamvile and Burbach, we cannot exactly say; but it was probably in 1672, and owing to the patronage of Anthony the eleventh earl of Kent. In 1676, he preached three different sermons upon public occasions, all which were printed, Jan. 30, May 29, and Nov. 5. He died July 17, 1679, and was buried in Peterborough cathedral, to which, and to the school there, he had been a considerable benefactor. Against a pillar on the north side of the choir, behind the pulpit, is a handsome white marble tablet, with his arms and a Latin inscription commemorating his learning and virtues.

Dr. Duport left behind him several learned works, among which his "Gnomologia Homeri," 1660, shews his extensive reading, and great knowledge of the Greek tongue, and was then deemed very useful for the understanding of that poet. His other works are, 1. "Tres Libri Solomonis, scilicet Proverbia, Ecclesiastes, Cantica, Græco Carmine donati, 1646," 12mo. 2. "Metaphrasis libri Psalmorum versibus Græcis contexta cum versione Lat. Cantabr. 1666," 4to, a work very honourably mentioned by Jo. Alb. Fabricius, in his "Bibliotheca Græca," and in

Tillotson's Life by Birch. 3. "Musæ Subsecivæ, seu Poetica Stromata," 1676, 8vo. This volume consists of three books of miscellany poems, under the title of "Sylvæ," "Carmina Gratulatoria ad Regem et Reginam," "Epicedia, seu Carmina Funebria," "Carmina Comitialia, seu Epigrammata in Comitiis Academicis composita," "Epigrammata Sacra," and "Epithalamia Sacra."

In 1712, when Theophrastus's Characters were published by Needham, there were printed along with them some lectures of professor Duport upon the first sixteen characters, excepting the fifth. These lectures had lain in the celebrated library of Moore bishop of Ely for many years, and were at first supposed to have been written by Stanley, who wrote the lives of the Greek philosophers; but, upon their being communicated, they were recognized as part of what professor Duport* had read to his pupils at Cambridge during the rebellion.[1]

DUPORT (JOHN), whether an ancestor of the preceding, does not appear, was the son of Thomas Duport of Shepshed in Leicestershire, esq. became fellow of Jesus college, and was one of the university proctors in 1580, in which year he was instituted to the rectory of Harleton in Cambridgeshire, and afterwards became rector of Bosworth and Medbourne in his native county of Leicester. In 1583, Dec. 24, he was collated to the rectory of Fulham in Middlesex, which Mr. Bentham calls a sinecure, and succeeded Henry Hervey, LL.D. April 29, 1585, in the precentorship of St. Paul's, London; became master of Jesus college, Cambridge, in 1590; was four times elected vice-chancellor of the university, and in 1609 was made a prebendary of Ely. He died about, or soon after Christmas, 1617, and deserves this brief notice here, as being one of the learned men employed by king James I. in translating the Bible.[2]

DUPPA (BRIAN), a learned English bishop, was born at Lewisham in Kent, of which place his father was then vicar. He was baptized there March 18, 1588-9, was

* "The Greek and Latin puns to be found in these lectures are sufficient to show that Dr. Duport was the author of them, for it is well known that learned professor loved to play upon words. He used to call his two maids his Janissaries, because their names were Jenny and Sarah." Memoirs of Literature, vol. IX. p. 156.

1 Nichols's Hist. of Leicestershire, vol. IV. Part II.
2 Bentham's Hist. of Ely.

educated at Westminster school, and thence elected student of Christ church, Oxford, in 1605. In 1612 he was chosen fellow of All Souls' college; then went into orders, and travelled abroad; particularly into France and Spain. In July 1625 he took the degree of doctor in divinity; and by the interest and recommendation of the earl of Dorset, to whom he afterwards became chaplain, was appointed dean of Christ church, Oxford, in June 1629. In 1634 he was constituted chancellor of the church of Sarum, and soon after made chaplain to Charles I. He was appointed, in 1638, tutor to Charles prince of Wales, and afterwards to his brother the duke of York; and about the same time nominated to the bishopric of Chichester. In 1641 he was translated to the see of Salisbury, but received no benefit from it, on account of the suppression of episcopacy. On this event he repaired to the king at Oxford; and, after that city was surrendered, attended him in other places, particularly during his imprisonment in the Isle of Wight. He was a great favourite with his majesty; and is said by some to have assisted him in composing the "Eikon Basilike."

After the king's death, he retired to Richmond in Surrey, where he lived a solitary life till the restoration, when he was translated to the bishopric of Winchester, and also made lord almoner. About 1661 he began an alms-house at Richmond, which he endowed with a farm at Shepperton, for which he gave 1540*l.* which now produces 115*l.* per annum; and though he did not live to finish it, yet it was finished by his appointment, and at his expence. This house is of brick, and stands on the hill above Richmond, and took its rise from a vow made by him in the time of the king's exile. On the gate is this inscription; "I will pay my vows which I made to God in my trouble." The bishop had a more than ordinary affection for Richmond, not only because he had resided there several years during the absence of the royal family, but also because he had educated the prince in that place. He had designed some other works of piety and charity, but was prevented by death; for he enjoyed his new dignity little more than a year and a half, dying at Richmond in 1662, aged seventy-three. A few hours before he expired, Charles II. honoured him with a visit; and, kneeling down by the bed-side, begged his blessing; which the bishop, with one

hand on his majesty's head, and the other lifted up to heaven, gave with great zeal. He was buried in Westminster-abbey, on the north side of the Confessor's chapel; where a large marble stone was laid over his grave, with only these Latin words engraved upon it: "Hic jacet Brianus Winton."

By his will he bequeathed several sums of money to charitable uses; particularly lands in Pembridge, in Herefordshire, which cost 250*l.* settled upon an alms-house there begun by his father; 500*l.* to be paid to the bishop of Sarum, to be bestowed upon an organ in that church, or such other use as the bishop shall think fittest; 500*l.* to the dean and chapter of Christ-church, in Oxford, towards the new buildings; 200*l.* to be bestowed on the cathedral church of Chichester, as the bishop and dean and chapter shall think fit; 200*l.* to the cathedral church at Winchester; 40*l.* to the poor of Lewisham, in Kent, where he was born; 40*l.* to the poor of Greenwich; 20*l.* to the poor of Westham, in Sussex, and 20*l.* more to provide communion-plate in that parish, if they want it, otherwise that 20*l.* also to the poor; 20*l.* to the poor of Witham, in Sussex; 10*l.* per annum for ten years to William Watts, to encourage him to continue in his studies; 50*l.* a-piece to ten widows of clergyman; 50*l.* a-piece to ten loyal officers not yet provided for; 200*l.* to All-souls' college, in Oxford; 300*l.* to the repair of St. Paul's cathedral; and above 3000*l.* in several sums to private friends and servants! so that the character given of him by Burnet, who represents him as not having made that use of his wealth that was expected, is not just. He wrote and published a few pieces: as, 1. "The soul's soliloquies, and conference with conscience;" a sermon before Charles I. at Newport, in the Isle of Wight, on Oct. 25, being the monthly fast, 1648, 4to. 2. "Angels rejoicing for Sinners repenting;" a sermon on Luke xv. 10, 1648, 4to. 3. "A guide for the penitent, or, a model drawn up for the help of a devout soul wounded with sin," 1660, 8vo. 4. "Holy rules and helps to devotion, both in prayer and practice, in two parts," 1674, 12mo, with the author's picture in the beginning. This was published by Benjamin Parry, of Corpus Christi college, in Oxford. The life of archbishop Spotswood is likewise said by some to have been written by bishop Duppa; but, as Wood justly ob-

serves, that could not be, because it was written by a native of Scotland.[1]

DUPRAT (Anthony), a celebrated French cardinal, sprung of a noble family of Issoire, in Auvergne, appeared first at the bar of Paris. He was afterwards made lieutenant-general of the bailiwic of Montferrant, then attorney-general at the parliament of Toulouse. Rising from one post to another, he came to be first president of the parliament of Paris in 1507, and chancellor of France in 1515. He set out, it is said, by being solicitor at Cognac for the countess of Angoulême, mother of Francis I. This princess entrusted to him the education of her son, whose confidence he happily gained. Some historians pretend that Duprat owed his fortune and his fame to a bold and singular stroke. Perceiving that the count d'Angoulême, his pupil, was smitten with the charms of Mary, sister of Henry VIII. king of England, the young and beautiful wife of Louis XII. an infirm husband, who was childless; and finding that the queen had made an appointment with the young prince, who stole to her apartment during the night, by a back staircase; just as he was entering the chamber of Mary, he was seized all at once by a stout man, who carried him off confounded and dumb. The man immediately made himself known; it was Duprat. "What!" said he sharply to the count, "you want to give yourself a master! and you are going to sacrifice a throne to the pleasure of a moment!" The count d'Angoulême, far from taking this lesson amiss, presently recollected himself; and, on coming to the crown, gave him marks of his gratitude. To settle himself in the good graces of this prince, who was continually in quest of money, and did not always find it, he suggested to him many illegal and tyrannical expedients, such as selling the offices of the judicature, and of creating a new chamber to the parliament of Paris, which, composed of twenty counsellors, formed what was called la Tournelle. By his influence also the taxes were augmented, and new imposts established, contrary to the ancient constitution of the kingdom, all which measures he pursued without fear or restraint. Having attended Francis I. into Italy, he per-

[1] Biog. Brit.—Lysons's Environs, vol. I. and IV.—Ath. Ox. vol. II.—Usher's Life and Letters, p. 579.—Lloyd's Memoirs, fol. 598.—Barwick's Life; see Index.—In 1764 died Baldwin Duppa, esq. at Hollingburne, in Kent, who was said to be the last of the bishop's family.

suaded that prince to abolish the Pragmatic Sanction, and to make the Concordat, by which the pope bestowed on the king the right of nominating to the benefices of France, and the king granted to the pope the annates of the grand benefices on the footing of current revenue. While this concordat, which was signed Dec. 16, 1515, rendered him odious to the magistrates and ecclesiastics, he soon reaped the fruits of his devotion to the court of Rome; for, having embraced the ecclesiastical profession, he was successively raised to the bishoprics of Meaux, of Albi, of Valence, of Die, of Gap, to the archbishopric of Sens, and at last to the purple, in 1527. Being appointed legate à latere in France, he performed the coronation of queen Eleonora of Austria. He is said to have aspired to the papacy in 1534, upon the death of Clement VII.; but his biographers are inclined to doubt this fact, as he was now in years and very infirm. He retired, as the end of his days approached, to the chateau de Nantouillet, where he died July 9, 1535, corroded by remorse, and consumed by diseases. His own interests were almost always his only law. He sacrificed every thing to them; he separated the interests of the king from the good of the public, and sowed discord between the council and the parliament; while he did nothing for the dioceses committed to his charge. He was a long time archbishop of Sens, without ever appearing there once. Accordingly his death excited no regret, not even among his servile dependents. However, he built, at the Hôtel-Dieu of Paris, the hall still called the legate's-hall. "It would have been much larger," said the king, "if it could contain all the poor he has made."[1]

DUPRE DE ST. MAUR (NICHOLAS FRANCIS), master of the accounts at Paris, was born there in 1696, and died in that capital Dec. 1, 1774. He was admitted of the French academy in 1733, and was much esteemed as a man of general knowledge and taste. He attempted to give his countrymen an idea of English poetry, by a translation into French of Milton's Paradise Lost, in 4 vols. 12mo, containing also the Paradise Regained, translated by a Jesuit, with Addison's remarks on the former. This version, in which great liberties are taken with the original, is written in an animated and florid style. The last edition of the Dict. Hist. however, robs him of the whole merit of

[1] Dict. Hist.—Moreri in Prat.

this translation, and ascribes it to Boismorand, whose name was not so good a passport to fame as that of Dupré. He wrote also, an "Essay on the Coins of France," 1746, 4to, a work abounding in curious disquisition, and justly esteemed; "Inquiries concerning the value of Monies, and the price of Grain," 1761, 12mo; and "The Table of the duration of Human Life," in the Natural History of M. de Buffon. The author, who had cultivated in his youth the flowers of imagination, devoted his old age to studies relative to rural œconomy, to agriculture, and other sciences of importance to mankind.[1]

DU PUY. See PUY.

DURAND (DAVID), D. D. a very eloquent French protestant preacher at the Savoy in London, and a fellow of the royal society, was born about 1679 at St. Pargoire in Lower Languedoc, and was the son and brother of two distinguished protestant clergymen. Of his history, however, our memoirs are very scanty. It appears that he had a congregation first at Amsterdam, whence he was invited to that of the Savoy in London, where he died Jan. 16, 1763. His character was that of an universal scholar, a deep divine, a devotee to truth, and a most benevolent and disinterested man. Among his works are, 1. "La Vie et les Sentimens de Lucilio Vanini," Rotterdam, 1717, 12mo, and afterwards published in English. 2. "Histoire de la Peinture ancienne," from Pliny's Natural History, with the Latin text, and notes, Lond. 1725, fol. without his name. [3. "A volume of Sermons in French," Lond. 1726.] 4. "Hist. naturelle de l'Or et de l'Argent," edited in the same manner, 1729, fol. and both marked by French bibliographers among their rare books. 5. "C. Plinii historiæ naturalis ad Titum imperatorem præfatio," collated with ancient MSS. &c. Lond. 1728, 8vo. 6. An edition of Telemachus, with notes and illustrations, and a life of Fenelon, Hamburgh, 1731, 2 vols. 12mo, and revised by Dr. Durand for Watts of London, 1745. 7. "Histoire du XVI Siecle," Lond. 1725—29, 6 vols. 8vo, on the plan of Perizonius. 8. "Onzieme et douzieme volumes de l'Hist. d'Angleterre par Rapin," Hague, 1734, and Paris, 1749, 2 vols. 4to. 9. "Academica, sive de judicio erga verum, in ipsis primis fontibus, opera P. Valentiæ Zafrensis, editio nova emendatior," Lond. 1740, 8vo, printed by Bowyer,

[1] Dict. Hist.—Biog. Universelle in Boismorand.

in French and Latin. This work is so scarce in France, that when M. Capperonnier, one of the keepers of the national library, wanted to add it to the other editions published by Barbou, he was obliged to transcribe the whole from a copy lent to him by M. Chardin, who had one of the finest libraries in Paris. 10. "Exercices Français et Anglais," Lond. 1745, 8vo. 11. "Dissertation en forme d'entretien sur la Prosodie Française," prefixed to Boyer's Dictionary. 12. "Eclaircissemens sur le toi et sur le vous," ibid. 1753, 12mo. His sentiments on the *thee* and *thou* have been adopted by La Harpe in his late lectures. In 1777, a posthumous work by Dr. Durand, a life of Ostervald, was published, with a preface by the late rev. Samuel Beuzeville of Bethnal-green, a French clergyman, who died in 1782.[1]

DURAND (WILLIAM), one of the most learned lawyers of the thirteenth century, was born at Puimoisson in Provence; and was Henry of Suza's pupil, and taught canon law at Modena. He afterwards was made chaplain and auditor of the sacred palace, legate to Gregory X. at the council of Lyons, and bishop of Mende, 1286. He died at Rome, November 1, 1296. His works are, "Speculum Juris," Rome, 1474, fol. a work which gained him the name of Speculator. "Rationale divinorum officiorum;" the first edition is Mentz, 1459, fol. very scarce. "Repertorium Juris," Venice, 1496, fol. &c.—He is to be distinguished from his nephew, William Durand, who succeeded him as bishop of Mende, and died 1328. There is an excellent treatise by this last; "De la maniere de célébrer le Concile général," Paris, 1545, 8vo. He wrote it on occasion of the council of Vienne, to which he was summoned by Clement V. 1310. This treatise may also be found in a collection of several works of the same kind, published by M. Fourte, doctor of the Sorbonne.[2]

DURAND (DE ST. POURÇAIN), so called from a town in Auvergne, a learned French divine of the fourteenth century, entered the Dominican order, took a doctor's degree at Paris, was master of the sacred palace, bishop of Puy in Velay, and afterwards bishop of Meaux, where he died in 1333. Durand was one of the most eminent divines of his age; he left Commentaries on the four books of Sen-

[1] Dict. Hist.—Nichols's Life of Bowyer.
[2] Moreri.—Dict. Hist.—Clement Bibl. Curieuse.—Archæologia, vol. II.

tence, Paris, 1550, 2 vols. fol. and "Traité de l'Origine des Jurisdictions," 4to. He frequently combats the opinions of St. Thomas, being an adherent of Scotus, and displayed so much ingenuity in his disputes, as to be called the Most resolute Doctor. Although the Thomists could not conquer him in his life, one of the number contrived to dispose of him after death, in these lines:

> "Durus Durandus jacet hic sub marmore duro,
> An sit salvandus ego nescio, nec quoque curo."[1]

DURANT, not DURAND (GILLES), Sieur de la Bergerie, an eminent advocate to the parliament of Paris, is supposed, according to Pasquier, book xix. letter 15, to be the same who was one of the nine advocates commissioned by the court to reform the custom of Paris. He was also among the best poets before Malherbe, wrote odes, sonnets, elegies, &c. and translated, or imitated part of the Latin pieces written by his friend John Bonnefons the father; under the title of, "Imitations tirées du Latin de Jean Bonnèfons, avec autres amours et melanges poetiques," 1727, 12mo. This work has gone through several editions. "The verses to his godmother on the decease of her ass, who died in the flower of his age during the siege of Paris, Tuesday, Aug. 28, 1590," are esteemed a masterpiece in the ironical and sportive style. They may be found in the ingenious work, entitled, "Satyre Menipeé," and in the works of Durant, 1594, 12mo. He was broken on the wheel, July 16, 1618, with two Florentine brothers of the house des patrices, for a libel against the king. Some, however, doubt if this is the same.[2]

DURANTI (JOHN STEPHEN), son of a counsellor of the parliament of Toulouse, was advocate general, and afterwards appointed first president of the parliament by Henry III. in 1581, at the time when the fury of the league was at its height. Duranti opposed it with all his might; but was unable to restrain the factious either by threats or caresses. After having many times narrowly escaped death, once, as he was endeavouring to appease a tumult, one of the rebels killed him by a musket ball, on the 10th of February, 1589. While Duranti with uplifted hands was imploring heaven for his assassins, the people stabbed him in a thousand places, and dragged him by the feet to the

[1] Moreri.—Cave.—Brucker. [2] L'Avocat's Dict. Hist.—Moreri.

place of execution. As there was no gibbet prepared, they tied his feet to the pillory, and nailed behind him the picture of king Henry III., accompanying their cruelties with every brutal insult to his lifeless remains. Such was his recompense for the pains he had taken the foregoing year to preserve Toulouse from the plague. To this piece of service may be added the foundation of the college of l'Esquille, magnificently constructed by his orders; the establishment of two brotherhoods, the one to portion off poor girls, and the other for the relief of prisoners; and, many other acts of liberality to several young men of promising hopes, &c. The church of Rome too was no less obliged to him for his book "De ritibus ecclesiæ," which was thought so excellent by pope Sixtus V. that he had it printed at Rome, in 1591, folio. It has been falsely attributed to Peter Danés. The life of Duranti was published by Martel, in his Memoirs. The day after his death, Duranti was secretly buried at the convent of the Cordeliers; on which occasion he had no other cerecloth than the picture representing Henry III. that had been hung up with his body to the pillory. His heirs raised a monument to him, when the troubles were appeased.[1]

DUREL (JOHN), a learned divine in the seventeenth century, who wrote several pieces in vindication of the Church of England, was born at St. Helier's in the Isle of Jersey, in 1625. About the end of 1640, he was entered of Merton-college in Oxford; but when that city came to be garrisoned for king Charles I. he retired into France: and, having studied for some time at Caen in Normandy, took the degree of master of arts, in the Sylvanian college of that place, on the 8th of July 1664. Then he applied himself to the study of divinity, for above two years, at Saumur, under the celebrated Amyrault, divinity reader in that Protestant university. In 1647 he returned to Jersey, and continued for some time until the reduction of that island by the parliament-forces in 1651, when on account of his being in the defence of it for the king, he was forced to withdraw, or rather was expelled thence. He then went to Paris, and received episcopal ordination in the chapel of sir Richard Browne, knt. his majesty's resident in France, from the hands of Thomas, bishop of Galloway. From Paris, he removed to St. Malo's, whence the

[1] Moreri.—Dupin.—Freheri Theatrum.

reformed church of Caen invited him to be one of their ministers, in the absence of the learned Samuel Bochart, who was going into Sweden. Not long after, the landgrave of Hesse having written to the ministers of Paris, to send him a minister to preach in French at his highness's court, he was by them recommended to that prince, but preferred being chaplain to the duke de la Force, father to the princess of Turenne; in which station he continued above eight years. Upon the restoration he came over to England, and was very instrumental in setting up the new episcopal French church at the Savoy in London, in which he officiated first on Sunday, 14 July, 1661, and continued there for some years after, much to the satisfaction of his hearers. In April 1663, he was made prebendary of North Aulton, in the cathedral of Salisbury, being then chaplain in ordinary to his majesty; and, the 11th of February following, succeeded to a canonry of Windsor. On the 1st of July, 1668, he was installed into the fourth prebend of Durham, and had a rich donative conferred on him. The 28th of February, 1669-70, he was actually created doctor of divinity, by virtue of the chancellor's letters. In 1677, king Charles II. gave him the deanery of Windsor, vacant by the death of Dr. Bruno Ryves, into which he was installed July 27. He had also the great living of Witney in Oxfordshire conferred on him, all which preferments he obtained, partly through his own qualifications, being not only a good scholar, but also "a perfect courtier, skilful in the arts of getting into the favour of great men;" and partly through his great interest with king Charles II., to whom he was personally known both in Jersey and France. Mr. Wood thinks, that, had he lived some years longer, he would undoubtedly have been promoted to a bishopric. He published several things; and, among the rest, 1. "The Liturgy of the Church of England asserted, in a Sermon, preached [in French] at the chapel of the Savoy, before the French Congregation, which usually assembles in that place, upon the first day that divine service was there celebrated according to the Liturgy of the Church of England." Translated into English by G. B. doctor in physic, Lond. 1662, 4to. 2. "A View of the Government and public Worship of God in the reformed churches of England, as it is established by the act of uniformity," Lond. 1662, 4to. Exceptions having been made to this book by the nonconformists, partly in a book called "Apologia

pro ministris in Anglia (vulgo) nonconformistis," by an anonymous author, supposed to be Henry Hickman, he published, 3. "Sanctæ Ecclesiæ Anglicanæ adversus iniquas atque inverecundas Schismaticorum Criminationes, Vindiciæ." The presbyterians, taking great offence at it, published these answers: 1. "Bonasus Vapulans: or some castigations given to Mr. John Durel for fouling himself and others in his English and Latin book," Lond. 1672, 8vo, reprinted in 1676 under this title, "The Nonconformists vindicated from the Abuses put upon them by Mr. Durel and Mr. Scrivner." 2. Dr. Lewis Du Moulin published also this answer thereto: "Patronus bonæ fidei, in causa Puritanorum," &c. Lond. 1672, 8vo. Besides these, Dr. Durel published his "Theoremata philosophiæ," consisting of some theses maintained at the university of Caen; a French and Latin edition of the Common Prayer Book; and a French translation of the Whole Duty of Man, partly written by his wife.[1]

DURELL (DAVID), a learned divine, and biblical critic, of the church of England, was a native of the island of Jersey, and probably a descendant of the preceding Dr. John Durel. That the Durells were a very respectable family in Jersey is evident from there being several persons of the name who received considerable promotions both in that island and in England during the reign of king George the Second. He was born in 1728, and after going through a proper course of grammatical education, was matriculated at the university of Oxford, and became a member of Pembroke college, where, on the 20th of June, 1753, he took the degree of master of arts: After this, he was chosen a fellow of Hertford college, and was admitted principal of the same, in 1757, in the room of Dr. William Sharp, who resigned that office, and was afterwards regius professor of Greek in the university, and rector of East-Hampstead in Berks. On the 23d of April, 1760, Mr. Durell took the degree of bachelor in divinity, and that of Doctor on the 14th of January, 1764. Previously to the taking his last degree, he published, in 1763, his first learned work, entitled, "The Hebrew text of the parallel prophecies of Jacob and Moses, relating to the Twelve Tribes; with a translation and notes: and the various lections of near forty MSS. To which are added,

[1] Ath. Ox. vol. II.—Biog. Brit.

1. The Samaritan Arabic version of those passages, and part of another Arabic version made from the Samaritan text, neither of which have been before printed. 2. A map of the Land of Promise. 3. An Appendix, containing four dissertations on points connected with the subject of these prophecies," Oxford, 4to. In this work our author exhibited a valuable and decisive proof of his skill in Oriental literature, and of his capacity and judgment in elucidating the sacred Scriptures. In 1767, he was made a prebendary of Canterbury, in the room of Dr. Potter, who had resigned. The only remaining preferment, which Dr. Durell appears to have been possessed of, was the vicarage of Tysehurst in Sussex. In 1772, he gave a farther evidence of his great proficiency in biblical learning, by publishing "Critical remarks on the books of Job, Psalms, Ecclesiastes, and Canticles," Oxford, 4to, printed at the Clarendon press. In the preface to this performance, the author pleads for a new translation of the Bible. He intended to publish some remarks on the prophetic writings; but this design he was prevented from accomplishing, by his comparatively premature death, which happened when he was only forty-seven years of age. He died at his college, on the 19th of October, 1775, and was buried at St. Peter's in the East, Oxford, where there is an inscription on his grave-stone, with his arms. By his last will, he bequeathed twenty pounds a-year, arising from money by him lent for the building of Oxford-market; one half of which sum is given to the principal of Hertford college; the other, to the two senior fellows. From all that we have heard concerning Dr. Durell's character, we understand him to have been a gentleman of eminent piety and goodness.[1]

DURER (Albert), an eminent engraver and painter, descended from an Hungarian family, was born at Nuremberg May 20, 1471. Having made a slight beginning with a pencil in the shop of his father, who was a goldsmith, one Martin Hupse taught him a little of colouring and engraving. He was also instructed in arithmetic, perspective, and geometry; and then undertook, at twenty-six years of age, to exhibit some of his works to the public. His first work was the three Graces, represented by three naked women, having over their heads a globe, in which was en-

[1] Biog. Brit.

graved the date of the year 1497. He engraved on wood the whole life and passion of Christ in thirty-six pieces, which were so highly esteemed, that Marc Antonio Franci copied them on copper, and so exactly, that they were thought to be Albert's, and sold as such. Albert hearing of this, and receiving at the same time one of the counterfeit cuts, was so enraged, that he immediately went to Venice, and complained of Marc Antonio to the government; but obtained no other satisfaction, than that Marc Antonio should not for the future put Albert's name and mark to his works.

As Durer did not make so much use of the pencil as the graver, few of his pictures are to be met with, except in the palaces of princes. His picture of Adam and Eve, in the palace at Prague, is one of the most considerable of his paintings, and Bullart, who relates this, adds, that there is still to be seen in the palace a picture of Christ bearing his cross, which the city of Nuremberg presented to the emperor; an adoration of the wise men; and two pieces of the Passion, that he made for the monastery at Francfort; an Assumption, the beauty of which was a good income to the monks, by the presents made to them for the sight of so exquisite a piece: that the people of Nuremberg carefully preserve, in the senators-hall, his portraits of Charlemagne, and some emperors of the house of Austria, with the twelve apostles, whose drapery is very remarkable: that he sent to Raphael his portrait of himself done upon canvass, without any colours or touch of the pencil, only heightened with shades and white, but with such strength and elegance, that Raphael was surprised at the sight of it; and that this excellent piece, coming afterwards into the hands of Julio Romano, was placed by him among the curiosities of the palace of Mantua.

The particular account which we find in Vasari of his engravings is curious; and it is no small compliment to him to have this Italian author own, that the prints of Durer, being brought to Italy, excited the painters there to perfect that part of the art, and served them for an excellent model. Vasari is profuse in his praises of Durer's delicacy, and the fertility of his imagination. As Durer could not hope to execute all his designs while he worked on copper, he bethought himself of working on wood. One of his best pieces in this style is a Saint Eustachius kneeling before a stag, which has a crucifix between its

horns; which cut, says Vasari, is wonderful, and particularly for the beauty of the dogs represented in various attitudes. John Valentine Andreas, a doctor in divinity in the duchy of Wirtemberg, sent this piece to a prince of the house of Brunswick; to whom the prince replied by letter, "You have extremely obliged me by your new present; a cut which merits a nobler metal than brass, done by the celebrated painter of Nuremberg, and which, I think, wants nothing, unless Zeuxis or Parrhasius, or some person equally favoured by Minerva, should add colours and the native form." The praises which this same divine gave to Durer in his answer to the prince's letter, are remarkable, and worth transcribing: "I could easily guess," says he, "that the Eustachius of Durer would not prove an unacceptable present to you, from whatever hand a performance of that admirable artist came. It is very surprising in regard to that man, that, in a rude and barbarous age, he was the first of the Germans who not only arrived to an exact imitation of nature by the perfection of his art, but likewise left no second; being so absolute a master of it in all its parts, in etching, engraving, statuary, architecture, optics, symmetry, and the rest, that he had no equal, except Michel Angelo Buonaroti, his contemporary and rival; and left behind him such works as were too much for the life of one man. He lived always in a frugal manner, and with the appearance of poverty. The Italians highly esteem him, and reproach us for not setting a due value on the ornaments of our own country." We learn from the same authority, that the emperor Rodolphus II. ordered the plate of St. Eustachius to be gilded; and that Durer, at the intimation of his friend and patron Bilibaldus Pirkheimer, corrected an error in it, which was, that the stirrups of the horse on which Eustachius was to ride, were too short.

The emperor Maximilian had a great affection for Durer, treated him with a particular regard, and gave him a good pension and letters of nobility; and Charles V. and his brother Ferdinand, king of Hungary, followed Maximilian's example in favour and liberality to him. This eminent man died at Nuremberg, on April 6, 1528, and was interred in the church-yard at St. John's church, where his good friend Pirkheimer placed a very honourable sepulchral inscription to him. He was married, and had a shrew for his wife, while others relate, that, in painting

the Virgin Mary, he took her face for his model; it is not impossible that both these accounts may be true, and it is very certain that she embittered his life. He was a man of most agreeable conversation, and a lover of mirth; yet he was virtuous and wise, and, to his honour be it said, never employed his art in obscene representations, which was too much the fashion of his times.

Albert Durer wrote several books in the German language, which were translated into Latin by other persons, and published after his death, viz. 1. His book upon the rules of painting, entitled "De Symmetria Partium in rectis formis Humanorum Corporum," printed in folio, at Nuremberg, in 1532, and at Paris in 1557. An Italian version also was published at Venice, in 1591. 2. "Institutiones Geometricæ," Paris, 1532. 3. "De Urbibus, Arcibus, Castellisque condendis & muniendis," Paris, 1531. 4. "De Varietate Figurarum, et Flexuris Partium, et Gestibus Imaginum," Nuremberg, 1534. The figures in these books, which are from wooden plates, are very numerous, and most admirably well executed, indeed, far beyond any thing of the kind done in our own days. Some of them also are of a very large size, as much as 16 inches in length, and of a proportional breadth, which being exquisitely worked, must have cost great labour. His geometry is chiefly of the practical kind, consisting of the most curious descriptions, inscriptions, and circumscriptions of geometrical lines, planes, and solids. We here meet, for the first time, with the plane figures, which folded up make the five regular or platonic bodies, as well as that curious construction of a pentagon, being the last method in prob. 23 of Hutton's Mensuration.

The incidents of Albert Durer's life have been variously represented, and modern critics have entertained various opinions of his skill. Referring to our authorities for some of these, we shall conclude this article with what has been advanced by his latest critic, Mr. Fuseli. He seems, says this artist, to have had a general capacity, not only for every branch of his art, but for every science that stood in some relation with it. He was perhaps the best engraver of his time. He wrote treatises on proportion, perspective, geometry, civil and military architecture. He was a man of extreme ingenuity, without being a genius. He studied, and as far as his penetration reached, established certain proportions of the human frame, but he did not

invent or compose a permanent standard of style. Every work of his is a proof that he wanted the power of imitation; of concluding from what he saw, to what he did not see; that he copied rather than imitated the forms of individuals, and tacked deformity and meagreness to fulness, and sometimes to beauty. Such is his design. In composition, copious without taste, anxiously precise in parts, and unmindful of the whole, he has rather shewn us what to avoid than what to follow: in conception he sometimes had a glimpse of the sublime, but it was only a glimpse. Such is the expressive attitude of his Christ in the Garden, and the figure of Melancholy as the Mother of Invention. His Knight attended by Death and the Fiend, is more capricious than terrible, and his Adam and Eve are two common models, hemmed in by rocks. If he approached genius in any part of the art, it was in colour. His colour went beyond his age, and in easel-pictures, as far excelled the oil-colour of Raphael for juice and breadth, and handling, as Raphael excels him in every other quality. His drapery is broad, though much too angular, and rather snapt than folded. Albert is called the Father of the German school, and if numerous copyists of his faults can confer that honour, he was. That the exportation of his works to Italy should have effected a temporary change in the principles of some Tuscan artists, in Andrea del Sarto and Jacopo da Pontormo, who had studied Michel Angelo, is a fact which proves that minds at certain periods may be as subject to epidemic influence, as bodies.[1]

DURET (Louis), born of a noble family at Beaugé-la-ville, in Brescia, then belonging to the duke of Savoy, in 1527, was among the most famous physicians of his time, and practised his art at Paris with great reputation, during the reigns of Charles IX. and Henry III. to whom he was physician in ordinary. He came to Paris very young, without money or friends, yet soon acquired distinction in his studies of the belles lettres and medicine, and when he had taken his doctor's degree in the latter faculty, acquired great practice; a very advantageous marriage served to introduce him at court, and to the appointment of pro-

[1] D'Argenville, vol. III.—Descamps, vol. I.—Melchior Adam.—Strutt and Pilkington.—Sir Joshua Reynolds's Works,—Gilpin on Prints.—Life in German, by J. Ferd. Roth, Leipsic, 1791, 8vo.

fessor of medicine. Henry III. who had a singular esteem and affection for him, granted him a pension of four hundred crowns of gold, with survivance to his five sons; and, as a mark of his condescension, was present at the marriage of his daughter, to whom he made presents to a considerable amount. Duret died Jan. 22, 1586, at the age of fifty-nine. He was firmly attached to the doctrine of Hippocrates, and treated medicine in the manner of the ancients. Of several books that he left, the most esteemed is a "Commentaire sur les Coaques d'Hippocrate," Paris, 1621, Gr. and Lat. folio. He died before he had put the finishing hand to this work. John Duret, his son, revised it, and gave it to the public under this title, "Hippocratis magni Coacæ prænotiones: opus admirabile, in tres libros distributum, interprete et enarratore L. Dureto." John Duret followed his father's profession with great success, and died in 1629, aged sixty-six.[1]

D'URFEY (THOMAS), an author, more generally spoken of by the familiar name of Tom, was descended from an ancient family in France. His parents, being protestants, fled from Rochelle before it was besieged by Lewis XIII. in 1628, and settled at Exeter, where this their son was born, but in what year is uncertain. He was originally bred to the law; but soon finding that profession too saturnine for his volatile and lively genius, he quitted it, to become a devotee of the muses; in which he met with no small success. His dramatic pieces, which are very numerous, were in general well received: yet, within thirty years after his death, there was not one of them on the muster-roll of acting plays; that licentiousness of intrigue, looseness of sentiment, and indelicacy of wit, which were their strongest recommendations to the audiences for whom they were written, having very justly banished them from the stage in the periods of purer taste. Yet are they very far from being totally devoid of merit. The plots are in general busy, intricate, and entertaining; the characters are not ill drawn, although rather too farcical, and the language, if not perfectly correct, yet easy and well adapted for the dialogue of comedy. But what obtained Mr. D'Urfey his greatest reputation, was a peculiarly happy knack he possessed in the writing of satires and irregular odes. Many of these were upon temporary occasions, and

[1] Moreri.—Niceron, vol. XXIII.—Frekeri Theatrum.

were of no little service to the party in whose cause he wrote; which, together with his natural vivacity and good humour, obtained him the favour of great numbers of all ranks and conditions, monarchs themselves not excluded. He was strongly attached to the tory interest, and in the latter part of queen Anne's reign had frequently the honour of diverting that princess with witty catches and songs of humour, suited to the spirit of the times, written by himself, and which he sung in a lively and entertaining manner. And the author of the Guardian, who, in No. 67, has given a very humorous account of Mr. D'Urfey, with a view to recommend him to the public notice for a benefit-play, tells us, that he remembered king Charles II. leaning on Tom D'Urfey's shoulder more than once, and humming over a song with him. He used frequently to reside with the earl of Dorset at Knole; where a picture of him, painted by stealth, is still to be seen.

He appears to have been a diverting companion, and a cheerful, honest, good-natured man; so that he was the delight of the most polite companies and conversations, from the beginning of Charles II.'s to the latter part of king George's I.'s reign; and many an honest gentleman got a reputation in his county by pretending to have been in company with Tom D'Urfey. Yet he shared the fate of those whose only merit is to contribute to merriment, and towards the latter part of his life he stood in need of assistance, to prevent his passing the remainder of it in a cage, like a singing-bird; for, to speak in his own words, "after having written more odes than Horace, and about four times as many comedies as Terence, he found himself reduced to great difficulties by the importunities of a set of men, who of late years had furnished him with the accommodations of life, and would not, as we say, be paid with a song." Mr. Addison informs us, that, in order to extricate him from these difficulties, he himself immediately applied to the directors of the play-house, who very generously agreed to act "The Plotting Sisters," a play of Mr. D'Urfey's, for the benefit of its author. What the result of this benefit was, does not appear; but it was probably sufficient to make him easy, as we find him living and continuing to write with the same humour and liveliness to the time of his death, which happened Feb. 26, 1723. What was his age at this time, is not certainly specified any where; but he must have been considerably

advanced in life, his first play, which could scarcely have been written before he was twenty years of age, having made its appearance forty-seven years before. He was buried in the church-yard of St. James's, Westminster.

Those who have a curiosity to see his ballads, sonnets, &c. may find a large number of them in six volumes, 12mo, entitled "Pills to purge Melancholy," of which the Guardian, in No. 29, speaks in very favourable terms, although his muse was certainly not of a very high order. The titles of his dramatic pieces (thirty-one in number) may be found in the Biographia Dramatica.[1]

DURHAM (JAMES), an eminent Scotch divine of the seventeenth century, the eldest son of John Durham of Easter-Powrie, esq. and descended from the ancient family of Grange Durham in the county of Angus, was born about 1622, and educated at the university of St. Andrew's, which he left without taking a degree, as he had then no design of following any of the learned professions. When the civil wars broke out, he served in the army, with the rank of captain, but was so much affected by his narrow escape from being killed in an engagement with the English, that, encouraged by Dr. David Dickson, professor of divinity at Glasgow, he determined to devote himself to the church. With this view he went to Glasgow, studied divinity under Dr. Dickson, and in 1646 was licensed by the presbytery of Irvine to preach. In the following year he was ordained minister of the Black-friars' church in Glasgow, where he became one of the most popular preachers of his time. In 1650 he was chosen to succeed Dr. Dickson as professor, and about the same time attended Charles II. when in Scotland, as one of his chaplains. In 1651, when Cromwell and his army were at Glasgow, Durham preached before the usurper, and upbraided him to his face for having invaded the country. Next day Cromwell sent for him, and told him he thought he had been a wiser man than to meddle with public affairs in his sermons. Durham answered that it was not his common practice, but that he could not help laying hold of such an opportunity of expressing his sentiments in his presence. Cromwell dismissed him with a caution, but met with so many other instances of similar rebuffs from the Scotch clergy, that he thought it unadvisable to pur-

[1] Biog. Dram.—Cibber's Lives, vol. III.—Guardian.—Swift's Works.

sue any more severe course. Durham was a man of such moderation of temper and sentiment, as to be able to conduct himself without giving much offence in those troublesome times, and gained the favour of all parties by the conscientious discharge of his pastoral duties. This character gave him unusual authority in the country where he lived; but his incessant labours both as a preacher and writer brought on a consumptive disorder, of which he died June 25, 1658, in the prime of life. He wrote, 1. "A Commentary on the Revelations." 2. "Sermons on the liii. of Isaiah." 3. "Sermons on the Song of Solomon." 4. "A treatise on Scandal." 5. "An Exposition of the Commandments:" the two latter posthumous; with some single sermons and pious tracts, which have been often reprinted.[1]

DURHAM, SIMON or SIMEON of. See SIMON.

DURHAM (WILLIAM), an English divine, son of John Durham of Willersley near Campden in Gloucestershire, was born there in 1611, and educated at Broadway in the same county. In 1626 he became a student of New-inn, Oxford, took his degrees in arts, and after receiving orders became curate of St. Mary's, Reading. In the beginning of the rebellion he went to London, conformed with the ruling powers, and became preacher at the Rolls chapel. He was afterwards presented to the rectory of Burfield in Berkshire, and that of Tredington in Worcestershire; but after the restoration was ejected and came to London, where he remained unemployed for some time. At length upon his conformity to the established church, Sir Nich. Crispe presented him to the rectory of St Mildred's, Bread-street, where he died July 7, 1684. He published several single sermons, a tract on family instruction, and, what is now the most valuable of his works, the life of Dr. Harris, president of Trinity college, Oxford, 1660, 12mo. He had a son, of the same names, who was D. D. of Cambridge, rector of Letcombe Basset in Berkshire, and chaplain to the duke of Monmouth. He died of an apoplexy June 18, 1686.[2]

DURY (JOHN), in Latin Duræus, was a divine of Scotland, in the seventeenth century, who laboured with great zeal to unite the Lutherans and Calvinists. He was born and educated for the ministry in Scotland. In 1624 he

[1] Biog Scoticana. [2] Ath. Ox. vol. II.

came to Oxford for the sake of the public library. How long he remained there is uncertain; for his strong inclination for his great work, and his sanguine hopes of success in it, induced him to let his superiors know, that he could employ his talents better by travelling through the world, than if he was confined to the care of one flock. They agreed to his proposals, and permitted him to go from place to place, to negociate an accommodation between the protestant churches. He obtained likewise the approbation and recommendation of Laud archbishop of Canterbury; and was assisted by Bedell bishop of Kilmore, and also by Dr. Joseph Hall, bishop of Exeter, as he acknowledges in the preface to his "Prodromus." He began by publishing his plan of union in 1634; and the same year appeared at a famous assembly of the evangelical churches in Germany at Francfort. The same year also the churches of Transylvania sent him their advice and counsel. Afterwards he negociated with the divines of Sweden and Denmark: he turned himself every way: he consulted the universities; he communicated their answers, and was not deterred by the ill success of his pains, even in 1661 *. He appeared at that time as much possessed as ever with hopes of succeeding in this wild and impracticable scheme; and, going for Germany, desired of the divines of Utrecht an authentic testimony of their good intentions, after having informed them of the state in which he had left the affair with the king of Great Britain and the elector of Brandenburgh; and of what had passed at the court of Hesse, and the measures which were actually taken at Geneva, Heidelberg, and Metz. He desired to have this testimonial of the divines of Utrecht, in order to shew it to the Germans; and having obtained it, he annexed it to the end of a Latin work, which he published this year at Amsterdam, under the following title: "Johannis Duræi irenicorum tractatuum prodromus, &c." The preface of this book is dated at Amsterdam, October 1, 1661.

Being at Francfort in April 1662, he declared to some gentlemen of Metz, that he longed extremely to see M. Ferri, an enthusiast, like himself, for uniting discordancies.

* Dury's Life is not very accurately given by any of his biographers. He was not all this while abroad on his great design. In 1641 we find him in London, as one of the members of the Assembly of Divines, and he was also one of the preachers before the Long Parliament. He afterwards quitted the presbyterian party, and joined that of the independents.

He resolved at length to go to Metz, but met with two difficulties: the first was, that he must consent to dress after the French fashion, like a countryman: the second, to have his great white and square beard shaved. He got over these difficulties: and, upon his arrival, monsieur Ferri was so surprised, so overjoyed, and so very eager to salute this good doctor and fellow-labourer immediately, that he went out to meet him in a complete undress. They conferred much; and their subject was an universal coalition of religions. In 1674, however, Dury began to be much discouraged; nor had he any longer hopes of serving the church by the methods he had hitherto taken. He had therefore recourse to another expedient, as a sure means of uniting not only Lutherans and Calvinists, but all Christians; and this was, by giving a new explication of the Apocalypse. Accordingly he published it in a little treatise in French, at Francfort in 1674. He now enjoyed a quiet retreat in the country of Hesse: where Hedwig Sophia, princess of Hesse, who had the regency of the country, had assigned him a very commodious lodging, with a table well furnished, and had given him free postage for his letters. He returns her thanks for this in the epistle dedicatory to the book above mentioned. It is not known in what year he died. He was an honest man, full of zeal and piety, but somewhat fanatical. Among his publications, the titles of some of which shew his cast of opinions, in which he was by no means steady, we find, 1. "Consultatio theologica super negocio Pacis Ecclesiast." Lond. 1641, 4to. 2. "A summary discourse concerning the work of Peace Ecclesiastical," Camb. 1641, 4to, which was presented in 1639 to sir Thomas Rowe, ambassador at Hamburgh. 3. "Petition to the house of commons for the preservation of true Religion," Lond. 1642, 4to. 4. "Certain considerations, shewing the necessity of a correspondency in spiritual matters betwixt all professed Churches," ibid. 1642, 4to. 5. "Epistolary Discourse to Thomas Godwin, Ph. Nye, and Sam. Hartlib," ibid. 1644, 4to, a discourse against toleration, which was answered by H. Robinson. 6. "Of Presbytery, and Independency, &c." 1646, 4to. 7. "Model of the Church Government," 1647, 4to. 8. "Peace makes the Gospel way," 1648, 4to. 9. "Seasonable discourse for Reformation," 1649, 4to, published by Sam. Hartlib. 10. "An epistolical Discourse to Mr. Thos. Thorowgood, concerning his conjecture that the

Americans are descended from the Israelites, &c." 1649, 4to. 11. "Considerations concerning the Engagement," 1650, with two other pamphlets on the same subject, in answer to an antagonist. 12. "The Reformed School," 1650, 12mo, published by Hartlib, with a supplement in 1651. 13. "The reformed Library Keeper," 1650, 12mo, to which is added "Bibliotheca ducis Brunovicensis et Luneburgi," at Wolfenbuttle. 14. "Conscience eased, &c." 1651, 4to. 15. "Earnest plea for Gospel Communion," 1654. 16. "Summary platform of Divinity," 1654. Hartlib wrote a defence of Dury against the presbyterians, Lond. 1650. In this we are told that he obtained an estate of 60*l.* per ann. in the marshes of Kent, which came into the possession of Henry Oldenburg, who married his daughter.[1]

DUSSAULX (JOHN), a French writer of distinguished taste and talents, was born at Chartres, Dec. 28, 1728, of a family which made a considerable figure in the profession of the law. He appears to have first served in the army under the marechal Richelieu, and was noted for his courage. On his return to Paris, by the advice of the learned professor Guerin, he devoted his time to literature, and was in 1776 admitted a member of the academy of inscriptions. On the breaking out of the revolution, although chosen into the convention, he was too moderate for the times, and was imprisoned, and probably would have ended his days on the scaffold, had not Marat obtained his pardon by representing him as an old dotard, from whom nothing was to be feared. In 1797 he was chosen a member of the council of ancients, and on that occasion delivered a long speech against the plan of a national lottery. He died March 16, 1799. His principal works are, 1. A French translation of Juvenal, by far the best that ever appeared in that language, and which he enriched with many valuable notes. It was first published in 1770, 8vo, in a very correct and elegant manner, and was reprinted in 1796. 2. "De la passion du Jeu," 1779, 8vo. The author had been once fond of play, but renounced it in consequence of witnessing the many miseries it occasions, which he has displayed in this treatise. He was

[1] Gen. Dict.—Tanner.—Mosheim.—Biog. Brit. vol. VII. p. 4383.—Wood's Fasti, vol. I. In 1744 II. Jasper Benzelius published at Helmstadt a life or dissertation on Dury.—See also Burnet's Life of Bedell, p. 137.—Ward's Gresham Professors, p. 250.

afterwards, in 1793 or 1794, charged by the committee of public instruction to draw up, in conjunction with M. Mercier, a report on the suppression of games of chance, which produced a treatise from him, "Sur la suppression des Jeux de Hazard," probably a repetition of what he had advanced before. 3. "Eloge de l'abbe Blanches," prefixed to his works. 4. "Memoire sur les Satiriques Latins," in the 43d vol. of the Memoirs of the academy of inscriptions. 5. "Voyage à Barrege et dans les hautes Pyrenees," 1796, 8vo, an amusing tour, which would not have been less so if he had avoided an affected imitation of Sterne. 6. "Mes rapports avec J. J. Rousseau," 1798, 8vo, in which there are some curious particulars of the Genevan philosopher. From the Memoirs of the National Institute we learn that when M. Dussaulx was in the army he married a lady who survived him, and to whom he appears to have been attached with extraordinary fidelity and unremitted affection. He declared, towards the close of his life, that she had been his first and his last love; and it was to her he was indebted for nearly the whole of his literary reputation. Madame Dussaulx, from the casual effusions of his pen, conceived him to be capable of spirited as well as elegant versification, and proposed to him to translate particular passages of Juvenal. These he executed with so much success, that he was incited by degrees to make a complete version of the whole of his satires, and thereby produced a performance which secured to him a very large acquaintance and friendship with the literary world.[1]

DUTENS (Lewis), a gentleman of considerable literary and political knowledge, was descended from a protestant family in France, which his father left about the beginning of the last century, in order to reside in England, where he had an opulent brother, but not finding the climate agree with him, returned to France. There he married, and became the father of seven children, one of whom, the subject of this memoir, was born in 1729, and assumed the name of Duchillon from a small estate so called, which had long been the property of his ancestors. His talents, according to his own account, were extraordinary; in his fifth year he was a proficient at chess; and at ten, he composed comedies for his amusement, enigmas for the Mer-

[1] Dict. Hist.—Memoirs of the National Institute.

cure de France, epigrams in the news of the day, and madrigals for the ladies. He read much in romances, belles lettres, poetry, history, and morality, and though somewhat roving and unsettled in his disposition, had evidently laid in a very large stock of general knowledge. After various youthful adventures, which form a very amusing part of his "Memoires d'un Voyageur," &c. which he published a few years before his death, we find him appointed, in 1758, chaplain (for he was then in orders) and secretary to the hon. Stuart M'Kenzie, envoy extraordinary to the court of Turin.

With this gentleman he left London in October of that year, and when Mr. M'Kenzie returned to England in 1760, Mr. Dutens filled the honourable situation of chargé des affaires at Turin till May 1762, when he rejoined Mr. M'Kenzie at London, and assisted him as one of the members of lord Bute's administration. Before this administration closed he obtained a handsome pension; and shortly after was invited to resume his situation as chargé des affaires at Turin, a place to which he manifested an evident partiality. He continued two years at Turin, and at his leisure hours planned an edition of Leibnitz's works, which was published in six vols. 4to, at Geneva, in 1768, and evinced the serious attention which he had bestowed on the opinions of that philosopher, and his extensive correspondence at this time with many of the most learned men in Europe. At Turin also he displayed a very intimate acquaintance with the philosophy, arts, &c. of ancient and modern times, by his "Recherches sur l'Origine des Decouvertes," &c. a work in which he endeavours to prove that our most celebrated philosophers have been indebted to the ancients for the greatest part of their knowledge. This was published at Paris, 1766, 2 vols. 8vo, and afterwards translated into English and published at London. Although it cannot be said that Mr. Dutens has accomplished his full intention in this work, many of his positions being rather the whims and caprices of a lively writer, in support of a pre-conceived theory, yet he has at least proved that much of his own time had been devoted to the inquiry, and that his range of reading had been very extensive.

Before he quitted Turin, Mr. M'Kenzie's interest with the duke of Northumberland, then lord lieutenant of Ireland, procured him the promise of a deanery in that king-

dom, which he declined accepting; but soon after received from the same noble patron a presentation to the rectory of Elsdon in Northumberland, then worth 800*l.* a year; which induced him, in 1766, to return to England, where he received a present of 1000*l.* from the king, and was highly delighted with the reception he met with at Northumberland-house. In 1768 he performed an extensive tour through the continent with lord Algernon Percy, the duke of Northumberland's son. In the course of this tour, some conversation at Genoa with the marchioness of Babbi, gave rise to a work which Mr. Dutens afterwards published at Rome under the title of "The Tocsin," and afterwards at Paris, under the title of "Appel au bons sens." After this tour was finished, he resided for some time at Paris, where he published several works, and lived in a perpetual round of splendid amusements. In 1776 he returned to London, and lived much with the Northumberland family, and with his early patron Mr. M'Kenzie, until lord Montstuart was appointed envoy-extraordinary to the court of Turin, whom he accompanied as his friend, but without any official situation, except that when lord Montstuart was called to England upon private business, he again acted for a short time as chargé des affaires. After this, according to his memoirs, his time was divided for many years between a residence in London, and occasional tours to the continent, with the political affairs of which he seems always anxious to keep up an intimate acquaintance At length the death of his first friend and patron placed him in easy if not opulent circumstances, as that gentleman left him executor and residuary legatee with his two nephews, lord Bute and the primate of Ireland. The value of this legacy has been estimated at 15,000*l.* which enabled Mr. Dutens to pass the remainder of his life in literary retirement and social intercourse, for which he was admirably qualified, not only by an extensive knowledge, but by manners easy and accommodating. In the complimentary strain of a courtier few men exceeded him, although his profuse liberality in this article was sometimes thought to lessen its value. He died at his house in Mount-street, Grosvenor-square, May 23, 1812, in his eighty-third year. Not many days before his death, he called, in a coach, on many persons of eminence with whom he had corresponded, for the sole purpose of returning the letters he had received from them.

His publications, not already noticed were, 1. "Explications des quelques Medailles de peuple, de villes, et des rois Grecques et Pheniciennes," 1773, 4to. 2. The same translated. 3. "Itineraire des Routes les plus frequentées; ou Journal d'un Voyage aux Villes principales de l'Europe," often reprinted. 4. "Histoire de ce qui s'est passé pour establissement d'une Regence en Angleterre. Par M. L. D. Ne D. R. D. L. Ge. Be." 1789, 8vo; in which he adopted the sentiments of Mr. Pitt's administration on the important question of the regency, which, he says, lost him the favour of a great personage. 5. "Recherches sur le tems le plus reculé de l'usage des Voutes chez les Anciens," 1795. He wrote also the French text of the second volume of the Marlborough gems, a task for which he was well qualified, as he was an excellent classical antiquary and medallist. In 1771 he translated "The manner of securing all sorts of brick buildings from fire," &c. from the French of count d'Espie. His last publication, in 1805, was his own history, in "Memoires d'un Voyageur," &c. of which we have availed ourselves in this sketch; but, although this work may often amuse the reader, and add something to the knowledge of human nature, it will not perhaps create an unmixed regard for the character of the writer.[1]

DUVAL (ANDREW), a celebrated doctor of the Sorbonne, was born at Pontoise in 1564. He defended the opinions of the Ultramontanes, and was among Richer's greatest adversaries. Duval was superior general of the French Carmelites, senior of the Sorbonne, and dean of the faculty of theology at Paris, and died September 9, 1638. He left a system of divinity; a treatise entitled, "De Supremâ Romani Pontificis in Ecclesiam potestate," 1614, 4to; a Commentary on the summary of St. Thomas, 2 vols. fol. "Vie de la Sœur Merie de l'Incarnation," 1622, 8vo, full of reveries; and other works. William Duval, his relation, was professor at the colleges of Calvy and Lisieux, then at the royal college in Paris, and afterwards doctor of physic. He published "Hist. du College Roial," and an edition of Aristotle, 1619, 2 vols. fol.[2]

DUVAL (VALENTINE JAMERAI), a man of extraordinary talents, and who by their means was enabled to emerge from poverty and obscurity, was born in 1695 in the little

[1] See also Memoirs of Mr. Dutens in Gent. Mag. 1812, of which some copies were printed in a quarto form, by Mr. Nichols, with an engraving of Mr. Dutens.
[2] Moreri.

village of Artonay in Champagne. At the age of ten years he lost his father, a poor labourer, who left his wife poor, and burthened with children, at a time when war and famine desolated France. In this state Duval accustomed himself from his infancy to a rude life, and to the privation of almost every necessary. He had scarcely learned to read, when, at the age of twelve years, he entered into the service of a peasant of the same village, who appointed him to take care of his poultry, but at the commencement of the severe winter of 1709, he quitted his native place, and travelled towards Lorraine. After a few days journey he was seized by an excessive cold, and even attacked by the small-pox, but by the humane care of a poor shepherd in the environs of the village of Monglat, aided by the strength of his constitution, he recovered, and quitted his benefactor to continue his route as far as Clezantine, a village on the borders of Lorraine, where he entered into the service of another shepherd, with whom he remained two years; but taking a disgust to this kind of life, chance conducted him to the hermitage of La Rochette, near Deneuvre. The hermit, known by the name of brother Palemon, received him, made him partake his rustic labours, and when obliged to resign his place to a hermit sent to brother Palemon by his superiors, he got a letter of recommendation to the hermits of St. Anne, at some distance from La Rochette, and a mile or two beyond Luneville, where he arrived in 1713, and was entrusted with the care of six cows. The hermits also taught him to write; and as he had a great ardour for books, he engaged in the business of the chase, and with the money he procured for his game, was already enabled to make a small collection of books, when an unexpected occasion furnished him with the means of adding to it some considerable works. Walking in the forest one day in autumn, he found a gold seal, with a triple face well engraved on it. He went the following Sunday to Luneville, to entreat the vicar to publish it in the church, that the owner might recover it by applying to him at the hermitage. Some weeks after, a Mr. Foster, or Forster, an Englishman, knocked at the gate of St. Anne's, and inquired for his seal. In the course of the conversation which passed between him and Duval, he was surprized to find that the latter had picked up some knowledge of heraldry, and being much pleased with his answers, gave him two guineas as a recompense. Desirous

of being better acquainted with this young lad, he made him promise to come and breakfast with him at Luneville every holiday. Duval kept his word, and received a crown-piece at every visit. This generosity of Mr. Foster continued during his abode at Luneville, and he added to it his advice respecting the choice of books and maps. The application of Duval, seconded by such a guide, could not fail of being attended with improvement, and he acquired a considerable share of various kind of knowledge.

The number of his books had gradually increased to four hundred volumes, but his wardrobe continued the same. A coarse linen coat for summer; and a woollen one for winter, with his wooden shoes, constituted nearly the whole of it. His frequent visits at Luneville, the opulence and luxury that prevailed there, and the state of ease he began to feel, did not tempt him to quit his first simplicity; and he would have considered himself as guilty of robbery if he had spent a farthing of what was given him, or what he gained, for any other purpose than to satisfy his passion for study and books. Economical to excess as to all physical wants, and prodigal in whatever could contribute to his instruction and extend his knowledge, his privations gave him no pain. In proportion as his mind ripened, and the circle of his ideas enlarged, he began to reflect upon his abject state. He felt that he was not in his proper place; and he wished to change it. From this instant a secret inquietude haunted him in his retreat, accompanied him in the forest, and distracted him in the midst of his studies.

Seated one day at the foot of a tree, absorbed in his reflections, and surrounded by maps of geography, which he examined with the most eager attention, a gentleman suddenly approached him, and asked with an air of surprise what he was doing.—" Studying geography," said he.—" And do you understand any thing of the subject?" —" Most assuredly; I never trouble myself about things I do not understand."—" And what place are you now seeking for?"—" I am trying to find the most direct way to Quebec."—" For what purpose?"—" That I might go there, and continue my studies in the university of that town."—" But why need you go for this purpose to the end of the world? There are universities nearer home, superior to that of Quebec; and if it will afford you any pleasure, I will point them out to you." At this moment they were joined by a large retinue belonging to the young princes of Lorraine, who were hunting in the forest with

count Vidampiere and baron Pfutschner, their governors. A variety of questions were put to Duval, which he answered with equal precision and good sense, and without being out of countenance. In consequence of this interview, Leopold, duke of Lorraine, took him under his protection, and when he was brought to the court at Luneville, the duke received him in the midst of a numerous assembly, whom this singular event had collected. He answered every question that was put to him, without being confused, notwithstanding the novelty of the scene to him, and the important part he had to act; and the duke committed the care of his establishment at the college of Pont-à-Mousson to baron Pfutschner. Here his natural taste for study, added to his desire of answering the expectations of his illustrious patron, made him redouble his zeal. History, geography, and antiquities, were the studies he preferred, and in which his new guides were peculiarly qualified to assist him. He lived two years in this house; and the improvement he made was so great, that duke Leopold, as a recompense, and to give him an opportunity of still further progress, permitted him in 1718 to make a journey to Paris in his suite. On his return the next year the duke appointed him his librarian, and conferred on him the office of professor of history in the academy of Luneville.

He shortly after read public lectures on history and antiquities, which were attended with the greatest success, and frequented by a number of young Englishmen, among whom was the immortal Chatham. Duval, struck with the distinguished air, as well as with the manly and sonorous voice of this young man, predicted more than once a part of his fate. The generosity of Duval's pupils, added to his own economy, soon enabled him to shew his gratitude to the hermits of St. Anne. He formed the project of building anew this hermitage, the cradle of his fortune, and of consecrating to it all his savings. A handsome square building, with a chapel in the middle of it, and surrounded with a considerable quantity of land, consisting of a garden, an orchard, a vineyard, a nursery of the best fruit-trees, and some arable ground, were the result of this generous intention. His principles of beneficence and humanity led him to render this institution useful to the public. The hermits of St. Anne were ordered to furnish gratuitously, and at the distance of three leagues round, the produce of their nursery, and every kind of tree that

should be demanded of them, and to every person without exception. They were further obliged to go and plant them themselves, if it were required, without exacting any reward, or even taking refreshment, unless they found themselves at too great a distance from the hermitage to return to dinner.

Duval, occupied by his studies, and the inspection of the hermitage of St. Anne, had spent many years in perfect content, when an unexpected accident interrupted his felicity. Duke Leopold died in 1738, and his son Francis exchanged the duchy of Lorraine for the grand duchy of Tuscany. King Stanislaus, the new possessor of Lorraine, used indeed the most urgent entreaties to prevail on Duval to continue in the office of professor in the academy of Luneville, but his attachment to his old patron would not permit him to listen to the proposal. He went to Florence, where he was placed at the head of the ducal library, which was transferred thither. Notwithstanding the charming climate of Italy, Lorraine, to which he had so many reasons to be attached, did not cease to be the object of his regret. His regret was considerably increased by his separation from the young duke Francis, who, on his marriage with the heiress of the house of Austria, was obliged of course to reside at Vienna. The science of medals, upon which Duval had already read lectures in Lorraine, became now his favourite amusement, and he was desirous of making a collection of ancient and modern coins. He was deeply engaged in this pursuit, when the emperor Francis, who had formed a similar design, sent for him, that he might have the care and management of the collection. In 1751 he was appointed sub-preceptor to the archduke Joseph, the late emperor; but he refused this office, and gave the reasons of his refusal in writing. He preserved, nevertheless, the friendship of their majesties, and continued to receive new proofs of it. He was, indeed, beloved by all the Imperial family; but, from his extreme modesty, he was scarcely acquainted with the persons of many individuals of it. The eldest archduchesses passing him one day without his appearing to know them, the king of the Romans, who was a little behind them, and who perceived his absence, asked him if he knew those ladies? "No, sir," said he ingenuously.—"I do not at all wonder at it," replied the prince; "it is because my sisters are not antiques."

His health being impaired by his close application to study, he was advised to take a journey to re-establish it. He returned into France, and arrived at Paris in 1752, where he found a number of persons who were desirous of shewing him civilities, and rendering his abode agreeable, particularly the abbé Lenglet du Fresnoy, M. du Fresne d'Aubigny, the abbé Barthelemi, M. de Bose, M. Duclos, and Madame de Graffigny. On his return he passed by Artonay, his native village, and purchased his paternal cottage, which one of his sisters had sold from indigence; and having caused it to be pulled down, he built on the spot a solid and commodious house, which he made a present of to the community, for the abode of the schoolmaster of the village. His beneficence distinguished itself also in a hamlet situated near Artonay, where, finding that there were no wells, he had some dug at his own expence.

From his good constitution, hardened by fatigue, he lived to the age of seventy-nine years, without feeling the infirmities of old age. In his eightieth year he was all at once attacked with the gravel, which brought him to the brink of the grave. In this painful state his philosophy gave him a superiority over common minds: a prey to the most excruciating pains, his firmness and intrepidity were invincible, and he preserved all his presence of mind. By the cares, however, of the empress, his disorder took a favourable turn, and he was snatched from the arms of death; but in the following year he was seized with a fever, occasioned by indigestion, which weakened him every day, and put an end to his life Nov. 3, 1775. His works were published, with Memoirs of his Life, at Paris in 1784, 2 vols. 8vo. There was also an account of him published in the Mercure de France, 1735.[1]

DYER (Sir Edward), a poet of the Elizabethan age, was of the same family with those of his name in Somersetshire, and was born probably about 1540. He was educated at Oxford, either in Baliol college or Broadgate's hall, when he discovered a propensity to poetry, and polite literature, but left it without a degree, and travelled abroad. On his return, having the character of a well-bred man, he was taken into the service of the court. He now obtained considerable celebrity as a poet, and was a contributor to the "English Helicon," and not to the "Collection of Choice

[1] From a MS account of Duval, in which there is too much of the romantic for our purpose.—See also Dict. Hist.

Flowers and Descriptions," as Wood says, in which last his name does not appear. Queen Elizabeth had a great respect for his abilities, and employed him in several embassies, particularly to Denmark in 1589; and on his return from thence, conferred on him the chancellorship of the garter, on the death of sir John Wolley, 1596, and at the same time she knighted him; but like other courtiers, he occasionally suffered by her caprices. He was at one time reconciled to her, by her majesty's being taught to believe that he was sinking to the grave under the weight of her displeasure. Sir Edward partook of the credulity of the times, studied chemistry, and was thought to be a Rosicrusian. He was at least a dupe to the famous astrologers Dr. Dee and Edward Kelly, of whom he has recorded, that in Bohemia he saw them put base metal in a crucible, and after it was set on the fire, and stirred with a stick of wood, it came forth in great proportion pure gold.

He wrote pastoral odes and madrigals, some of which are in "England's Helicon," first published at the close of queen Elizabeth's reign, and lately republished in the "Bibliographer." He wrote also a "Description of Friendship," a poem in the Ashmolean Museum, where also, from Aubrey's MS. we learn that he almost entirely spent an estate of 4000*l.* a year. There is a letter of his to sir Christopher Hatton, dated Oct. 9, 1572, in the Harleian MSS. and another to the earl of Leicester, dated May 22, 1586, in the Cottonian collection, and some of his unpublished verses are in a MS collection, formerly belonging to Dr. Rawlinson, now in the Bodleian library. Sir Edward died some years after James came to the throne, and was succeeded in his chancellorship of the garter by sir John Herbert, knt. principal secretary of state.[1]

DYER, DIER, or DEYER (Sir James), an eminent English lawyer, was descended from an ancient and honourable family in Somersetshire, of the same family with sir Edward Dyer, the poet, who was fourth in descent from sir James Dyer's great-grandfather. Sir James was the second son of Richard Dyer, esq. of Wincalton and Roundhill in Somersetshire, at the latter of which places he was born about the year 1512. Wood says he was a commoner of Broadgate-hall (now Pembroke college), Oxford, and that he left it, without taking a degree, probably about 1530, when he went to the Middle Temple. Here he ap-

[1] Wood's Athenæ, 1813, vol. I.—Philips's Theatrum, by sir E. Brydges.—Bibliographer, vol. III.—Ellis's Specimens, vol. II.—Gent. Mag. 1813, p. 525.

pears to have rendered himself conspicuous for learning and talents, as in 1552 he performed the office of autumnal reader to that society; a distinction which was at that time conferred only upon such as were eminent in their profession. He had, on May 10 preceding, been called to the degree of serjeant at law, and in the following November his abilities were rewarded with the post of king's serjeant. On the meeting of the last parliament of Edward VI. 1552-3, Dyer was chosen speaker of the house of commons (that office being considered in those days as peculiarly appropriated to lawyers of eminence), and in this capacity, on Saturday afternoon, March 4, made "an ornate oration before the king." This is the only particular concerning the speaker which occurs in the Journals of that short parliament, which sat only for one month; and the dissolution of which was quickly followed by the death of that excellent young prince; whose successor, though in most respects she pursued measures totally opposite to those of his reign, continued the royal favour to Dyer, whom, Oct. 19, 1553, she appointed one of her serjeants. In this office his name appears as one of the commissioners on the singular trial of sir Nicholas Throckmorton; when his jury, with a freedom rarely exercised in that unhappy period, ventured to acquit the prisoner. Our author's behaviour on that occasion is not disgraced by any servile compliances with the views of the court; yet his regard for his own character was tempered with so much discretion, as not to occasion any diminution of her majesty's protection; for on May 20, 1557, being at that time recorder of Cambridge, and a knight, he was appointed a judge of the common pleas, whence on April 23 of the next year, he was promoted to the queen's bench, where he sat (though of the reformed religion) during the remainder of this reign as a puisne judge.

In the first year of queen Elizabeth, on Nov. 18, 1559, he returned to the common pleas, of which he was appointed, in the following January, chief justice, an office the functions of which he continued to exercise for more than twenty years with eminent integrity, firmness, and ability. In the course of this long period, we find him assisting at the trial of Thomas Howard, duke of Norfolk; on which occasion he opposed that unfortunate nobleman's petition to have counsel assigned him; and with propriety as the rigorous complexion of the law was at that time, it having been reserved for the milder spirit of a latter age to

indulge prisoners in his unhappy situation with that privilege. In 1574 he exhibited a singular proof of probity, courage, and talents, in the spirit with which he opposed the attempts of sir John Conway to oppress a poor widow of Warwickshire (that county being included in the circuit which he usually went) by forcibly keeping possession of her farm; and in his reply to the articles preferred against him to the privy council by certain justices of the peace, whom he had severely reprehended in public at the assizes, for partiality and negligence in permitting so gross a violation of the law, and whom he had caused to be indicted for the same. This singular curiosity, which is among the Inner Temple MSS. is copied in Mr. Vaillant's Life of sir James Dyer, prefixed to his excellent edition of the "Reports." What was the event of the dispute, his biographer has not been able to discover; but thinks it reasonable to conclude that the firmness and ability of Dyer prevailed over the malice of his adversaries; especially as he experienced no diminution of the queen's favour, but continued in the full exercise of his judicial functions, without any other memorable transaction that is now known, down to his death, which happened at his seat of Great Stoughton, (an estate purchased by himself), in the county of Huntingdon, March 24, 1582, at the age of seventy.

Leaving no issue by his wife Margaret, daughter of sir Maurice à Barrow, of Hampshire, and relict of the celebrated philologist sir Thomas Elyot, his estates at Stoughton and elsewhere, with his mansion-house in Charterhouse church-yard, descended to sir Richard Dyer (grandson of his elder brother John), whose grandson Ludowick, in 1653, sold Stoughton to sir Edward Coke of Derbyshire (from whom it is now, by purchase, vested in the family of Walter), and the line which, in 1627, was honoured with the title of Baronet, is now extinct, the last of the family dying in a state of extreme indigence.

Sir James Dyer was the author of a large book of Reports, which were published after his decease, and have been highly esteemed for their succinctness and solidity. They were printed in 1585, 1592, 1601, 1606, 1621, and 1672. That of 1688 is enriched by the marginal notes and references of lord chief justice Treby, and bears the following title, literally translated from the French: "Reports of several select matters and resolutions of the reverend judges and sages of the law, &c." That eminent lawyer sir Edward Coke recommends to all students in the

law these Reports, which he calls "The summary and fruitful observations of that famous and most reverend judge and sage of the law, sir James Dyer." They are indeed a valuable treasure to the profession. The best edition is that by John Vaillant, esq. 1794, 3 vols. 8vo, with a life of the author from an original MS. in the Inner Temple library. He left behind him also "A Reading upon the statute of 32 Hen. VII. cap. 1. of Wills; and upon the 34th and 35th Hen. VIII. cap. 5. for the explanation of the statute," printed at London in 1648, 4to.

By his will he bequeathed to his nephew Richard Farwell, one of the editors of the "Reports," all his books of the law, "as well abridgments and reports of myne owne hand-writinge, as other of the lawe," which expression seems to countenance the assertion of Cole (Harl. MSS. 760, p. 450,) that he made an "Abridgment of the Law," but, as nothing of the kind has been discovered, it seems more reasonable to conclude that he wrote nothing except these "Reports," and the "Reading," above-mentioned. By these performances, and by the services he did his country upon the bench, he came fully up to the character which Camden has given him, of being ever distinguished by an equal and calm disposition, which rendered him in all cases a most upright judge, as his penetration and learning made him a fit interpreter of the laws of his country. "Jacobus Dierus," says that historian, "in communi placitorum tribunali justiciarius primarius, qui animo semper placido & sereno omnes judicis æquissimi partes implevit, & juris nostri prudentiam commentariis illustravit."[1]

DYER (John), an English poet, was born in 1700, the second son of Robert Dyer, of Aberglasney, in Caermarthenshire, a solicitor of great capacity and note. He passed through Westminster-school under the care of Dr. Freind, and was then called home to be instructed in his father's profession. His genius, however, led him a different way; for, besides his early taste for poetry, having a passion no less strong for the arts of design, he determined to make painting his profession. With this view, having studied awhile under his master, he became, as he tells his friend, an itinerant painter, and wandered about South Wales and the parts adjacent; and about 1727 printed "Grongar Hill," a poem which Dr. Johnson says, "is not very accurately written; but the scenes which it dis-

[1] Life by Mr. Vaillant, whose accurate researches have enabled us to correct the mistakes, and supply the omissions of former biographers.

plays are so pleasing, the images which they raise so welcome to the mind, and the reflections of the writer so consonant to the general sense or experience of mankind, that when it is once read, it will be read again." Being probably unsatisfied with his own proficiency, he made the tour of Italy; where, besides the usual study of the remains of antiquity, and the works of the great masters, he frequently spent whole days in the country about Rome and Florence, sketching those picturesque prospects with facility and spirit. Images from hence naturally transferred themselves into his poetical compositions; the principal beauties of the "Ruins of Rome," are perhaps of this kind, and the various landscapes in the "Fleece" have been particularly admired. On his return to England, he published the "Ruins of Rome," 1740; but soon found that he could not relish a town life, nor submit to the assiduity required in his profession; his talent indeed, was rather for sketching than finishing; so he contentedly sat down in the country with his little fortune, painting now and then a portrait or a landscape, as his fancy led him. As his turn of mind was rather serious, and his conduct and behaviour always irreproachable, he was advised by his friends to enter into orders; and it is presumed, though his education had not been regular, that he found no difficulty in obtaining them. He was ordained by the bishop of Lincoln, and had a law degree conferred on him.

About the same time he married a lady of Coleshill, named Ensor; "whose grandmother," says he, "was a Shakspeare, descended from a brother of every body's Shakspeare." His ecclesiastical provision was a long time but slender. His first patron, Mr. Harper, gave him in 1741, Calthorp in Leicestershire, of 80*l.* a year, on which he lived ten years; and in April 1757, exchanged it for Belchford, in Lincolnshire, of 75*l.* which was given him by lord-chancellor Hardwicke, on the recommendation of a friend to virtue and the muses*. His condition now be-

* Daniel Wray, esq. one of the deputy tellers of the exchequer, and a curator of the British Museum. For this gentleman Mr. Dyer seems to have entertained the sincerest regard. Mr. Dyer calls "good Mr. Edwards," author of the "Canons of Criticism," his particular friend; and in Savage's poems are two epistles to Dyer, one of them in answer to the beautiful little poem which begins,

"Have my friends in the town, in the gay busy town,
Forgot such a man as John Dyer?"

† He had a dispensation in September 1751, to hold Belchford and Coningsby; and another in July 1756, to hold Coningsby and Kirkby.

gan to mend. In the year 1752 sir John Heathcote gave him Coningsby, of 140*l.* a-year; and in 1756, when he was LL. B. without any solicitation of his own, obtained for him, from the chancellor, Kirkby-on-Bane, of 110*l.* "I was glad of this," says Mr. Dyer, in 1756, "on account of its nearness to me, though I think myself a loser by the exchange, through the expence of the seal, dispensations†, journies, &c. and the charge of an old house, half of which I am going to pull down." The house, which is a very good one, owes much of its improvement to Mr. Dyer. His study, a little room with white walls, ascended by two steps, had a handsome window to the church-yard, which he stopped up, and opened a less, that gave him a full view of the fine church and castle at Tateshall, about a mile off, and of the road leading to it. He also improved the garden. In May 1757 he was employed in rebuilding a large barn, which a late wind had blown down, and gathering materials for re-building above half the parsonage-house at Kirkby. "These," he says, "some years ago, I should have called trifles; but the evil days are come, and the lightest thing, even the grasshopper, is a burden upon the shoulders of the old and sickly." He had then just published "The Fleece," his greatest poetical work; of which Dr. Johnson relates this ludicrous story: Dodsley the bookseller was one day mentioning it to a critical visitor, with more expectation of success than the other could easily admit. In the conversation the author's age was asked: and being represented as advanced in life, "he will," said the critic, "be buried in woollen." He did not indeed long outlive that publication, nor long enjoy the increase of his preferments; for a consumptive disorder, with which he had long struggled, carried him off at length, July 24, 1758. Mr. Gough, who visited Coningsby Sept. 5, 1782, could find no memorial erected to him in the church. Mrs. Dyer, on her husband's decease, retired to her friends in Caernarvonshire. In 1756 they had four children living, three girls and a boy. Of these, Sarah died single. The son, a youth of the most amiable disposition, heir to his father's truly classical taste, and to his uncle's estate of 300*l.* or 400*l.* a year in Suffolk, devoted the principal part of his time to travelling; and died in London, as he was preparing to set out on a tour to Italy, in April 1782, at the age of thirty-two. This young gentleman's fortune was divided between two surviving sisters; one of them

married to alderman Hewitt, of Coventry; the other, Elizabeth, to the rev. John Gaunt, of Birmingham*. Mr. Dyer had some brothers, all of whom were dead in 1756, except one, who was a clergyman, yeoman of his majesty's almonry, lived at Marybone, and had then a numerous family.

Mr. Dyer's character as a writer, has been fixed by three poems, "Grongar Hill," "The Ruins of Rome," and "The Fleece," in which a poetical imagination perfectly original, a natural simplicity connected with the true sublime, and often productive of it, the warmest sentiments of benevolence and virtue, have been universally observed and admired. These pieces were published separately in his life-time; but after his death collected in 1 vol. 8vo, 1761; with a short account of himself prefixed.[1]

DYER (Samuel), a man of great learning, and the friend and associate of the literati of the last age, was born about 1725, and educated at Northampton, under Dr. Doddridge, and for some time had the additional benefit of being instructed by the learned Dr. John Ward, professor of rhetoric in Gresham-college. He afterwards studied under professor Hutcheson at Glasgow, and to complete his education, his father, an eminent jeweller in London, sent him, by the advice of Dr. Chandler, to Leyden, where he remained two years. He became an excellent classical scholar, a great mathematician and natural philosopher, was well versed in the Hebrew, and a master of the Latin, Italian, and French languages. Added to these endowments, he was of a temper so mild, and in his conversation so modest and unassuming, that he gained the attention and affection of all around him. In all questions of science, Dr. Johnson looked up to him; and in his life of Dr. Watts (where he calls him "the late learned Mr. Dyer") has cited an observation of his, that Watts had confounded the idea of space with that of *empty* space, and did not consider, that though space might be without matter, yet matter, being extended, could not be without space.

Mr. Dyer appears to have been intended by his early friends for the ministry among the dissenters, but discovered an averseness to the pastoral office, which sir John Hawkins insinuates to have proceeded from an unfavourable change in his religious sentiments. Various literary

* In the Gent. Mag. 1797, p. 433, Mr. Gaunt is said to have married the grand-daughter, not the daughter of the poet.

[1] Biog. Brit.—Johnson's English Poets.

schemes appear to have been suggested to him, none of which he undertook, except in 1758, the revisal of the English edition of Plutarch's Lives. In this he translated anew only the lives of Demetrius and Pericles. In 1759 he became a commissary in the army in Germany, and continued in that station to the end of the seven years war, after which he returned to England, and on the formation of the Literary Club, (composed of Dr. Johnson and his friends) in 1764, he was the first member elected into that society, with whom he continued to associate, and by whom he was highly esteemed to the time of his death, in Sept. 1772. From an excellent portrait of this gentleman by sir Joshua Reynolds, a mezzotinto print was scraped by his pupil Marchi, of which a copy was imposed on the public as the portrait of Dyer the poet.

Sir John Hawkins, in his life of Johnson, has given a very unfavourable sketch of Mr. Dyer's character, representing him as an infidel and a sensualist. These charges Mr. Malone, in a long note on his Life of Dryden, has minutely examined, with a view to refute them, but in our opinion is more to be praised for the intention than the execution of this desirable purpose. Sir John Hawkins seems to have drawn his facts from personal knowledge of Dyer. Mr. Malone does not pretend to this, and while he expresses a just indignation at sir John's charging Mr. Dyer with infidelity (supposing the charge to be false) he tells us that he himself had no means of knowing what Mr. Dyer's religious sentiments were. There is nothing conclusive, therefore, to be expected from one who is led, from whatever motive, to deny assertions without being able to prove that they are untrue. Mr. Malone is the first, if we mistake not, who himself asserted what he has not in the least attempted to prove, viz. that Dyer was the author of Junius's letters. This indeed he qualifies among his *errata*, by saying that Dyer was not the sole author, but the principal author; but even here he offers no kind of proof, nor, since the publication of the late edition of those celebrated letters will it probably be thought that he had any to offer, more worthy of attention than the conjectures which have ascribed these letters to a Boyd or a Wilmot.[1]

[1] Hawkins's Life of Johnson.—Malone's Dryden, vol. I. p. 222, and vol. II. 137.—Woodfall's edition of Junius's Letters, vol. I. p. 100.

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TO THE

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Those marked thus * are new.
Those marked † are re-written, with additions.

END OF THE TWELFTH VOLUME.

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